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TRANSACTIONS

OF THE

AMERICAN

PHILOLOGICAL ASSOCIATION.

1878.

PUBLISHED BY THE ASSOCIATION.
PRINTED BY THE CASE, LOCKWOOD & BRAINARD CO.,
HARTFORD.
1879.

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1876-83

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PROCEEDINGS:—Tenth Annual Session, Saratoga, 1878.

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TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

1878.

I.—*Contributions to the History of the Articular Infinitive.*

BY BASIL L. GILDERSLEEVE,

PROFESSOR OF GREEK IN THE JOHNS HOPKINS UNIVERSITY.

In examining, with some advanced students, the current statements that Thucydides was a pupil of Antiphon (see Blass, Geschichte der Attischen Beredsamkeit, I. 85), and that Demosthenes was an admirer, and to some extent, an imitator of Thucydides, I marked out some grammatical and stylistic categories which I thought worthy of special observation; and among these the use of the articular infinitive, partly because the history of the combination had interested me for several years, partly because I thought I had noticed that there was a certain coincidence, both in special handling and in proportionate employment. From the examination of these authors I proceeded to look into the usage of the other orators, and thence to the closer study of the general question involved. My treatment has not been exhaustive, and hence I dare not formulate with confidence. My examination has been limited to Pindar and the dramatic poets, Herodotus, Thucydides, and the Attic orators, except Hypereides, and I only undertake to register progress for the sake of those who

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may be richer in leisure, or more accurate in method; and the modest title of contributions must be my cover against the charge of rash generalization.

I have no new theory of the infinitive to advance, nor shall I venture on the comparative side of the study, although I know that in the present drift of research it will be hard to gain consideration for any view which does not take in a large group of languages. Yet I am convinced that in this investigation the only safe course is to follow the special development of Greek, and in support of this conviction, I would offer a few preliminary remarks.

After considerable debate the form of the Greek infinitive seems to be regarded by most of those who are qualified to discuss the question as a dative abstract, although Curtius has still something to say in behalf of a locative element, as Westphal had done before him. Now it matters very little, so far as this investigation is concerned, whether the case-form was dative or locative, or a blending of both, or whether the infinitive forms in the kindred languages are perfectly parallel with the Greek infinitive or not. The use of the article with the infinitive completes the deorganization of the infinitive—deorganized before, it is true, yet, so to speak, not confessedly deorganized. By assuming the article, the Greek infinitive, though comparatively late, sunders its inflexional connection with the substantive by a formal act, and bases its claim to the character of a substantive on a foreign element. That this divorce between the infinitive and its form did not take place without a certain struggle, that there was a dim half-consciousness, is shown, I think, at more than one point, and a striking analogy to the uneasy conscience of the Greek appears in our English handling of the verbal in *-ing*. The very attempt to attach the article gave a little shock to the sense of language, and it is not until we reach the Attic time that there is any freedom, any license in the use. It is true, as I have said, that the infinitive was deorganized before; that it had become what some scholars have rather unhappily called an adverb before. But the article is confession, and that is a long stride, and one in which the other Indo-European

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languages have not kept pace with the Greek. Add the article, and the next step is the use of the preposition with the article; and for a time this must have been to the Greek a strange thing. He had taken liberties with the infinitive before—he had construed it directly with πρίν, which, theoretically, would require the genitive or ἤ, and there are traces of an early attempt to combine ἀντί directly with the infinitive; but with this additional innovation the sense of form revived, as it were, and the prepositions seem to have worked their way into use by degrees. Compare with this phenomenon the limited use of prepositions with gerund and gerundive in Latin. Thucydides, it is true, lets them in as a flood; but Thucydides is abnormal here as elsewhere. With the use of article and infinitive, the Greek language paused. There was no further mechanical handling of the infinitive. The article might take a demonstrative besides, as in ARISTOPH. Vesp., 89: ἐρᾷ τε τούτου τοῦ δικάζειν, but in classic Greek there is no parallel for certain Latin constructions, such as are usually set down as Hellenisms. See my remarks on Persius, 1, 9. In such Greek as that of Ignatius, we are not surprised to find (Ep. ad Eph. 3): τὸ ἀδιάκριτον ἡμῶν ζῆν; 11: τὸ ἀληθινὸν ζῆν; ad Magn. 1: τοῦ διαπαντὸς ἡμῶν ζῆν; 5: τὸ ζῆν αὐτοῦ, all vulgarisms or Latinisms. It would, then, be perfectly justifiable to begin this study on purely Hellenic soil, with the articular infinitive as essentially an Hellenic product, and yet it may be worth while to go a little further back and see how far the infinitive was deorganized before it was thus stamped as a fossil.

A language retains its habits long after it has lost its conscience. So in phrases and formulæ the Greek infinitive may be regarded as having retained its dative, or, as some would say, its locative sense throughout the whole history of the language. So the complementary infinitive, the θαῦμα ἰδέσθαι of Homer, the θαῦμα ἀκοῦσαι of Pindar, the ἄξιος θαυμάσαι of Thucydides, and all the so-called "loose" infinitives belong to this earlier category. So the occasional use of the infinitive after verbs involving motion is a remnant of the older time and perfectly consistent with the function of the pure dative in cognate languages, nay, in Greek itself. With a verb of

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motion, the dative represents the personal object *for* which rather than the object *to* which, and as the strictly personal character of the dative was effaced in the subsequent *contaminatio*, it is not surprising that this construction becomes less and less common. Still, such verbs as πέμπειν, ἀποστέλλειν, διδόναι, are found at all stages with the infinitive. But not to consider classes in detail, the great mass of verbs that take the infinitive as an object, may be summarily comprehended under the title of Verbs of Creation, by which I mean verbs whose office it is to bring about a result. And here it is well worth notice how the original dative (for which) and the accusative of the inner object meet—how the object for which, and the object to be effected coincide. The chief of these verbs of creation are verbs of will and endeavor—call them verbs of asking, persuading, teaching, exhorting, or what not. They all convey the notion of effort to an end, of will, of purpose. Of will, of purpose, I repeat, not tendency, because the primitive conception knows nothing of tendency in the modern impersonal sense.

To these combinations the dative notion may not have been foreign. So in English, when by dint of frequent use the *to* had become a mere "sign," there was added, in order to bring out the final sense, a "for," which was dropped when the conscience had become seared. But while I have just shown how dative and accusative might meet as to sense, the question recurs: What was the infinitive to the Greek himself? If anything definite, an accusative, it would seem. If Homer says: βούλετο νίκην H 321, M 347, was that other to him than ἐβούλετο νικᾶν. In Ar. Eccl. 307 foll.: ἀλλ' ἦκεν ἕκαστος ἐν ἀσκιδίῳ φέρων | πιεῖν ἅμα τ' ἄρτον αὖ | ον καὶ δύο κρομμύω | καὶ τρεῖς ἂν ἐλάας, the infinitive "drink" is parallel with a loaf of bread, two onions, and three olives—and so we can hardly recognize a shifting of cases in Philem., frag. 167: αἰτῶ δ' ὑγίειαν πρῶτον, εἶτ' εὐπραξίαν, | τρίτον δὲ χαίρειν, εἶτ' ὀφείλειν· μηδενί.

The use of the infinitive as an object, and as an accusative object, led in time to its use as a subject. It became to the Greek an accusative neuter. Now the neuter has no nominative, because the nominative implies a sentient agent, or one

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so conceived, but the Greek language was not at the pains of developing a special form for this occasional use of the neuter, and in its capacity as an accusative neuter the infinitive was treated as a nominative, despite its dative form. This use of the infinitive as a nominative may be considered the final effacement of the infinitive as a dative from the consciousness.

Having now followed the infinitive to the perishing of its case-form, we must next examine the shifting of its temporal relations, and this carries us to the consideration of the use of the infinitive in *oratio obliqua*, a difficult subject, but one which cannot be avoided in treating of the articular infinitive.

As an abstract noun we should expect the infinitive to have but three tenses—present, aorist, and perfect, say ποιεῖν, ποιῆσαι, πεποιηκέναι. The future infinitive, although formed from the beginning of our record, seems to have been as much due to the necessities of *oratio obliqua* as the future optative, which is post-Homeric.

The three forms of *oratio obliqua* develop in the following order: First, the infinitive form, secondly, the optative form—which is chiefly post-Homeric, the optative for the indicative in Homer being restricted to a narrow class—the interrogative—and thirdly, ὡς with the participle.

The verb which controls the *oratio obliqua* clauses is a verb of saying or thinking—which in the first two forms is almost always expressed; the third form corresponding largely to "partial obliquity" in Latin.

This *oratio obliqua* construction, in which the infinitive no longer represents the stage of the action, the kind of time, but the relation of the action to the present, the sphere of time, seems to have arisen gradually from the other class—the verbs of creation—the verbs of will and endeavor. The connecting link remains, and consists of the verbs of swearing and witnessing, hoping and promising, verbs in which the will is the deed. Two indications of this survive in the normal language. The negative of the infinitive after these verbs is with reasonable regularity μή, and the tenses follow largely the older scheme—so that the aorist is used for the future—

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especially with verbs of promising in which ambiguity is impossible.

The deflection of the verbs of saying and thinking from the verbs of asseveration and the like seems to be due to the image of *oratio recta* before the mind of the speaker. Hence the negative is οὐ, and the future infinitive represents the future indicative. And here it is important to notice for the difference between Greek and Latin the closeness with which *oratio obliqua* follows *oratio recta* in the one, the looseness in the other. In Latin there is often no *oratio recta* present to the mind, but the Greek is far more plastic, far less tolerant of *oratio obliqua* than the Roman, and it is interesting to watch how he feels his way to new combinations. So in HOMER Il. 9, 684 ἄν with the infinitive, which you can find anywhere in prose Greek, is timidly used with direct reference to an existing ἄν with the optative (v. 417).

As to the much debated accusative and infinitive, I will simply say that by frequent use it formed a kind of abstract compound, such as we find in the Latin gerundive, and to some extent in the Greek participle, and so was employed as a totality in various combinations and even as a subject. Curtius's explanation by a kind of *prolepsis* and confusion of two constructions is to my mind utterly unsatisfactory. But not to dwell on these points, let us hasten to the real matter at issue. If the *oratio obliqua* infinitive is older than the articular infinitive—as we all know—how can the articular infinitive be limited to the category of the pure abstract noun? Of course this is its ordinary function, and scores of passages may be cited to show that the infinitive and the abstract were considered parallels by the Greeks themselves, and I shall have occasion to revert to this fact myself. If Thucydides says (2, 87, 3) τὸ τότε τυχεῖν, that does not prove that τυχεῖν has a real aoristic past time, for Demosthenes (37, 43) says just as readily τὸν θόρυβον τὸν τότε. Besides, the negative μή which marks the difference between the infinitive proper and the *oratio obliqua* infinitive shows that the articular infinitive remains essentially an abstract. But inasmuch as (1) the article may be prefixed to those forms of the infinitive which

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are due to *oratio obliqua* alone, notably the future infinitive and the infinitive with ἄν, inasmuch as (2) the tense of the infinitive is often suggested by the indicative context, inasmuch as (3) the general sense of a verb of saying or thinking often seems inseparable from the complex, it is not going too far to say that the articular infinitive may be used now as a pure abstract, now as an abstract form of *oratio obliqua*. That it is often used as substantivizing the imperative use of the infinitive is also worth notice.

But it may seem hardly worth while to linger on so minute a point as this difference between an abstract noun and the abstract expression of an *oratio obliqua* relation, and I now proceed to consider some chapters from the history of the articular infinitive.

HOMER: There is no articular infinitive in Homer; but the *nisus* is there as in Od. 20, 52: ἀνίη καὶ τὸ φυλάσσειν πάννυχον ἐγρήσσοντα: and assuredly in an Attic writer we should have no difficulty in recognizing the articular infinitive here, especially as there is a marked tendency to use the articular infinitive of disagreeable things. But we must interpret with Nägelsbach: "It is another nuisance, this thing, keeping guard all night awake." Compare the familiar use of the preparatory τοῦτο.

In PINDAR, in whom the articular infinitive occurs for the first time, to any extent, the use is restricted. According to Erdmann *De Pindari usu syntactico*, p. 75, there are but ten examples; all of these, except one, in the nominative, and that one in the accusative. Noteworthy is the position of the articular infinitive, which in all the passages cited, except Ol. 8, 60,—and that to be explained by chiasm,—is put at the beginning as an object of thought, a real accusative, after all. The aorist preponderates largely; seven times out of ten. The rest are presents. There is but one instance of articular accusative and infinitive.

THE DRAMATIC POETS: The next group that I have inspected is that of the dramatic poets. Aeschylus, Sophocles, Euripides, and Aristophanes. The statistics for the first two have been furnished by Dindorf and Ellendt, respectively. Mr.

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J. H. Wheeler, late Fellow of the Johns Hopkins University, has collected the instances of the articular infinitive in Euripides, and I have read Aristophanes myself to that end, my results being compared with those of Dr. E. G. Sihler, who read the same author, independently, for the purpose. While there may have been some oversight in detail, the general result can hardly be wrong.

AESCHYLUS uses the articular infinitive within modest limits; chiefly in the nominative and the accusative—the latter largely in the stereotyped combination *τὸ μή* (*τὸ μὴ οὐ*) after verbs and phrases of negative result. There is, I believe, but one example of the articular accusative and infinitive as the subject of a sentence, whereas the accusative occurs repeatedly with *τὸ μή*, which I consider a hint as to the way in which the construction spread. The preposition is used sparingly; in fact, only three times, and in one of these the reading is doubtful. The tenses of the articular infinitive in Aeschylus are the present and aorist. There seems to be no trace of substantivized *oratio obliqua*.

Aeschylus then is conservative, but less conservative than Pindar.

In SOPHOCLES the vast mass consists of nominatives and accusatives; there are very few genitives and datives, not more in proportion than in Aeschylus. There is a considerable increase in the percentage of use—say one occurrence in one hundred and twenty verses, whereas we find in Aeschylus one occurrence in one hundred and fifty-nine, but the handling is essentially the same. So prepositions are used sparingly (*πρό, ἐν, εἰς*). The tenses are all present or aorist, except such perfects as *εἰδέναι* (Antig. 263), which does not count, and *πεφευγέναι* (v. 487), which hardly counts. Remarkable is the substantivized *oratio obliqua*, Antig. 235. 6.

> *τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος*
> *τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.*

Here in the mouth of the watchman the article may be considered deictic, and the twist in the expression may be excused. The articular accusative and infinitive subject occurs Phil. 963.

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In EURIPIDES there would seem to be a marked falling off. According to Mr. Wheeler's count there are not so many articular infinitives in all Euripides as in Sophocles; and the bulk of Euripides is two and a-half times as great. The occurrences number but one in three hundred and twenty verses. It would be rash to account for this by the closer approach of Euripides to every-day speech, as I did two years since in the matter of ἐάν with the subjunctive. Still it is worth noticing. Over forty per cent. of the whole number are nominatives, but the genitives bulk much more largely than in the others. Prepositions (εἰς, διά) and quasi-prepositions (πάρος, ἕνεκα, ἔξω) are sparingly used. The tenses are present and aorist, counting εἰθίσθαι as a practical present. The articular accusative and infinitive, as a subject, is rare, but not so rare as in Aeschylus and Sophocles; and, on the whole, there is somewhat greater freedom in the handling of the construction, but it would seem as if it had not become pliant enough for the poet's purpose—who is ὑγρός, if anything. The largest number of articular infinitives occur in the Iphigenia at Aulis, —by some considered his latest piece,—but this is not to be urged.

Theory would require that ARISTOPHANES should not use the articular infinitive so much as the tragic poets; and the theorist who should begin his search with the Acharnians would be gratified to find none in that play. But an examination of the other plays will not bear out this theory. Aristophanes does use the articular infinitive less frequently than Aeschylus and Sophocles,—once in two hundred and fifty-eight verses,—but still much oftener than Euripides. The bulk consists of nominatives and accusatives. Prepositions are not very common (ἀπό, διά, ἐν, περί, ὑπό), nor are the quasi-prepositions (ἕνεκα, πλήν). The tenses are all present and aorist, εἰωθέναι being a practical present. A large proportion of the articular infinitives in Aristophanes are purely deictic, or anaphoric; yet another class is exclamatory, both of these belonging to what may be called the popular side of the construction; and a considerable number are parodic. So the cluster in Ran. 1477. 8: τὸ ζῆν μέν ἐστι καὐθανεῖν, | τὸ πνεῖν δὲ

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δειπνεῖν τὸ δὲ καθεύδειν κώδιον: and other gnomic passages bear the same imprint. The variations in the different plays may be of some interest. The Acharnians, as I said, contains none; the Peace but one, the Lysistrata but two. In the Clouds they congregate in the latter part, as might be supposed. In the Plutus there are more in proportion than in any other comedy; a fact which may or may not be significant.

I now turn to prose. And first to the HISTORIANS; and first of the historians, Herodotus. HERODOTUS uses the articular infinitive very rarely in comparison with Thucydides, who was the first writer to appreciate its possibilities. According to the count of Mr. Allinson, Fellow of the Johns Hopkins University, Herodotus uses it only thirty-two times; eight times (probably) in the nominative, six times in the genitive (three of these without manuscript authority, according to Abicht), eighteen times in the accusative (largely negative). The tenses used are present and aorist; the perfect being used of resulting condition, 4, 6: τὸ ἐστίχθαι. The prepositions are ἀντί, μετά, and ἐς. In three passages, 1, 210; 6, 32; 7, 70, the manuscripts construe ἀντί directly with the infinitive; a phenomenon which I have found again in later Greek. The greater part of the examples occur in the latter part of the work.

A remarkable contrast is presented by THUCYDIDES. For his usage I have depended on Forssmann: *De infinitivi temporum usu Thucydideo* in Curtius's Studien, vi, 1. The articular infinitive rises to an important element of the peculiar style of Thucydides. While his bulk is only six to Herodotus's seven, he uses the articular infinitive more than eight times as often and with great freedom. The genitive and dative are liberally employed. Instead of a sparing use of prepositions, he indulges in the construction without stint (fifteen different prepositions), and absolutely riots in the use of διὰ τό, which occurs seventy times. Of course present and aorist tenses preponderate, but the perfect is also used, and besides the articular infinitive with ἄν, he uses the articular future infinitive, which is a bold step—every time, be it noted, with a quasi *oratio obliqua* dependence on such words as "hope," "trust,"

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"proof." Of the use of the articular infinitive in Thucydides as a kind of substantivized *oratio obliqua* in the other tenses, I have not time to treat, and I regret exceedingly that I have not been able yet to analyze the usage of Xenophon in respect to the articular infinitive, especially as I am very much inclined to think that he was influenced by Thucydides. The rest of this paper must be devoted to the use of the articular infinitive in the orators, who are of especial value to the student bent on ascertaining the normal range of the language. I have studied all of them except Hypereides to this end, but my statistics are not so full as I could desire in regard to Lysias and Isocrates, although so large a proportion of each orator has been read that there can hardly be any very great error. For Antiphon, in addition to my own reading, I have had the advantage of lists made by Mr. J. H. Wheeler, late Fellow of the Johns Hopkins University. Mr. F. G. Allinson has done me the like service for Isaeus and Aeschines, Mr. W. H. Page for Lycurgus, Dr. E. G. Sihler for Dinarchus. Of Demosthenes I read about three-fourths myself, and the whole was read by Messrs. Page, Wheeler, and Savage, Mr. Page undertaking orations 1–18, Mr. Savage orations 19–34, Mr. Wheeler the rest to 59 inclusive. The standard of measurement is the page in the Teubner edition, which is fairly uniform for all contained in that series, except Antiphon and Andocides, who, together with Dinarchus, had to be estimated. Of course, I have excluded from the count of the pages, documents, introductions, and the like. It is not claimed that the result is absolutely accurate, but sufficiently so to show the bearing of the investigation.

Quantitively the comparison of the orators shows the following order of occurrences:

Lysias,	.12
Andocides,	.20
Isaeus,	.25
Aeschines,	.30
Antiphon,	.50
Lycurgus,	.60
Isocrates,	.60
Dinarchus,	.80

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The variation in Demosthenes is remarkable, and I will recur to it presently.

In the public orations the occurrence is . 1.25,
In the private orations 80,

which certainly serves to bring out very forcibly the well-known preference of Demosthenes for this construction. The nearest approach to him is made by Dinarchus—the homespun Demosthenes, the rustic Demosthenes, the κρίθινος Δημοσθένης of the ancients. Bookish Lycurgus, umbratic Isocrates come next. Then Antiphon, who uses it rather more freely than Thucydides. Low down stand Aeschines, Isaeus, Andocides, Lysias—Aeschines, the man of mere native cleverness, Isaeus, the man of practical business talent, Andocides, by no means a *littérateur*, and Lysias, in whom ἦθος reigns and in whom the narrative is the great thing. To come back to the variations in Demosthenes. They are indeed great, and would have furnished an illustration for the text from which his admirer, Dionysius of Halicarnassus, is never weary of preaching. Of course his case demanded especial care, and I separated the public orations from the private, inasmuch as it was to be expected that the difference of theme would show a difference in the number of occurrences. I then excluded from the count those of the public orations which are open to suspicion, and found the average of the remainder to be 1.25. The lowest average of the undoubted public speeches is presented by the Second Philippic (vi), in which the average is .87, the highest by the First Olynthiac, in which the average is 2.75. Both of these are short orations, and it may be unfair to judge by them, but it cannot be a mere fancy that the large number of articular infinitives in the First Olynthiac gives a peculiar tone to the oration. The long speeches vary as follows:

XXIV.	Contra Timocratem, . .	1.06
XXI.	Contra Midiam, . .	1.10
XIX.	De Falsa Legatione, . .	1.13
XVIII.	De Corona, . . .	1.35
XX.	Contra Leptinem, . .	1.54
XXIII.	Contra Aristocratem, . .	1.62

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The De Corona is almost exactly the mean between the highest and lowest. If the private orations be taken without criticism as they stand, the average will be about .80, but as the genuineness of so many of these is assailed, statistics will be of little satisfaction to those who share the popular tendency towards ἀθέτησις. In the earlier speeches the average is lower than in the later. So the first speech against Aphobus goes as low as .26. In the speech against Spudias, which, to be sure, is questioned, there is no occurrence, nor any in the speech against Callicles, in which Demosthenes approaches nearer to Lysianic ἦθος than in any other. The two highest are the speech against Conon, a masterpiece in which the δεινότης of Demosthenes and the simplicity of the supposed speaker are curiously blended (1.07), and the speech against Pantaenetus (xxxvii), in which the occurrences are 1.06, and which is a specimen of the grand manner by which Demosthenes sometimes betrays himself even in his private orations. The proëmium is a massive period, better suited to a stately public oration.

If I had time, I might treat of the variations in the other orators, as for instance in Lysias, who ordinarily has no fondness for the construction, and yet crowds an extraordinary proportion into the speech against Philon (xxxi), which, according to Blass 1, 477, marks an epoch in the history of Lysianic art. So I might call attention to the apparent coquetry of Isocrates with the construction in the Panegyricus, but it is high time to bring this paper to a close, and I must suppress what I had to say about the effect of massing the infinitive, and about the rare construction of the articular infinitive with ἄν, and the articular future infinitive, for which Demosthenes, of the orators, is our chief warrant.

In conclusion, then, suffer me to say a few words as to the stylistic significance of this construction. Is it a mere accident that one author employs the articular infinitive much more frequently than another? Is the use determined as much by the department as by the individuality? It would be rash, as I have said, to formulate, but the following con-

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siderations may be of some weight for the further investigation of the subject, if it should seem worth the while.

The infinitive has sundry advantages over the abstract noun.

1. Language is capricious as to the development of its other abstracts, while the infinitive is always ready, and not only positively, but, which is a great thing, negatively. We find a goodly number of negative abstracts formed by the help of ἀν- (*a* privative); but they do not supply the needs of expression. We have an ἀδυναμία, an ἀδυνασία, an ἀδυνατία, but how often do they occur in comparison with μὴ δύνασθαι? What have we for μὴ βούλεσθαι, μὴ ἐθέλειν, μὴ μέλλειν?

2. Then the abstract noun often wanders off to a transferred signification, while the infinitive has the original meaning of the verb; γνώμη and γιγνώσκειν are not necessarily equivalents.

3. Besides, the abstract noun does not always sharply indicate the stage of the action, as the infinitive does. Πάθος can be analyzed into πάσχειν and παθεῖν, λόγος into λέγειν and λέξαι, πρόσοδος into προσέρχεσθαι and προσελθεῖν. Πρᾶξαι is sharper than πρᾶξις. Τυραννεῦσαι gives an element that τυραννίς does not. Βίος and θάνατος are not so clear as ζῆν and θανεῖν.

There are similar considerations as to the voices. Γελασθῆναι is clearer than γέλως—ἀλλοτριωθῆναι than ἀλλοτρίωσις.

4. Finally, the infinitive takes up, with greater and greater ease, into this abstract relation its subject and its modifiers, and a whole complex is thus made the object or subject of the verb, whereas the regular abstract with its dependent genitive is less compact.

The only drawback then to the infinitive was the absence of the article; and as soon as the article was added the infinitive went on its new life.

The change was, as we have seen, prefigured in Homer, and the deictic or demonstrative use seems to have been the popular use. So in the exclamatory infinitive, and the numerous turns in which the demonstrative is contemptuous just for the same reason that οὗτος is contemptuous, and pointing is contemptuous and object and objectionable are used in a bad sense. Outside of this rudimentary popular use, the spread

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of the articular infinitive seems to be due to conscious ratiocination, to the increasing tendency towards the employment of abstract nouns in varied relations; and the articular infinitive is consequently a gnomon of the reflective element, and cannot be left out of consideration in estimating the character of style.

II:—*The Yoruban Language.*

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The main body of African languages, omitting the Shemitic and the Hamitic, (the Berber, the Ethiopic, and the Egyptian,) fall into three groups: the Hottentot in the south, the Bantu occupying the whole center about as far north as the equator, and the Negro lying in Senegambia and Soudan, the last of which has as yet received little attention, while the structure of the others has been carefully studied and satisfactorily exhibited. On the Guinea coast, however, is found a group of dialects almost wholly different in vocabulary and structure from all of these, and offering interesting linguistic features. This group includes the Basa and Grebo of Liberia, but its most important member is the Yoruban, which is spoken by a partially civilized population of about two million people inhabiting the territory included between Dahomey, Borgoo, the Niger, and the bight of Benin. Its literature, which is wholly the work of Christian missionaries, consists of collections of proverbs, Bible-translations, and a few other religious books. Grammars have been written by Crowther, a native Yoruban, now Anglican Bishop (London, 1852), and the American missionary Bowen (Smithsonian Institution, 1858).

I. PHONOLOGY.

The phonetic system consists of letters and tones.

The letters are exhibited in the following table:

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	Vowels.		Half-Consonants.					Consonants.	
	Simple.	Diphth.	Breath.	Liquid.	Sibilant.	Spirant.	Nasal.	Sonant.	Surd.
Guttural, . .	å a	ai au	h						
Palatal, . . .	ê e î i	êi ei		y			ng	g	k
Linguo-dental,	ŏ ŭ	ŏi		r l	Sonant: z (in dz) Surd: s, ṣ (sh)		n	d	t
Labial, . . .	o u	oi		w		f	m	b	p (in kp)

Besides the three primary vowels *a*, *i*, *u*, there are the secondary (diphthongal) *e*, *o*, and the closed modifications of these, *a* (in *bat*), *e* (in *let*), *i* (in *bit*), *o* (in *not*), *u* (in *full*), and perhaps, also, *u* (in *but*). The sounds of *ai* and *au* seem to be real diphthongs; in the others the second vowel is very slight, and *ua*, *ue*, *ui*, *uo* are mere combinations of unmodified vowel-sounds; *au* is found in a few words only, mostly adverbs, and probably compounds. There is a partially prevalent law of vocalic harmony whereby vowels of personal pronouns and prefixes are made to accord with those of verbs and roots; the form of the objective pronoun is dependent on that of the preceding verb, thus: *emi sha a* "I wounded it," *o se e* "thou shuttest it," *on ti i* "he struck it," *enyin ro o* "ye provoked it," *awon ru u* "they stirred it," and so on through all the vowel-sounds. The subject pronoun *mo* "I," is used only before verbs containing the vowels *e*, *i*, *o*, *u*, while *mo* "I," is used only before *a*, *e*, *o*. This law prevails to some extent in prefixes to nouns, as, *aba*, *ebe*, *ibi*, *obo* (there are no words beginning with *u* except the object-pronoun, *u* "him"), but is not strictly adhered to, since it would make it impossible to derive more than one noun from each verb. In this obedience to a law of vowel-harmony the Yoruban stands almost alone among the African languages, and so far represents a

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stage of linguistic development in which the sense of euphony prevailed over the sense of signification, a fluid condition of speech corresponding to the facility with which some barbarous tribes change their vocabulary.

The consonants, including the breath or aspiration *h* and the semi-consonants, are eighteen in number, and represent, as will be seen from the table, all the varieties except the guttural (not counting the simple aspiration as a guttural proper). There is only one spirant, the labial *f*, but the scheme of liquids, sibilants, nasals, and full breaks or consonants is nearly complete; the sonants occur somewhat more frequently than the surds. The surd labial *p*, however, is found only in the compound *kp*, which seems to come from word-composition; a similar origin is probably to be supposed for three other consonant-combinations of frequent occurrence, *dz* (*j*), *gb*, *mb*.

In its law of *tone*, whereby words spelled alike are distinguished in meaning, the Yoruban stands, to some extent, on the same plane with the Chinese, though the system is less elaborate than in that language. There are three main tones: the middle or ordinary, the acute or rising, and the grave or falling. Thus: *ba* is "to lie in ambush;" *bá* "to meet, overtake;" *bà* "to bespeak." In general, each word in the language has its own tone, which it retains unchanged, and which is a part of its form, whence the Yoruban has a distinctly musical sound. But in connection with the personal pronouns there is a law of tone-harmony by which these pronouns are brought into a certain relation with the verb. The personal pronouns all have, normally, the middle or ordinary tone, and this they retain when they express the subject or nominative case, and in the shorter objective forms when they are governed by verbs having the acute tone; but after verbs with middle or grave tone the object-pronouns take the acute tone, as: *okonri bá mi* "the man met me;" but *ode ta ó* "a wasp stung him;" *babba lù ó* "father beat him." In compound words the rule of tone becomes more complicated; in general there is an attempt to contrast and distinguish by difference of tone.

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Polysyllabic words usually have the *accent* or stress of voice on the penult, with a secondary accent on the second preceding syllable; but in derivatives a verb having the rising inflection commonly takes the accent.

Changes of letters. Vowel-elision is common, and is governed by rules, in general a short vowel yielding to a long one (diphthong or grave); but there are many complications which have to be learned by practice. In addition to the law of vowel-harmony above mentioned, the *o*-vowel is subject to a modification, becoming *o* before *e* and *o*, and there are other interchanges not governed by recognizable law. Among the consonants the only regular euphonic change is that of *n* in *ni*, which becomes *li* before vowels; and the interchanges of *k* and *g*, *s* and *sh* are found. With these slight exceptions the language shows fixedness and precision of form.

II. MORPHOLOGY.

1. *Roots and Words.* The *roots* are probably all monosyllabic, most polysyllabic forms easily resolving themselves into simpler elements, as, *olubodzuwo* "inspector," made up of *olu* "chief" (from *lu* "to beat"), *be* "to go," *odzu* "eye," *wo* "visit" = "chief man who goes to visit with the eye." The roots consist mainly of consonant and vowel with or without nasal appendage; a few pronouns and adverbs consist each of a single vowel, but these may not be original. The words that begin with two consonants seem to be compounds (but in some cases these double consonants seem to be phonetic derivatives from single ones). No root is made by vowel plus consonant.

Inasmuch as the roots are monosyllabic and begin with consonants, there is a partial form-distinction between root and *word* in the case of many nouns formed by vowel-prefixes; and this derivation serves also to distinguish so far between verbs and nouns, since no verb begins with a vowel. Monosyllables beginning with consonants are either verbs, pronouns, or particles (which last are originally verbs or pronouns or interjections emotional or imitative); apparent exceptions come from contraction. Reduplication also distinguishes the

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noun-word from the root. The Yoruban, in this respect, occupies a midway position between the inflecting languages proper, and those in which no difference is made between root and word.

2. *Word-composition.* Here the language is very rich. Composite noun-forms are made by derivation, by reduplication, and by composition proper; in fact, we are warranted in saying that all nouns are thus formed, the simple root now appearing only as verb or pronoun. We find, therefore, as is to be expected, a great variety of prefixes, monosyllabic and dissyllabic, which are combined with verbs simple or compound. The commonest prefixes are *a* concrete and *i* abstract, with the dissyllables *ati* abstract and *abi* concrete; as *abo* "shelter," *ifo* "the act of washing," *atibo* "the act of coming," *abila* "that which is striped." The vowels *e* and *o* are also used to form concrete nouns, and there are other dissyllabic prefixes, as *ada*, which denotes result, *abu*, mostly concrete, and *afi* = "the maker" (from *fi* "to make"). The monosyllabic prefixes are probably demonstrative pronouns; *abo* = "that which shelters;" we find similar uses of the pronoun in the present syntactical construction of the language. The law of vowel-harmony, by which the vowel of the prefix would be assimilated to that of the verb, has been modified by the necessity for variety of signification; usage has, in some cases, fixed one meaning to the noun formed by *a*, and another to that formed by *e*, though in other cases these prefixes interchange without change of meaning. The dissyllabic prefixes are themselves nouns formed from verbs, but no longer used separate; *abi* is from the verb *bi* "to beget, be," *ati* probably from a root *ti* "to finish" (compare *titi* "wholly, continually," and the auxiliary *ti* expressing completed action), *abu* from *bu* "to give," or *bi* "to be." Sometimes the verb without the prefix appears as the first element of a compound; but in this case a prefix seems to have been dropped, as *buba* "a hiding-place," from *ibi* "a place," and *iba* "hiding." By the combination of *a* with the verb *li* (= *ni*) "to have," is formed the prefix *al* (*el*, *ol*, etc.), signifying "possessor," as *alake* "the lord of Ake" (title of the

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king of Egba), *alaiye* "owner of the world," from *aiye* "the world" (from *ye* "to live"). The prefix *a* is also used as a negative: *ida* "created" (from *da* "to create"), *aida* "uncreated" or "uncreatedness," to which may be prefixed *al*, *alaida* "possessor of uncreatedness," "uncreated."

Reduplication. The original and simplest form of reduplication in the formation of nouns is the doubling of the verb-root, as, *kpejakpeja* "a fisherman," from *kpeja* "to fish," *sisesise* "a laborer," from *sise* "to labor." In order to obtain variety of signification the vowel of the root is sometimes changed: from *ga* "to be high," comes *gaga* "closely," and *giga* "hight," also *gigagiga* "great hight" and "loftily," from *le* "to be hard," *lile* (and *lilelile*) "hardness." Where the verb is a compound of verb and noun, only the former element is doubled, as from *dara* "to be good" (= *da* + *ara*), *didara* "goodness." In this formation of nouns by simple repetition of the idea of the root, the language retained consciousness of the distinctness of the elements so far as to insert various descriptive syllables between the two components; thus, by inserting the indefinite pronoun *ki*, an indefinite sense (easily passing into one of contempt) was obtained, as *eiyekeiye* "any bird," from *eiye* "a bird," *eniakenia* "a contemptible person," literally: "person—any—person;" the demonstrative *iyi* gives emphasis, as *ekuruiyekuru* "the very dust" (= dust—this—dust); the adverb *ri* "always" (perhaps from *ri* "to see, appear, be"), expresses perpetuity, as in *ayeraye* "always living," (from *aye* "alive").

Noun-composition proper. Besides the simple juxtaposition of two nouns, the defining following the defined, as in Hebrew (as, *omo ehin* "child of back," "follower, disciple," *ile tubu* "house of prison," "jail,") long agglutinations are made, the various elements of the complex idea following in general the English order, as, *ibaiyedze* "a turning the world upside down, spoiling the world," literally, "meet-world-consume," *afibikpore* "an ungrateful person," literally, "one-make-evil-call-good," that is, one who returns evil for good; *adogunsille* "a revolutionist or disturber," literally, *a-da-agun-si-ille* "one-make-war-against-land"; *afemojumo* "morning," is "that

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which desires the light of the eye of light (dawn)." Compounds are made also by combining nouns and adverbs, and verbs and adverbs.

The following list of nouns from the root *tu* "ease, reconcile," will illustrate the facility of the Yoruban in noun-formation:

itu "ease."	*letutu* "reconciled."
aitu "uneasy."	*eletututu* "a reconciler."
laitu "uneasy" (prefix *li* "to have").	*iletututu* "state of reconciliation."
alaitu "one who is unreconciled."	*ailetutu* "unreconciled."
etutu "reconciliation."	*laitetutu* "unreconciled."

alailetutu "one who is unreconciled."

Compound verbs. In the formation of composite verb-forms also, the language proceeds in an agglutinative way, the distinct signification of the different components not being lost sight of. Sometimes the root is simply doubled, as in *be*, *bebe* "beg," *belebele* "to be thin," *toto* "to be whole," but this is rare, most such doublings being nouns (or adverbs). More commonly two different verbs are combined to express a single (tho complex) idea (as occurs frequently in Hebrew, less frequently in English). But in such combinations the signification and force of the verbs remain always separate and distinct, so that nouns and prepositions may intervene between them in the sentence; only the second verb sometimes occupies the primitive neutral position, neither noun nor verb, but the bare conception, which is the basis of both. *Fi lu* "beat" is, literally, "make-beat," *fi dzo* "make-burn," "burn"; the idea "show" is expressed by *fi .. han* "make .. appear," *o fi won han mi* "he-make-them-appear-me" = "he showed them to me"; *nwon mu u wa si Damascus* "they-make-him-come-to-Damascus"; *mo ba iwe dze* "I-meet-book-consume" = "I destroy the book"; or, the object of the action being the subject of the verb: *iwe ba dze* "book-come-consume," "the book is spoiled"; *ba ti re loh* "come-of-thee-go" = "go thy way"; *ta ni yio si duro nigbati o ba fi ara han* "who-it is-shall-and-stand-when-he-come-make-himself-appear," "and who shall stand when he appears"? *o be ole lori* (*li ori* "as to head"), "he-cut-thief-asto-head" = "he beheaded a thief."

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The insertion of a preposition sometimes gives a transitive sense to a phrase: *eru ba mi* "fear comes me" = "I am afraid"; *o ba mi leru* (= *li eru*) "he comes me in fear" = "he frightens me"; *ino mi badze* "mind-my-is troubled" = "I am grieved"; *o ba mi nino* (= *ni ino*) *dze* "he-meets-me-in mind-spoil" = "he grieves me."

Foreign words. There are a few words taken from Arabic, as *tuba* "repentance," *keferi* (*kaphir*) "unbelievers, gentiles, heathen;" from English, as *bann* (of marriage), and the Bible-words *baptisi* "baptize," *tempili* "temple," *furlong*, and from the Haussa language, *sinkafa* "rice," *takarda* "a book."

3. *Inflection.* As may be inferred from the forms already given, the Yoruban does not belong to the class of inflecting languages proper. It has some prefixes that have almost or quite lost their independent character, but the duty they perform is simply to convert verb-roots into nouns. As we shall see, there is a slight attempt to mark relation by different forms of pronouns, and there are certain temporal and modal words that have almost dropped their original meaning and become signs of relation, though they almost all retain their form unchanged, and are independent words. The language is, therefore, not agglutinative in the sense in which that term is used of the Turkish, for instance; it rather exhibits the first simple attempts of a primitive root-language to employ certain of its words to mark the distinction between the two main classes of substantive words, nouns and verbs, and to indicate, in a general way, the temporal and modal modifications of the latter, to which must be added that it has distinguished the particles (prepositions, adverbs, conjunctions,) with clearness.

A. *Nouns.* Nouns are without inflectional signs of gender, number, and case. *Gender* is marked, as in English, by different words, or by sex-words prefixed, but only where there is real distinction of sex; English, by a long process of unburdening, has reached the primitive position beyond which Yoruban has never passed. But while English retains the idea of grammatical gender as a heritage of its long historical development, this idea does not properly exist in Yoruban at

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all: it has only sex-distinction, and this is, of course, confined to substantive nouns (there is no mark of gender in adjectives or pronouns). Difference of sex is sometimes marked by different words (as sometimes in Indo-European languages), as *baba* "father," *iya* "mother," ***okonri*** "man," *obiri* "woman," where there is no indication of gender, but the objects are regarded as distinct and independent, and have names given them in accordance with some prominent characteristic; *obiri* is from *bi* "to bear," ***okonri*** (from ***oko***) perhaps from ***ko*** "to rule, guide." However, the words ***ako*** and *abo* naturally came to mean "male animal" and "female animal" respectively, and were then used to mark sex where there was only one word for the species of animal, ***akomalu*** "bull," *abomalu* "cow," ***ako esin*** "horse," *abo* ***esin*** "mare": ***ommo*** "child" is defined by an added sex-word, as ***ommo konri*** "boy," ***ommo binri*** "girl," and so several other words. In the case of compound words, the sex will, of course, be marked by the sex of the principal component, as *bale* (= *oba ile*) "lord of the house," *iyale* (*iya ile*) "mistress of the house." As the language marks only real sex-distinctions, the conception of the "neuter" gender does not exist.

For *number* also there is no inflectional sign; but plurality is marked with sufficient distinctness, usually (where the connection does not make it clear) by the personal pronoun ***awon*** "they" put before the noun, as *Saulu nmi ilo ati pipa si awon ommo-ehin Oluwa* "Saul-was-breathing-accusation-and-slaughter-against-them-disciple-of the Lord," "against the disciples of the Lord"; this ***awon*** must be repeated before each separate word; or, if the noun refer to a person addressed, the second personal pronoun *enyin* "ye" is used, as *ki enu ki omase ya nyin, enyin arakonri*, "do not wonder, ye brother,"= "brethren"; the more emphatic demonstrative pronouns *wonyi* "these" and *wonni* "those" may also be employed in the third person. Plurality is expressed, also, by simple repetition of the noun, and this repetition is necessary when the idea of reciprocity enters.

The relation of *case* is, in general, determined by the position of the noun; the subject standing before the verb, and the

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object, usually, after it. For the sake of emphasis the object sometimes stands first, and its syntactical character is made clear, either by the connection of thought, or by the collocation of words, as *on li a wi fu* "him-it is-we-spoke-to" = "we told him." So, the defining relation in which one noun stands to another is frequently expressed by position merely, the defining word following the defined (as in Hebrew): *okko obba* "ship-king" = "king's ship." This relation is sometimes expressed more exactly by the relative pronoun *ti* (quite as in Aramaic), as *ona ti ilu* "road of town," literally, "road-which-town." All sorts of relation are thus indicated, but the insertion of the *ti* is necessary when possession is to be predicated, or where without the *ti* the second noun might be supposed to be in apposition with the first: *Atiba oba* "Atiba the king," but *Atiba ti oba* "Atiba (the servant) of the king." In this case the relative pronoun seems to have its own proper force, = "which" or "that which"; so in such a sentence as: *nwon se ti orisa*, literally, "they-do-what-idol," that is, "they do what pertains to idols, they worship idols." The *ti* is much employed to express this general, indefinite sort of relation, which is left to be understood from the connection. The person addressed is indicated by the simple noun, with or without personal pronouns, or by some interjection, as *o* (put after the noun), or some demonstrative pronoun indicating greater or less nearness (*yi*, when the person addressed is quite near the speaker, *na*, when he is a short distance off).

Adjectives. The Yoruban seems not to have differentiated the adjective proper; its descriptive words are predicative, that is, they are treated as if they included the copula, and therefore fall, technically, into the class of neuter verbs. To indicate that a quality pertains to a substantive, the name of the quality itself (abstract noun) is appended by way of definition, as *ohun didara* "thing of goodness" = "good thing"; or the possessor of the quality (concrete noun) is preposed in apposition, as *alagbara enia* "strong one-person" = "strong man"; or a descriptive relative phrase is added, in which the neuter verb is used, as *ida ti o mu* "sword-which-it-is sharp" =

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"a sharp sword"; or, when the qualified substantive is the subject of a verb, the quality is predicated of its subject in a simple sentence, and the affirmation of the verb is added in a relative sentence, as *enia re li o se e* "person-is good-it is-that-did-it" = "a good person did it." It may be said, then, that the function of our adjectives is wholly performed in Yoruban by substantives and verbs; the abundant use of neuter verbs is a sign of failure to differentiate either the adjective or the copula.

Comparison. Hightening of intensity is expressed by *dzu* and *dzu loh* = "exceedingly" and "more"; in connection with numbers *le* is used. The highest degree of intensity may be expressed by *dzu gbogbo* (= "surpassing all") or *tan* (= "completed"), put after the adjective.

Numerals. The numeral system is very well developed, both in extent of numbers and in the expression of the various relations of the numbers. The ten units are as follows: *eni* (and *okan*), *edzi*, *eta*, *erin*, *arun*, *efa*, *edze*, *edzo*, *esan*, *ewa*, twenty is *ogun*, thirty *ogbon*, two hundred *igba;* of these the last-named = "heap," so called because cowries (the shell-coin of the country) are counted in heaps of two hundred each; the origin of the others is obscure. From 11 to 14 the numerals are formed by adding *la* (= "great") to the units (*okanla*, *edzila*, etc.); from 15–19 by subtracting the proper unit from 20; from 21–24 by adding units to 20; from 25–29 by subtracting units from 30, and so on; multiples of 20 are used up to 180 (40 is *ogodzi* = twice twenty, and so on), the intermediate tens are made by subtraction of ten from the next higher (fifty, *adota* is sixty, *ogota* less ten *ewa*); in the same way multiples of 200 are used. The first unit *eni* is used only in counting; *okan* is employed independently, = "one person," *kan* with a noun. A singular usage in connection with the other units is the prefixing of *m* to them when they are attached to nouns expressed or understood, as *enia mewa* "ten men"; in Bowen's Grammar it is suggested that this *m* is from the verb *mu* "to catch" in the sense of "amounting to," on the ground that when an African [Yoruban ?] speaks in English he generally says "he catch ten" for "there were

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ten." *Ordinals* from 1 to 19 are made by prefixing *ek* (or *ek*, according to the law of vowel-harmony) to the cardinals: as, *ekini* "first," *ekedzi* "second," etc. (or, *kini*, *kedzi*); they follow the noun. Examples of *distributive* numerals are: *metameta* "three by three" (doubling of *meta*, which is from *eta* by prefixing *m*); *okokan* "one by one" (reduplication of first syllable of *okan*, where the *m* is not prefixed); *ōkōkan* "one cowry each" (from *ōkan* "one cowry").

B. *Pronouns.* The substantive relational material of the language (which, for convenience, is treated here before the verb) is comparatively full, yet simple; the varieties of form seem to come from the working of euphonic rules rather than from effort after delicate distinctions of thot. 1. *Personal Pronouns.* These are entirely without inflection, and lacking not only in the rich generic development of the Hottentot, but in all distinction of gender. It will be more convenient to take the persons one after another.

First person. The singular is *emi*, the plural *awa*, between which we should not expect to find any obvious relation (since "we" is not the plural of "I," but = "I and others"). These may be used everywhere, under all circumstances. But, in accordance with the law of vowel-harmony already explained, there are two modified forms, the open *mo* used optionally when the first vowel of the following verb is *e* or *o*, and the close *mo*, used when that vowel is *e*, *i*, *o*, or *u*. If, however, the verb is future, the euphonic forms are not allowed; another form *n* (*ng*) is then employed, and this is found also before the negative *ko* (*ko*) "not." This *ng* seems to be the nasalization of the *m* of *emi*, apparently a euphonic change induced by *k* and the *o* of the future: *ng o ri* "I shall see," *ng ko ri* "I do not see." The abbreviated form *mi* sometimes stands absolutely at the beginning of a citation, the verb of saying being omitted: *mi nibo* "I (asked) where?" (which comes possibly from contraction with the verb *wi* "to say"). When the pronoun stands as object, frequently the full forms are employed, but sometimes the abbreviated forms *mi*, *wa* ("me," "us"), where the abbreviation is euphonic and not inflectional, (and possibly these shorter forms are the original). These

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latter are used in general when the pronoun follows the verb or the noun in a simple and unemphatic way; but if there be any emphasis, as, if the pronoun stand at the beginning of the sentence, or if the relative *ti* precede or follow it, or if two pronouns be connected by a conjunction, or if the reflexive *na* ("self") follow, or often for euphony, the full forms are employed.

Second person. Full forms: *iwọ* "thou," *enyin* "ye;" euphonic, open *ọ*, close *o;* there is no special form before future verbs. The short forms after verbs (object) are *ọ* and *nyin;* but after nouns, while the plural form is the same, the singular is not *ọ* but *re*, the origin of which is not clear; it seems to be a demonstrative pronoun or a noun (it is found in the third person also).

Third person. Full forms, used for subject, *on* (*ọn*), *awọn* (and *nwọn*); the plural has also the short form *a;* the euphonic open is *ọ*, and close *o;* the short *i* used in citations (as *mi* above), possibly out of *o wi* "he said." Before future verbs is sometimes found the demonstrative pronoun *yi* in the sense of "he," for which in some cases *a* is used. The usual plural subject is *nwọn; awọn* is used before the relative *ti* (and frequently as plural sign before nouns, as above explained). As object after verbs the plural third person is *wọn;* the singular shows a great variety of forms, *o*, *ọ*, *u*, *a*, *e*, *ẹ*, *i*, conforming itself, according to the Yoruban law of vowel-harmony to the vowel of the preceding verb. After a noun the objective or defining form is *re*, the same as in the second person.

Emphatic, Reflexive, and *Reciprocal.* The simplest emphatic addition to a personal pronoun is the demonstrative *na* "this," as, *iwe ti emi na*, "book of me this one," "my own book." Greater emphasis is given by the substantive *kpākpa: emi kpākpa* "I myself, my very self." More common is *ara* (= "body," as the Rabbinic *esem* "bone"), which is treated as a noun and followed by the shorter, defining form of the personal pronoun: *ọ fe ara re*, "he loves body of him" = "he loves himself"; it is also reciprocal: *nwọn fe ara wọn* "they love one another" (literally "body of them"). Out

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of *ati* "and" *eki* "only" and *ara* is formed *tikara*, which is used as subject emphatic pronoun: as, *on tikara re di ara re*, "he himself binds himself."

Demonstratives. The simplest forms are *yi*, *na*, *ni*, "this, that," with the plurals *wonyi* "these," *wonni* "those" (compounded of the *won* found in the third personal pronoun); they follow the nouns they qualify. From *yi* are formed *eyi*, *eyiyi*, *eyini*, *alayi*, *eleyi* "this," with plurals *awonyi*, *iwonyi*, *nwonyi*, and from *na* comes *onna* "that," plurals *awoni*, *awonna*; these are used as independent substantives. *Na* and *ni*, especially the latter, have the force of the definite article.

The *Relative ti* is without variation of gender, number, or case, and (as in Hebrew) a personal pronoun is often introduced for the purpose of defining the subject of the relative clause, as *emi ti mo mo* "I-who-I-know," "I who know"; or, the indefinite *o* (or *o*) is employed, as *o si damu awon Ju ti o wa ni Damaskus* "he-and-confounded-them-Jew-who-he-lived-in-Damascus," "the Jews that lived in Damascus"; this *o* (properly third person singular) is used for all persons and numbers. In like manner if the relative stand in a defining relation to a following noun, this relation is expressed by a personal pronoun, as *okonri ti omo re de* "man-who-son-of him-came" = "the man whose son came." As antecedents to the relative are employed *eni* "one," and *eyi* "this," or sometimes nouns.

Interrogative and *indefinite*. First the demonstrative *ta* (probably connected with the relative *ti*) is frequent as interrogative pronoun, usually having the demonstrative *ni* attached to it: *iwo ta ni Oluwa* "thou-who-Lord," "who art thou, Lord?" After a transitive verb it introduces the dependent or indirect interrogative clause, as *emi mo tani o lu* "I-know-what-he-struck." *Tani* may follow a noun as a defining term, *ile tani* "house of whom." A further illustration of the demonstrative origin of the interrogatives is found in the fact that *ti* is used in questions as = "what?" alone or preceded by the interrogative *bi*: *bi emi ti nse* "whether-I-what-am doing?" = "what am I doing?" Here the *bi* precedes as a

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general interrogative sign (as Latin *an*), then follows the personal pronoun as subject, then the question-word proper, and then the verb. Other interrogatives are *ki* and *wo* variously combined (in origin demonstrative), the former inserted between the parts of a reduplicated noun giving an indefinite sense.

C. *The Verb.* The Yoruban verb has no form-distinctions; for all persons, genders, numbers it remains the same, but this lack is readily supplied (as in English) by the use of the personal pronouns. In respect to modifications of the idea of the stem, the language has pursued an entirely different path from that taken by the southern families of dialects, the Hottentot and Bantu, having developed no system of derived stems (Causals, etc.,) such as is found in them. Yet, while it maintains its isolating character, its words standing sharply apart in almost Chinese separateness, it has means of expressing the ordinary temporal modifications of the verb-idea with sufficient distinctness by the insertion (prefixing) of words that have almost lost their independent signification and may thus be called half-inflections; it even makes an approach to modal expression, and has a number of agglutinations corresponding to the English "may, can, ought," etc., expressing permission, ability, obligation, desire, etc., these auxiliary words retaining their full force, yet idiomatically sinking into appurtenances of the main verbs to which they belong. The following are the principal forms employed in this auxiliary way. First, the conditions of *completedness* and *incompletedness* are distinguished, the former being marked by *ti*, the latter by the sharp nasal *n* (*ng*); *ti* is naturally the sign of past time (in which we naturally think of actions as complete), but also of finished action in present time (our perfect); *n* is used of present or past, and may be prefixed to *ti*. As to the origin of these forms *n* is probably connected with the substantive verb *ni* to be mentioned below, and *ti* with a root *ti* or *ta* meaning "finish" (see the verb *tan* = "to be finished," with which also may be brot into connection *to* "to be sufficient, attain to"). *Ti* may be used with any time-combinations to indicate that an action is past with reference to any

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other. In some idiomatic uses it seems to stand as an independent verb (not a time-auxiliary): *mkpa ise owo ti wah* "by-labor-money-finish-come" = "by labor money comes"; *on ko le ti so eso* "it-not-able-finish-bear-fruit," = "it cannot bear fruit."—*Future* time is expressed by *o*, the origin of which is doubtful; it seems probable that it is connected with the third singular personal pronoun *o*, in which case *emi o ni* "I shall have" is literally, "I-he-have," or, "I am he who is to have." Often it is preceded by the demonstrative *yi* (compare the similar combination *ti o* above mentioned): *ou yio ton ona mi se* "he-will-again-way-my-make" = "he will prepare my way"; in *on yi o se* the *yi* and *o* act as demonstrative and relative: "he-that one-who-make." In certain cases *a* is used instead of *o*. There is another word *ma* which seems to mean intensity and repeatedness, and is used to express habitual or continued action: *on yio ti ma bo* "he will have been coming"; it also expresses desire in the first and third persons, and permission in the second, and this use, perhaps, points to a different root (the word occurs also as a negative). With all these forms may be employed the substantive verb *ni*, which gives fullness to the expression: *emi ni ri* "I-am-see" = "I am occupied with seeing."

Of *modal* forms there are no very clear examples. Certain words are used in combinations out of which modal ideas naturally arise; but it does not appear that these are connected with these words except in a very general way. Such a word is *ba* (= "reach, attain"), which occurs in conditional sentences, as: *bi iwo ba ri i kpa a* "if-thou-reach-see-it,-kill it" = "if thou see it, kill it"; here the sense of uncertainty is involved in the whole sentence, and does not seem to connect itself particularly with *ba*, which also is, in other cases, used in a pure indicative sense. A similar remark may be made of the dependent sentences introduced by the particle *ki* "that": the modal sense comes out from the general structure of the sentence, and is independent of the *ki*. A peculiarity of this construction is that when the nominative begins with a consonant or consists of two or more syllables, the *ki* is repeated (for the sake of clearness or emphasis), and may

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be when the pronoun is *on*: *ki on ki ole imu u* "that he should seize them." *Le* "can, be able," *gbodo* "dare," and some others are used as independent verbs, without modal force.

Gerund. The above construction of dependent sentences with *ki* (introducing substantive, telic, and other clauses) is employed when the subject of the dependent clause is different from that of the principal. When the two subjects are the same, a gerund is used, made by prefixing *i* to the verb, as *iwo* "seeing (videndum) from *wo* "to see": *mo wa iwo nyin* "I-come-seeing-you" = "I come to see you." Sometimes this form occurs in independent sentences, and then appears to be an emphatic assertion of the act instead of the ordinary verb-root: *ki* (= *ko*) *ise awodi* "not-the being-a hawk" = "it is not a hawk." Along with this may be mentioned the forms *aba* and *iba* (from *ba* "to meet"), expressing obligation: *emi aba* (or, *iba*) *se e* "I-the being bound-do-it" = "I ought to do it." *Iba* is also used for "if," and *iba* ... *iba* = "whether (either) ... or": *iba ise okonri, iba ise obiri* "whether men or women," literally, "coming on (supposing)-the being-men-supposing-the being-women." Besides this abstract noun with prefix *i*, others formed by prefixes *a* and *ati* are similarly employed.

Passive. The passive is not made from the reflexive, nor by the addition of a modifying root, but by a simple use of the ordinary verb or noun. Most commonly the active with the indefinite subject *a* "they" is employed: *a ri i* "he is seen" (literally, "they see him"). Or, a gerundal construction is used (the abstract noun of action): *ile se imi*, "the earth-is-as to shaking" = "the earth is shaken." In the same way may be employed (with *ni*) the reduplicated nouns made by doubling the first syllable of a transitive verb, as *riri* from *ri* "to see": *riri li* (= *ni*) *emi*; "as to seeing-am-I" = "I am seen." Finally, the compound transitive verbs may be used as passives: thus, from *ba* ... *dze* (= "meet ... spoil") "consume," we have: *iwe ba-dze* "book consume" = "the book is consumed."

Participle. Our participles may be rendered by the continuous form made by prefixing *n* to the root, or by independent clauses.

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Substantive Verb. The Yoruban shows a profusion of substantive verbs, such as is natural in a primitive, unliterary language; the different forms are however distinguished by usage with some clearness. The most common form, and the one that approaches nearest the simple copula is *ni* (before vowels *li*), the origin of which is not clear; the only word that offers a probable explanation of it is *ni* "to have," from which the substantive force may have come somewhat as in French *il y a*. *Ni* is frequently used as = "it is," and appears often where its only effect seems to be greater fullness of expression, tho it has of course fixed itself in various idiomatic phrases; there is sometimes a heaping up of auxiliary words, such as we find in Aramaic or in some French phrases. Examples of its use are: *emi ni ri*, "I-am-see" = "I see;" *awa li o ṣe e* "we-are-that-did-it" = "we did it"; *iwọ ni yi o ri*, "thou-art-he-shall-see" = "thou shalt see." Of verbs expressing existence proper, there are *mbe*, *gbe*, *wa*. The first of these (from *bi* "to beget") is used for absolute existence, = "exists," the second (also from *bi*) merely takes the place of *mbe* in the imperative and in certain dependent sentences, the third, (meaning "to dwell") is used of existence in a place. Modal existence is expressed by *ri*, which seems to be connected with the verb *ri* "to see": it is used with such modal words as *behe* "thus," *bi* "as." *Ṣe* (= "to do") denotes the occupying a position, which calls for exertion; thus, *oba li* (= *ni*) *on* means "he is (is described, known as) a king," but *on ṣe oba*, "he fills the station of king"; so also nearly *dze*. To these may be added *ṣi*, expressing existence in a place, and used chiefly in negative sentences, and *di* = "become."

SYNOPSIS OF THE VERB *ri* "TO SEE."

I see or saw . . .	*emi ri*	or *emi ni ri*.
I saw or have seen . .	*emi ti ri*	or *emi li o ti ri*.
I am or was seeing . .	*emi nri*.	
I have or had been seeing	*emi ti nri*	or *emi nti nri*.
I shall or will see . .	*emi o* (or *a*) *ri*	or *emi ni o* (or *ni yi o*) *ri*.
I shall or will have seen	*emi o ti ri*	or *emi ni yi o ti ri*.
I may or would see .	*emi ma ri*.	
I might or would have seen	*emi ma ti ri*.	

To these might be added potential forms with *le*, conditional

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forms with *ba* (introduced by *bi*), and others that do not properly belong to the synopsis. The above shows sufficiently the isolating method of the language, and the fullness of its verbal forms.

D. *Particles.* *Adverbs* are derived from verbs and nouns. They follow the words they qualify except those expressing negation, those formed from *fi* "with" and nouns and some others. The language abounds with adverbs of time and place, and such as express some particular quality, and a degree of some particular quality, but has failed to abstract the conception of degree, and to supply words for it; it has, therefore, as is the case with many half-developed languages, a host of locally descriptive words, and a paucity of general terms.

Prepositions also come from verbs and nouns. The same minute local descriptiveness is found among them as in the adverbs. Local prepositions proper are susceptible of three forms; one used when the sentence expresses rest, the second when there is motion from the object to the subject, the third when the motion is in the opposite direction.

Conjunctions. The language has several words for the simple copulative, and a good store of adversative, illative, concessive, causal, telic, and temporal connectives.

III. SYNTAX.

In conclusion, some more general observations on the syntactical structure of the language may be added.

In the simple sentence the usual order is: subject, copula, predicate; the attributive adjective (or pronoun) usually follows its substantive; the substantive verb is usually inserted, whether the simple *ni* (*li*), or one of the forms that express existence in a more definite way. The language is, indeed, fond of the repetition of these words, and of pronouns, personal and demonstrative; in the absence of inflections it resorts to this repetition to secure distinctness or emphasis, and so constructs sentences that seem ungainly to us. It is unfortunate to call this use of pronouns and other words "pleonastic," a term that, so far as it is accepted, shuts out

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the investigation of the peculiarities in the modes of expression of the language. In general, when a noun (whether subject or object) is separated from its verb, clearness of reference is gained by the insertion of a personal pronoun: *awon alagbase baba mi melomelo li o li ondze* "they-hireling-father-my-how many-it is-he-have-food" = "how many hirelings of my father have food," where the vividness gained by the "it is" and the general subject "he" is obvious. So the insertion of the personal pronoun after the relative: "give me the inheritance" *ti o tori mi* "which-it-belong-me"; and, after verbs of saying: *o tenumo o kpe on ko se e* "he-said-it-namely-he-not-do-it" = "he said that he did not do it." The substantive verb is often employed to represent a subject or clause, as in the first example above given, summing it up and holding it separate before the mind, somewhat as in the English expression "there is."

The various parts of the composite sentence are commonly regarded merely as standing to one another in the relation of sequence (as in Hebrew). Dependent clauses, however, are frequently introduced by appropriate conjunctions, expressing relations of time, manner, purpose, cause, and the like. Conditional clauses are introduced by *bi* "if" or *iba* (= "obligation"), the verb *ba* then standing regularly with the main verb, and the shade of the idea (as to certainty or uncertainty) is left to be inferred from the general connection. Our participial constructions are expressed by a simple verb in an independent clause, or by a separate clause introduced by a conjunction, or by an abstract noun of action. The latter plays an important part in the language, like that of the infinitive and gerund in English. It occurs as simple subject or object, and often expresses purpose; in many cases it stands instead of the finite verb. It may then be introduced by the preposition *li* "in, in regard to" or not; if the preposition be absent, the noun is to be taken absolutely, as defining the verb simply by the expression of the idea.

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III.—*Influence of Accent in Latin Dactylic Hexameters.**

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In my paper on trimeters (Transactions Am. Phil. Assoc., 1876), the investigation had much to do with the word-feet ⏑ ⏑ ⏑ ⏒, ⏑ ⏑ ⏒, — ⏑ ⏑ ⏒, — ⏑ ⏑, — ⏑, the object being to ascertain on what syllables the ictus could fall. In hexameters we have nothing to do with this question, for in the first three the ictus cannot fall on the accent, and in the last two it cannot fall anywhere else. In words, on the other hand, that are composed of long syllables, we are not to expect so much influence of accent as was found in iambics, for in the latter a so-called spondee partakes of the nature of an iambus, having its thesis (i. e., ἄρσις) shorter than its arsis (θέσις), whilst in dactylics the two are equal, and the ictus is more nearly uniform from beginning to end of the verse. Further, when Ennius introduced hexameters, he imitated Greek models and instituted a more artificial sort of verse, in which quantity could not be so much neglected, and so did not compose so much after the norm of popular usage.

Having examined the extant hexameters of Ennius, I find, accordingly, that he entirely disregarded accent. This is evident from the fact that in the fifth and sixth feet, where the usage of later poets shows it to be easy to place the ictus on the accent, he has discord between ictus and accent as frequently as it occurs in Homer or Hesiod, *read with Latin accent;* and in the latter case the coincidence of ictus and (Latin) accent is due entirely to the system of accentuation and the structure of the verse. And, further, Ennius preferred the masculine caesura (with conflict between ictus and accent) to feminine, where there is no such conflict.

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*This paper contains the substance of a dissertation published in Latin at Leipzig in 1874. The edition was so small that its reproduction in English seems justifiable. As a review of the dissertation in Bursian's *Jahresbericht* for 1877 misrepresents it, great care has been taken to make no changes of any importance, except such as were necessary in order to reduce its size.

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But in the fifth and sixth feet, the form of the verse *generally* causes ictus to fall on accent without any effort on the part of the composer. Any one, by a little reflection, can see why this is so, and *that* it is so, is shown by Greek verses read with Latin accent. The caesurae, on the other hand, cause conflict up to the fourth foot, where their relation is variable. Hence we see that, whether the composer wills it or not, there will generally be conflict in the earlier feet of the verse, and coincidence in the last two,—a sort of strife followed by a reconciliation. Consequently, in the course of time, when the ear became accustomed to this, it appeared to be a property of the verse, so that verses in which it did not happen, seemed strange and harsh. Hence poets began to seek conflict followed by coincidence, and the more they did this, the more objectionable became verses in which it was neglected. Accordingly, the poets of the Augustan age have conflict in the first few feet more frequently than Ennius, and in the last two feet more rarely; nor can any one read hexameters much without coming to feel that this peculiarity renders the verse pleasing, and peculiarly so, when words employed in one line are repeated in the next with the relation of ictus to accent varied. A beautiful example of this is found in Catullus (LXII, 20–22):

> Hespere, qui coelo fertur crudelior ignis?
> qui *natám* possis *complexu* avellere *mátris*,
> *cómplexú matris* retinentem avellere *nátam*.

(See also Virg. Bucol. VIII, 47–50 and in the poets generally.) The frequency of this shows that it was purposely done by the poets.

§ 2. So far the discussion has been general; but now I proceed to examine the different authors, and shall begin with the origin and trace out the development of the artificial relation of ictus to accent, and shall briefly consider the arguments of those who deny to the accent any influence.

In order to have a rule by which to measure the phenomena, I shall examine Greek verses read with Latin accent; for by this means we come at what would have been the state of affairs, had all been left to chance. The general discussion

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will be confined to the last two feet; and in ascertaining the relation of ictus to (Latin) accent in Greek, and comparing with the same in Latin, I confine myself to the fifth foot. In Hom. Od. I, containing 444 verses, the ictus conflicts with Latin accent in the fifth foot

in 15 verses where | ⏑ ⏑ | follows.
" 32 " " | ⏑ ⏑ — — follows.
" 16 " " something else follows.

But the word-feet ⏑ ⏑ and ⏑ ⏑ — ⏒ are more numerous in Greek than Latin. To show this, since many verses of Ennius are not entire, I employ 444 verses of Virg. Aen. I, and compare with Od. I, containing 444 verses.

In Od. I we have	⏑ ⏑ . . .	176
	⏑ ⏑ — ⏒ . .	101
In 444 of Aen. I,	⏑ ⏑ . . .	134
	⏑ ⏑ — ⏒ . .	21

I omit words combined with -que into the form ⏑ ⏑ — ⏑, as I should otherwise have to recognize Greek words of the form ⏑ ⏑ — followed by monosyllabic enclitics. Now to find what would be the relation of ictus to Latin accent in Greek, if the forms ⏑ ⏑ and ⏑ ⏑ — ⏒ were not more numerous, we reduce thus:

for ⏑ ⏑, 176 : 134 :: 15 : 11 +
for ⏑ ⏑ — ⏒, 101 : 21 :: 32 : 7 —.

Then 11 + 7 + 16 = 34, which would be the total number of discords in the fifth foot. Now in the 541 verses of Ennius there are 36 conflicts, which in 444 would be 31, which is practically the same as in Homer (34). But I have also examined Iliad III in the same way, and, omitting proper names, I find the conflicts a little *rarer* than in Ennius. We can affirm, therefore, that in the aggregate the verses of Ennius do not differ in this respect from those of Homer, from which it appears that Ennius paid no attention to accent. In examining others, therefore, I shall compare all with Ennius's usage as being accidental. Conflict in the sixth foot being occasioned by a final monosyllable, and in the fifth foot by caesurae in that foot, it will be important to note *all* instances of monosyllables at the end and of caesura in the

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fifth foot, even when elision or a preceding monosyllable prevents conflict. I shall also record other peculiarities. When a dissyllable becomes a monosyllable by elision, the fact will be noted. Of course no special notice will be taken of verses which exhibit no peculiarity. The annexed table* shows the result of the examination of Ennius's Fragments containing 541 verses, Lucretius III, 1,092 vv., Hor. Sat. I, 1,025 vv., Hor. Ep. I and part of II, 1,000 vv., and all the works of Virgil, 12,869 verses with complete endings. Of course these numbers must be taken into account in comparing the result for the different authors. These are selected for the table as representative poets, but others will be included in the discussion that follows. It is scarcely possible that all the figures should be exactly correct, but they are nearly enough so for the present purpose.

1. For Ennius we collect the following result:

Caesurae after fifth arsis (1) with conflict			28
(2) without conflict (a) monosyl.		32	
(b) elision (α) dissyl.		5	
(β) polysyl.		5	42
In sixth foot, caesurae (1) with conflict			40
(2) without conflict (monosyl.)			5
In fifth foot conflicts without caesura (1) -que		4	
(2) otherwise		8	12
Spondees in fifth place (σπονδειάζοντες)			13
Verses with both feet contained in one word			25

From this we see that in the sixth foot the conflict takes place (in proportion to the number of caesurae) much more frequently than in the fifth, and is more frequent, even, than in Homer. Here we are not to infer that he strove after conflict, but that he frequently imitated certain Homeric endings (with caesurae in sixth foot) which especially pleased him; and this imitation he sometimes carried to an extreme, as when, induced by *νίὸς ἐμὸν δῶ*, *χαλκοβατὲς δῶ*, etc., he wrote *endo suam do*, *altisonum cael*, *laetificum gau*, etc.; and, in imitation of Tmesis, "saxo *cere-* comminuit *-brum.*" Those who

* See page 43.

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Form.	En.	Lucr.	Hor. S.	Hor. E.	Virg.	Examples.
– ⏑ | ⏑ ⏑ | – ⏑	11	1	30	14	14	ignis mare ferrum
– ⏑ | ⏑ ⏑ – ⏑	11	1	3	1	29	rubens hyacinthus
– ⏑ | ⏑ | ⏑ – ⏑	0	0	5	1	0	amatorem quod amici
– ⏑ | ⏑ ⏑ – | ⏑	2	0	0	1	0	stolidi soliti sunt
– ⏑ | ⏑ ⏑ | – | ⏑	0	0	5	2	2	medicum roget ut te
⏑ ⏑ – | – – ⏑	4	0	0	0	12	purpureo narcisso
– | ⏑ ⏑ | – ⏑	13	24	78	49	130	te quoque dignum
– | ⏑ ⏑ – ⏑	13	17	8	2	5	an Meliboei
– | ⏑ ⏑ – | ⏑	1	7	14	8	1	rem facias rem
– | ⏑ | ⏑ – | ⏑	0	0	0	0	1	si qua tibi vis
– | ⏑ | ⏑ – ⏑	0	4	2	2	6	aut quod ineptus
– | – – | ⏑	1	0	0	0	2	et magnis dis
– | ⏑ ⏑ | – | ⏑	1	4	7	8	8	iam data sit frux
– | – – ⏑	3	2	0	0	0	sic compellat
– | ⏑ ⏑' | – ' | ⏑	0	0	1	0	0	aut etiam ipse haec
– | ⏑' | ⏑ – ⏑	0	0	3	0	0	non ego avarum
– | ⏑' | ⏑ | – ⏑	0	0	1	1	0	stans pede in uno
– ' | ⏑ ⏑ | – ⏑	0	0	5	0	8	saepe ego longos
– ' | ⏑ ⏑ – ⏑	3	13	3	0	1	mentem animumque
– ' | ⏑ ⏑ – | ⏑	2	4	3	0	4	atque oculi sunt
– ' | ⏑ ⏑ | – | ⏑	0	0	1	0	0	quanti olus ac far
– – ' | ⏑ ⏑ | – ⏑	0	0	1	1	0	antestari ego vero
⏑ ⏑ – ' | ⏑ ⏑ – ⏑	4	10	1	1	17	solidoque elephanto
– – ' | ⏑ ⏑ – | ⏑	1	1	1	0	0	scripsere alii rem
– – ' | ⏑ | ⏑ | – ⏑	0	2	0	0	0	texere et in illam
– ⏑ | ⏑ – | ⏑	25	26	29	18	31	adfixit habes qui
– ⏑ ⏑ – | ⏑	7	2	14	1	8	exiguus mus
– – – | ⏑	1	0	0	0	0	sublatae sunt
– ⏑ ⏑ | – | ⏑	3	16	38	37	37	obstitit et nox
– ⏑ ⏑ | – ' | ⏑	0	0	3	1	2	iugera centum an
– ⏑ | ⏑ – ' | ⏑	0	0	0	1	0	ridere decorum et
– ⏑ | ⏑ | – | ⏑	0	0	7	2	0	audivit at in se
– ⏑ | ⏑ ' | – | ⏑	1	2	0	0	0	isque pium ex se
– ⏑ ⏑ – ⏑	20	46	15	6	21	Alcimedontis
– – – ⏑	5	5	0	0	16	incrementum
– ⏑ ⏑ ' | – ⏑	0	4	5	2	1	indicium illud
– ‿ ⏑ | – ⏑	4	7	0	7	112	promissaque barba
– ⏑ ‿ ' | – ⏑	0	0	1	0	15	Ephyreïque aera
– ⏑ ‿ ' | – | ⏑	0	0	0	0	1	omniaque in se
– ‿ ' | ⏑ – ⏑	0	0	1	0	0	servareque amicos
– ‿ ' | ⏑ | – ⏑	0	0	0	1	3	arvaque et urbis
– ⏑ | ⏑ – – '	0	0	2	0	15	calórem*que* | Inter, etc.
– ⏑ ⏑ | – – '	0	0	0	0	5	tótasque | Advolvere, etc.
– ⏑ ⏑ | – ⏑, – ⏑ | ⏑ – ⏑, – ⏑ | ⏑ | – ⏑	make up all the rest, that					

is, Ennius 405, Lucretius 894, Hor. Sat. 738, Hor. Ep. 833, Virgil 12,372, the per cent. of peculiar endings to the entire number being, Ennius 25, Lucr. 18, Hor. Sat. 28, Hor. Ep. 17, Virgil 4.

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think that such a treatment of words was common at Rome, are called upon to accept

"*Massili-* portabant iuvenes ad litora *-tanas.*"

In the fifth foot the ratio of caesurae with conflict to those without it is about what we should expect (28 : 42) if it were left to chance. In Hesiod I have found the ratio a little larger, but this is due to causes already explained.

2. Now we come to Lucilius; but we need not wonder if no great progress was made by a man who prided himself on "standing on one foot and composing two hundred verses in an hour." Yet it will not be uninteresting to see how he differs from Ennius, especially as he did not follow Greek models so closely. The 925 verse-endings (in which the text is often doubtful) show this result:

Caesurae after fifth arsis (1) with conflict		10
(2) without conflict (a) monosyl.	45	
(b) elision (α) dissyl.	8	
(β) polysyl.	11	64
Caesurae in sixth foot (1) with conflict		35
(2) without conflict (a) monosyl.	22	
(b) elision (α) dissyl.	1	
(β) polysyl.	4	27
Conflicts in fifth foot without caesurae,		
(1) | –́ ⏑ ⏑ –́ | ⏓	10	
(2) –́ ⏑ ⏑ ' | –́ ⏓	5	15
Fifth spondees, | –́ — ' ⏓, 1, — –́ ' | — –́ ⏓, 1		2
Both feet in one word		31

Comparing this with Ennius we see (1) that caesura in the fifth foot is somewhat rarer, and that conflict is much rarer, but that accent on short syllables is disregarded; (2) that caesura in the sixth foot is not quite so frequent, and that a considerably less proportion have conflict, though the conflict still predominates; (3) that *fifth spondees* are much fewer; and (4) that both feet are something less frequently contained in one word (for 925 : 541 is greater than 31 : 25). Of course no great importance is attached to slight differences, but in the two main points (caesurae with conflict in the fifth and in the sixth foot) the difference is considerable, the ratio

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being, in the fifth 1 : 5, and in the sixth 1 : 2. But Lucilius did not hesitate to place an ictus on a grave syllable, provided there was another on the accent. Instances are rarer than in Ennius merely because he did not indulge so much in high-sounding compounds, such as "*altisonantes*," "*sapientipotentes*." But there are two points to be specially noted: *first*, while conflicts grow rarer, *the caesurae without conflict also grow rare*, but not in the same proportion; and *secondly*, already in Lucilius, *if the verse ends in an ionic word*, | ⏑ ⏑ — ⏒, *a polysyllable before it is carefully avoided* (⏑⏑ ´ – | ⏑ ⏑ ´ – ⏒); but if the ending is | ⏑ ⏑ | ´ – ⏒, the polysyllable before it is not so rare as in later poets.

3. In Lucretius (III, containing 1,092 verses) we find:

Caesurae after fifth arsis (1) with conflict			2
(2) without conflict (a) monosyl.		58	
(b) elision (α) dissyl.		17	
(β) polysyl.		13	88
Caesurae in sixth foot (1) with conflict			40
(2) without conflict (a) monosyllables		22	
(b) elision		0	22
Conflicts in fifth without caesura (1) | ´ – ⏑ ´ – | ⏒		2	
(2) ´ ″ ⏑ | ´ ⏒ (-que)		7	
(3) ´ – ⏑ ⏑' | ´ ⏒		4	13
Spondees in fifth place			7
Both feet in one word			51

From which we see (1) that conflict in the fifth foot is more carefully avoided than in Lucilius. These conflicts, however, are more rare in Book III than in the rest, which have *four* or *five* apiece. (2) In the *sixth* foot, however, accent is disregarded as much as in Lucilius. (3) Words containing both feet are not avoided, and accent on a short syllable is disregarded, so that the form — ″ ⏑ ⏑ suffers elision four times in the fifth place. These words, however, are all infinitives of verbs compounded with prepositions, and are placed so that the ictus falls on the emphasized preposition, as "*dé*fluere hilum." (This happens, also, in iambics. See *Transactions*, 1876.) Similarly an unusual accent is neglected; for such forms as "mutareque" receive the fifth

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ictus on the antepenult seven times, although the (artificial) accent is on the penult. Not a few, however, deny that -que creates this accent. (This subject is also discussed in *Transactions*, 1876, and comes up again in this paper.) Elision is carefully avoided before a monosyllable at the end of a verse, although it would prevent conflict. It was, no doubt, avoided on account of its roughness. It is not rare in Ennius, and Lucilius has some abominable instances of it, as "consciu' sum *mi;* at"—. In the fifth foot, however, Lucretius admits elision in order to prevent conflict; for before caesura in that foot we find the form ⏑⏑ — ⌋ only *twice*, and ⏑⏑ —' *thirteen* times. Even this elision was too harsh for Virgil and his contemporaries.

4. Corssen, to establish his theory that accent was entirely ignored, counted the conflicts in Lucr. II, where he found *sixteen* (in the fifth foot), of which *twelve* were conflicts with the unusual accent on a short penult caused by *-que*, as in "arbústaque lénta"; and from this he jumped to the conclusion that accent was entirely disregarded. If he had merely asserted that the phenomena, whatever they might prove to be, were due to other causes, there would have been no need of making the count. Hence, as he made the count, he certainly meant to conclude from it whether accent was regarded or not. What, then, did he demand? That *all* ictuses in those feet should fall on accents? By his reasoning we can prove that Virgil did not avoid hiatus (cf. Aen. XII, 31, 535, 648, etc.), and that he regarded final short syllables as common (XII, 13, 68, 263, 550, 667, 772, 883, etc.). But it is useless to reply to such arguments. The very fact that conflict is so much rarer in Lucretius than Ennius shows that this rareness is not due entirely to accident.

In Horace Sat. I, Corssen finds eleven (11) conflicts in the fifth foot and fifty-five (55) in the sixth and compares them with those in Virgil to show that the strictness of the latter was not due to his following popular usage, that is, due to his observing accent. Of course not; but what *was* it due to? "*Legibus aestheticis*," says Lucian Müller. Very good: but what do *they* relate to? The truth is, Horace wrote his

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Satires carelessly,—much more so than his Epistles, and consequently we find not only numerous conflicts of the sort, but also frequent neglect of main caesura, and other licenses.

From Hor. Sat. I, containing 1,025 verses, we collect the following:

Caesurae after fifth arsis (1) with conflict			43
(2) without conflict (a) monosyl.		114	
(b) elision (α) dissyl.		14	
(β) polysl.		3	131
Caesurae in sixth foot (1) with conflict			61
(2) without conflict (a) monosyl.		58	
(b) elision (α) dissyl.		4	
(β) *polysyl.*		0	62
Conflicts in fifth foot without caesura			21
" " sixth " by synaphea			2
Spondees in fifth place, absolutely			0

Whence it appears that in the Satires, Horace, in comparison with Ennius, guarded somewhat against conflict in the fifth foot, and much more than Ennius in the sixth. The number of caesurae *without* conflict in this foot is the same as that *with* conflict, but if it were left to chance the number with conflict would be as much more numerous than those without, as there are more polysyllabic than monosyllabic words. But if he avoided them at all, why did he make *any* conflicts? Simply because this is not an absolute law, and there was no necessity to observe it strictly, and it would have cost more labor than it was deemed worth.

Horace's Epistles, being written more as monuments of literary art, were more carefully composed than the Satires. In Ep. I, and part of II, making 1,000 verses, we find:

Caesurae after fifth arsis (1) with conflict			19
(2) without conflict (a) monosyl.		70	
(b) elision (α) dissyl.		0	
(β) polysyl.		2	72
Caesurae in sixth foot (1) with conflict			36
(2) without conflict (a) monosyl.		49	
(b) elision (α) dissyl.		1	
(β) polysyl.		1	51

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Conflict in fifth foot without caesura (1) -que, -ne	8		
(2) otherwise	11	19	
Both feet in one word			6
Spondees in fifth place			0

Here we see that in both feet the caesurae are rarer, and the conflicts much rarer than in the Satires. The very fact that the same author, under different circumstances, should compose verses so different in this respect, shows that it is not a result of accident or necessity. Horace does not employ elision to prevent conflict in the fifth foot. This becomes evident from a comparison with Lucretius.

	Hor. Sat.	Epist.	Lucr.
Conflict (⏑⏑ ´ – | ⏑ ⏑ ´ –)	53	19	2
Elision (⏑⏑ ´ – | ⏑ ⏑ ´ –)	3	2	13,

which gives a ratio of 94 : 1 against elision in Horace as compared with Lucretius.

5. In all the works of Virgil (12,869 complete verses), I find :

Caesurae after fifth arsis (1) with conflict			57
(2) without conflict (a) monosyl.	153		
(b) elision (α) dissyl.	13		
(β) polysyl.	17	183	
Caesurae in sixth foot (1) with conflict			47
(2) without conflict (a) monosyl.	48		
(b) elision (α) dissyl.	2(?)		
(β) polysyl.	0	50	
Conflicts in fifth foot without caesura (1) -que, -ve	131		
(2) otherwise	9	140	
Spondees in fifth place			30
Both feet in one word, 30 proper names + 7			37

The verses of Virgil containing conflicts either end in proper names or Greek words, or are composed in imitation of Homer, Theocritus, or Ennius. The ending " et magnis dis," which occurs twice in Virgil, is found also in Ennius, and not a single other instance even of the ending | ´ – | – ´ – | ⏑ occurs in all the poets examined. The ending | ⏑ ⏑ ´ – ⏑ is frequently represented by " hymenaeus," before which a short syllable is sometimes lengthened and hiatus occasionally admitted. The same things occur with this word in Catullus.

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The caesurae themselves, *without* conflict, are rare in Virgil. Langen says they would not be rare in the fifth foot if they were allowed after polysyllabic words of each metrical form as frequently as they are after monosyllables. But then polysyllabic words of each form are not so numerous anywhere as monosyllables; and, moreover, earlier poets have the caesura more frequently even after monosyllables. Wherefore we must concede that Virgil avoided the caesurae themselves to some extent, but the conflicts still more. Of this presently.

If enclitics cause accent to fall on a short ultima, as "promissáque (a question discussed in *Transactions*, 1876), it is clear that Virgil disregarded such accents as being unusual, or rather, artificial; for in such cases the conflict is more frequent than in any ther. It is true, ictus cannot fall on a short syllable, and uch words compelled conflict. But the word-foot — ⏑ ⏑ suffers elision seventeen (17) times in the fifth place, causing conflict, and of these instances *sixteen* have *-que*, as "*omniaque* in se," the only other being "*in*tremere ómnes," which is like the examples in Lucretius (prepositions in composition receiving ictus). That such words *have* to suffer elision proves nothing, for the same is true of words of this form *without* an enclitic. Nor is it necessary to assume that the original accent remained, as "ómniáque" (like πήματά γε); but the true explanation seems to be this. *First*, the roughness of elision at that place (as we shall see hereafter) was avoided; but *-que*, *-ve*, and *-ne* suffer *total* elision (while other words do not), and so cause no roughness. *Secondly*, in these forms the ictus does not fall on a syllable adjacent to the accent, while in other cases it does (cf. omniaque = ´ ⏑ ˝ (⏑) and colligere = ´ ˝ ⏑(⏑)). And might it not be, after all, that a sort of secondary accent did remain on the original tone syllable?

6. The difference between Virgil and Horace in respect to conflict is due to the fact that their works are of different natures. Horace's Satires were written to effect something at the time,—were practical and *objective*; whilst the works of Virgil were designed to be permanent literary monuments,

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or works of art. No one expects a dépôt-building to be like a memorial hall. The one is a means or an instrument to accomplish an end; the other is its own end. The one is useful, the other ornamental. But the success of an instrument may make it as great an object of admiration as a monument, and the useful may also be ornamental. The fact, however, of a work being in verse at all, makes it to a certain extent a work of art. Lucretius is *didactic*, but he could have taught better in prose. Hence his writing verse at all required that he should make his verse at least endurable, and if possible, attractive. Horace's Satires were attacks upon the follies of men, but had to be made readable. His Epistles had a less definite immediate object, were more nearly a pure work of art, and so had to be more readable. The Georgics of Virgil are somewhat didactic, but more monumental. His Bucolics (which have a lyric tone) and his Aeneid are purely monumental.

The Elegy also is artificial or monumental. Hence in the Elegies of Catullus conflicts are rare, in Tibullus and Propertius still rarer, and in Ovid they almost vanish. As far as Elegies seem to be *practical* (e. g., the love-poems of Tibullus and Propertius), their effectiveness depended in great measure on their perfection as works of art. Besides, they were written to be published, and in the case of Propertius the *real* name (Hostia) cannot be substituted for the fictitious (Cynthia) without creating frequent hiatus and false quantity. Hence he probably wrote *only* for publication.

(a) In the 323 hexameters of Catullus's Elegies there are:

Caesurae after fifth arsis	(1) with conflict,	5
	(2) without conflict,	18
Caesurae in sixth foot	(1) with conflict,	6
	(2) without conflict,	7

One conflict (CXV, 5) is caused by synaphea.

In his Heroic poem (Epithal. Pel.) Catullus, though perhaps the best of Roman poets, allowed himself to imitate Alexandrian models, and admitted many Greek peculiarities, such as fifth spondees (See Cic. Att. VII, 2). In that poem there

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are eight conflicts in the fifth foot, always caused by "hymenaeus," or some other Greek word, or a proper name. In the sixth foot there is one discord with caesura, and one with synaphea. But there are only three monosyllables before fifth caesura, and none before sixth.

(b) In the 855 hexameters of Tibullus I find:

Caesurae after fifth arsis (1) with conflict,	6
(2) without conflict,	17
Caesurae in sixth foot (1) with conflict,	0
(2) without conflict,	3

In Books III and IV, which were composed with more art than inspiration by some late versifier, I find no discord at all. In the 211 verses of "Messala," a silly Heroic poem by an unknown stupid poetaster, there are six conflicts in the fifth foot, and only three caesurae with a monosyllable.

(c) In the 1,572 hexameters of Propertius, there are:

Caesurae after fifth arsis (1) with conflict,	4
(2) without conflict,	18
Caesurae in sixth foot (1) with conflict,	1
(2) without conflict,	27
Conflicts in fifth foot caused by *-que*,	2
Spondees in fifth place,	5

(d) In 500 hexameters of Ovid's Heroides, and the same number from the Metamorphoses, I find:

	Elegiac.	Heroic.
Caesurae after fifth arsis (1) with conflict,	0	1
(2) without conflict,	5	1
Caesurae in sixth foot (1) with conflict,	0	0
(2) without conflict,	1	2
Conflicts caused by *-que*,	5	4
Spondees in fifth place,	1	0

From all this it is evident that in this artificial sort of poetry great care was used. Propertius does not appear to have avoided caesura itself, without conflict, as much as the other Elegists.

7. In order to give a better comparative view of the poets examined, I have reduced the more essential points to a uniform scale of 1,000 verses:

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	Ennius.	Lucil.	Lucret.	Hor. Sat.	Hor. Ep.	Virg.	Ov. Met.	Catul. El	Tibul. El.	Propert. El.	Ov. El.
Caesurae after fifth arsis.											
(1) With conflict, ...	52	10	4	42	19	4	2	15	7	3	0
(2) Without conflict, . . .	77	66	80	128	72	14	2	54	21	12	10
Caesurae in sixth foot.											
(1) With conflict, ...	74	36	36	58	36	4	0	18	0	0	0
(2) Without conflict, . . .	9	25	20	59	51	11	4	21	4	18	2

The number (4) for conflict in fifth foot in Lucretius is not taken from Book III, but from the reading of several books. The result for Ovid is from too small a number of verses to show anything more than that the conflicts and caesurae are extremely rare. The average for all his works would no doubt be different. Thus, in Virg. Aen. II there are *no* conflicts in the fifth foot, whereas the average for all his works is four in 1,000 verses. This shows also that where things are very rare, mere accident may affect them considerably. I should say, therefore, that there is no appreciable difference between Ovid's Met. and his Elegies in respect to conflict, but that both of them differ widely from Horace's Satires.

Virgil admitted the fifth and sixth caesurae, whether with or without conflict, much more rarely than his predecessors; and he carefully avoided an ionic word-foot at the end preceded by a monosyllable, | ⏑ ⏓ | ⏑ ⏑ ⏑ ⏓. This ending occurs only five (5) times, and in each instance the last word is a proper name, while ⏑⏑ ⏑ ⏓ | ⏑ ⏑ ⏑ ⏓ *with conflict* is much more frequent. Hermann (Elem. p. 344, Epit. § 322) says that the cause lay, not in the last word, but in the preceding one, it being unpleasant to have ictus on the unaccented ultima. But then, why the still greater aversion to a *monosyllable* in that position? Hermann thinks that the effort to secure coincidence in the last two verses was because the lungs were exhaustsd, and so a smooth ending desirable. One might say that when the lungs are exhausted, the ictus must be weaker, and so the conflict would be *less* objectionable, and in support of this, the iambic trimeter might be

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cited. The true explanation of the above-mentioned phenomenon seems to be this. In the first place, for reasons already stated, conflict in the fifth foot was to be avoided, and this could be done, if there was caesura, by placing a monosyllable before it; and then this monosyllable forbade a long word being placed after it. Virgil preferred even conflict with two polysyllables together, to harmony with a monosyllable and polysyllable combined. This is perfectly evident from the following exhibit:

⏑⏑ ´ – | ⏑⏑ ´ – ⏑ 41, | ´ – | ⏑ ⏑ ´ – ⏑ 5 (proper names).
⏑⏑ ´ – | ⏑ ⏑ | ´ – ⏑ 14, | ´ – | ⏑ ⏑ | ´ – ⏑ 130

That is, the tendency to use polysyllables with long words and monosyllables with short ones, as compared with the converse is as seventy-six to one, and that, too, in spite of the tendency to avoid conflict. Similarly in

Horace Sat. I, we find | ´ – | ⏑ ⏑ ´ – ⏑ 8, | ´ – | ⏑ ⏑ | ´ – ⏑ 78
and in Ep. I, | ´ – | ⏑ ⏑ ´ – ⏑ 2, | ´ – | ⏑ ⏑ | ´ – ⏑ 49

Why some poets found | ´ – | ⏑ ⏑ ´ – ⏑ more unpleasant than other poets did, it would be idle to inquire.

§ 3. I shall now make a few observations on special points.

1. Spondaic verses generally end in a proper name of the form – – ´ – ⏑. The ending ´ – | ´ – ⏑, although the coincidence of ictus with accent is perfect, was not employed. This is because there was rarely occasion to use a double name, as "Gaius Gracchus." If, again, the name consists of three long syllables, it creates conflict in the fifth foot, and if it is two long syllables it can be put in the sixth place. Hence only ´ – ´ – ⏑ is left. Of course exceptions, such as | ´ – | – – ⏑, occur.

2. A word of special importance is frequently reserved for the end of the verse. If such a word is monosyllabic it naturally creates conflict; that is, in my opinion the poets placed such words at the end, not always *because* they were monosyllables, but frequently *although* they were monosyllables; as

parturiunt montes, nascetur ridiculus mus.

This verse, I am aware, is often cited to illustrate *surprise*

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caused by a final monosyllable. That the monosyllable is sometimes so employed I do not deny, but in this case the sense of "*ridiculus*" prevents surprise in "*mus.*" If the verse were

parturiunt montes, nascetur *magnificus* mus,

there might be surprise, though in this instance irony would be suspected as soon as the adjective was read. In order to create surprise we should have to read the verse

parturiunt montes, nascetur—ridiculus mus.

And similarly in "procubuit viridique in litore conspicitur—*sus*," there is no more surprise than there is in

"quantum lenta solent inter viburna—*cupressi.*"

But if a surprise *is* to be caused, the monosyllable is well adapted to this place; for every one feels that, being an emphatic word and having accent, it is not to be read like an ordinary thesis, and consequently it gives the verse a novel ending; as

dat latus, insequitur cumulo praeruptus aquaé móns.

In such cases I suspect that the Romans unconsciously made an entire foot of the sixth arsis, and placed a seventh ictus on the monosyllable, thus: aquae mons = ⏑ ⏖ ⏖ ∧. This would be a heptameter; but the ancients made a similar blunder in regard to the so-called pentameter (which is a hexameter).

3. When two verses have too close a connection to admit a pause between them, a monosyllable is frequently placed at the end to prevent the voice from falling and destroying the sense. Hermann (Elem. p. 342) teaches that when there is a pause near the end, this monosyllable causes a sufficient prolongation of what follows the pause, to make it "comparable" to what precedes, as

at Boreae de parte trucis cum fulminat, *ét cúm,* etc.

But who will prolong "et cum" so that "apte ad praecedentia comparari possit"? It seems to me that the accent on "cum" (or if it has none, then its proclitic character) prevents a

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cadence of the voice which would mar the sense; and this close connection with the next verse is most likely to exist just when there is a pause near the end, but when the close connection does exist *without such pause*, the monosyllable is still employed, as,

his me consolor victurum suavius ác sí
quaestor avos pater atque meus patruusque fuisset.

For such instances Hermann's explanation is unavailing, while the explanation just given accounts for all alike. Horace in his Satires very often closely connects two verses in this way, whether there is a pause near the end of the first, or not; as, Book I, Sat. I, 17, 46, 50, 56, 69, 81, 82, 96, 101, etc. This is one thing which contributes materially to the large number of sixth caesurae in Horace. Lucian Müller (De Met. Hor. p. 61), speaking of monosyllabic *prepositions* and *conjunctions* at the ends of verses, says: "mitigatur haec inelegantia addita, quod saepius fit, elisione." In my original dissertation I criticized his statement as referring to *all* monosyllables, and so far did him unintentional injustice. His remark applied also to main caesura after such monosyllables, and in that it is strictly correct; but there is so great an aversion to elision in the sixth foot that such elisions as those mentioned by Müller, as,

naturae fines viventi, iugera centum an, etc.,

are not at all frequent. I have counted such cases as this and "porro et," and find that no greater proportion of such monosyllables, when final, have elision, than when found elsewhere in the verse; and as to final monosyllables generally, the comparison is so striking that I give it:

In all Virgil, without elision, 48, with elision, 2 (atqu').
" Hor. Sat. I, " " 58, " " 4
" " Epist. I, " " 49, " " 1

§ 4. I now proceed to reply briefly to the arguments of those who deny that accent has any influence.

1. As conflict grew rarer in the sixth foot, the caesura even without conflict also grew rarer, but not to the same degree. "Why, though, did it grow rarer at all, if the offense lay in the

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conflict?" We answer: Because there *was* a sort of conflict; for the monosyllable at the end has an accent which interferes with the cadence, which is objectionable unless the two verses are so closely connected as to make it desirable (See also end of 3 below).

2. "Conflict with caesura in the sixth foot might be prevented by elision, as in "decórum et," and yet this elision is very rare, occurring only twice in Virgil." To this we reply that elision in this place gave the verse so rough a termination that the offense was greater than that of conflict. This is shown by the fact that of the fifty (50) endings of the form | ´ – | ⏑ in Virgil, only two have elision ("atque" each time, where the elision is total and hence not unpleasant), and in these fifty cases there can be no question of conflict at all. But if the elision was objectionable between two monosyllables, how much more so between a long word and a monosyllable.

3. Lucian Müller attributes the rareness of fifth caesura after polysyllables to "*esthetic laws*," whatever they may be. But be they what they may, if they are *laws*, they must refer to something, and this "something" I take to be the relation of ictus to accent. I am willing to admit that the objection was to ictus on a weak ultima, but it is weak because of its relation to accent. Moreover, the unpleasantness was merely a result of contrary usage, and that usage excluded fifth ictus from the ultima just as much as it included coincidence of ictus with accent.

"*But when the ictus falls on a monosyllable there is no conflict, and still this is rare in the most careful writers.*" This objection is not exactly true. There *is* a species of conflict when the monosyllable is followed by another, or by ˝ ⏑, thus, | ´ – | ˝ ⏑ | ´ ⏑, as the ictus is immediately followed by an accent (the case when it is followed by a long word, | ´ – | ⏑ ⏑ ´ – ⏑, has been already explained). The ending | ´ – | ˝ ⏑ ´ – | ⏑ creates conflict also in the sixth foot. And further, in avoiding conflict the poets no doubt would unconsciously avoid that which causes conflict—namely, caesura.

4. "But the monosyllable under the fifth ictus sometimes is a proclitic, and so has no accent." This is true. Out of

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the hundred and thirty (130) verses in Virgil which end in ´ ! ⏑ ⏑ | ´ ⏓, six (6) have prepositions in the fifth arsis, as "*ab* Jove summo," to say nothing of the seven (7) which have "non," and the eight (8) which have the relative pronoun, and the many others which have monosyllables regarded as proclitics by the grammarians. But as we have better means of discussing the prepositions, I shall confine myself to them, and the conclusion will apply to other words. I cannot agree with those who, in their eagerness to maintain the influence of accent, deny that prepositions were proclitic. Quintillian says (I, 5, 25) that in "circum litora" and in "ab oris" there is but one accent. He cannot mean *ictus*, for there are two on "circum litora" (and, by the way, his statement proves that the ancients observed both ictus and accent in reading — if it needed any proof). This being our best authority, I need not cite others. Among other evidences, however, I may mention that in inscriptions of all periods of antiquity, prepositions are found joined into one word with their objects (Corss. II, p. 863, etc.). So "antidhac," "postidhac" are results of the proclitic nature of prepositions before they lost final -d. The analogy of Greek prepositions (if that is of any value) supports this view. Some of them, ἐν, ἐκ, etc., are confessedly proclitic, and inscriptions show close union with their objects by euphonic modifications in the case of other prepositions, and when they lose their vowel, no accent is written; so that the written accent (as in παρὰ τούτους) must have been very slight, though *in other parts of speech* Dion. Hal. (*De Comp. Verb. C.* XI) implies that it was a "τάσις ὀξεῖα." In view of all this I must assume that prepositions had no accent. I have also made a careful computation, and find that monosyllabic prepositions are placed under the fifth arsis about as often, in proportion to their entire number, as words are which have an accent. But after all, this is not surprising. The monosyllable, though unaccented, prevents the ictus from falling on a weak ultima; and though it has not the musical elevation belonging to accent, it *has* the stress belonging to the ictus, as it is an independent word; so that the difference between "*ab* Jove" and "*ar*maque" is not great,

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the latter having the root-stress on "*ar-*". The same explanation applies when a trochaic proclitic receives the fifth ictus, as "propter eundem," "unde Latinum." But this union of a proclitic with the next word is not entirely so close as that between two syllables of the same word, as is shown by such endings as "inter eundem," which are numerous, while by the more elegant poets a single word like "ingemuerunt" is avoided in this position. Moreover, the caesura may fall between a preposition and its object, as:

et inde tot per ‖ impotentia freta;

unless we try to believe that in this iambic trimeter alone Catullus neglected caesura. Other examples occur in other poets.

Here I close. It would be impossible to sum up all the conclusions in a brief space. I wish merely to repeat and emphasize the statement that the influence of accent in dactylic hexameters was a result of usage, and not of an original aversion to conflict between it and ictus; and that this very conflict, which got to be unpleasant in the last two feet, was quite agreeable in the first few feet of the verse.

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IV.—*Observations on Plato's Cratylus.*

By JULIUS SACHS, Ph.D.,

NEW YORK CITY.

The student of the science of language who wishes to take a comprehensive view of the theories advanced regarding it, cannot fail to take cognizance of Plato's writings as the earliest detailed embodiment of speculation and observation on this subject. Not but that among the predecessors of Plato and Socrates valuable suggestions on the nature of language were offered, but they were isolated flashes across the field of intellectual vision rather than systematic discussions; neither Herakleitos nor Parmenides formulated their inquiries in a manner calculated to emphasize distinctly the difference between thought and speech. Strange though it may seem, the Greek philosophers busied themselves considerably with hypotheses on the origin of the reasoning faculties, before they convinced themselves that the final results of such investigations must, of necessity, be futile, unless they attacked the problem of the origin of language, since language was the vehicle of reasoning, and thus the most essential characteristic of human kind. Plato's age was fully alive to this inquiry, and in the Cratylus we have by no means a tentative effort in this field of speculation, but a *résumé* of prevalent theories which a master in the art of dialectics sifts, indorses, modifies, or rejects. The very art of the writer, however, his consummate use of the various devices of oratory, satire, modest doubt, etc., have rendered a correct appreciation of his position all the more difficult, as we lack almost completely the evidence for the real opinions held by those philosophers whose views he introduces as foils for his argument.

Hence various modern writers on comparative philology have been able to interpret the position of Plato in consistency with their favorite theories, and the Cratylus has been represented as the precursor of those linguistic treatises that proclaim the study of language a physical science as well as of those that make it a historical science. One point we may lay down

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even at this stage: Plato's Cratylus, whatever its object or tendency, cannot be disregarded in any discussion on the science of language; it forms the landmark around which the speculations of the ancients on the subject may be grouped. From Herder on through Schleiermacher, Ast, Steinhart, Benfey, Müller, Whitney, Steinthal, Geiger, down to the most recent expositor of these issues, Ludwig Noiré (Ursprung der Sprache), all seek to establish their relation to the Platonic dialogue; nay, the last-named philosopher, whose estimation of his own results is significantly presented in the sentence: "Thus language *must* have arisen; it *cannot* have arisen otherwise," finds in Plato's exposition the germs of most advanced modern thought, as of Schopenhauer, and a series of linguistic and philosophical discoveries that thenceforward became an heir-loom to all later speculative research. Now, notwithstanding the discrepancy of opinion as to the ulterior significance of the dialogue, it is a fair question, Are there not a number of points, generally adopted by all commentators, from which a consistent interpretation ought to be possible? A review of the various discussions on the Cratylus, casually undertaken by me, has convinced me that opinions are still almost hopelessly divergent on the problem proposed in the dialogue, and that yet there have appeared two discussions that merit a more thorough consideration than they have received for their bearing upon the main issue; I refer to Benfey's "Ueber die Aufgabe des Platonischen Dialogs Cratylos," and Dr. Herm. Schmidt's "Plato's Cratylus, im Zusammenhange dargestellt." The reasons for this neglect seem to me to constitute a special plea in their favor; neither of them seeks to establish a relationship between the Cratylus and the general system of Platonic philosophy. I urge this as a point in their favor, for the much-vexed question of the Platonic philosophy, with its numerous subsidiary issues, is too apt to bias the judgment on the import of the single dialogue; and it seems to me incompatible with the nature and purposes of these dialogues, that they should all represent one and the same line of thought, uninfluenced by the exigencies of a conversational exposition. Two circumstances that have, respec-

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tively, been prejudicial to these essays in the eyes of the German philological world will not influence our estimate of them. Dr. Schmidt's essay does not present a connected theory of the meaning of the Cratylus, but analytically takes up the various passages, and, disregarding the final result, discusses fairly and acutely the interpretation which is presumably the best. Whilst Schmidt then has no special theory to advance, Benfey, who *does* look to the claims of the work as a philosophic whole, too modestly pleads ignorance as a metaphysician, and as an exponent of Platonic phraseology. Here, then, has been found the vulnerable point by the specialist-critics; and though it must be admitted that now and then there occurs an impossible rendering of some minor passage in the Greek, his sound qualities as a linguist more than compensate for this deficiency.

To those parts of Schmidt's work that do not tend to elucidate the questions which Benfey has also treated, nothing more than a passing notice can be given; let it suffice that many a passage, involving knotty, grammatical construction, has been capitally set forth by Schmidt. On the main issues of the dialogue, Plato's opinion of the origin and formation of language, the contributions of the two writers seem to me specially valuable.

In this direction Benfey has developed in succinct argument a point that is particularly timely just now, when other German critics, like Schaarschmidt and Krohn, apply the crucial test to every one of the dialogues, and attempt to deny the Platonic origin of the majority. If Plato is not the author, he argues, it would remain for Schaarschmidt to prove that the dialogue is of much later origin, the product of a time, when the study of language was more thoroughly developed, say, the Aristotelian; and as this can never be done, the inherent excellence of the treatise as the oldest comprehensive work on the subject of linguistics remains unimpaired; the question of Plato's authorship is, under all circumstances, secondary to the internal consistency of the views expressed. Let it not be supposed that the treatment of this question of authenticity is a purely speculative one. Schaarschmidt's

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criticisms on so-called inconsistencies in the Cratylus must stand or fall, in several instances, with the accuracy of translation in a given passage. Thus, when he ascribes to the author of the Cratylus the assertion that in a sentence each word embodies a judgment upon an object, and that, if a statement is false, every single word contained in it must also be false, a careful study of the previous passage would have led to a more rational conclusion. With Schaarschmidt, many others err in trying to ascertain what they call "den verhüllten Sinn"; this license once granted, the way is open to various mystifying interpretations, and the natural course of reasoning may as well be abandoned. No more striking instance of this warping of the logical faculties could be found than Steinthal's exposition of the object of this dialogue in his "Geschichte der Sprachwiss. bei den Griechen und Roemern." "The first part of the dialogue, where Plato proves that a name is the sound-complement of the fundamental idea of the name (die Ausführung der Idee des Namens im Laute), and supports the view with the greatest sincerity (mit seinem Herzblute)," all this serious exposition we are, according to Steinthal, to regard as not serious, and in the famous second or etymological part whatever is sportive, conceals under it the reverse of sportive observation, is, in fact, exceedingly sober. Now, whither will such methods of interpretation lead, if, without any clue in the writings before us, such renderings are possible? But why are such *tours de force* ascribed to Plato? Because, though anxious to establish a science of etymology, he has so little confidence in the correctness of his derivations that he finds it safest to ridicule them all, good, bad, and indifferent. Stranger still, however, is it that these philosophical critics have generally failed to observe carefully the exact meaning of the technical terms used; and it is peculiarly meritorious that Benfey has established these conceptions beyond a doubt.

The question whether Plato considered language to have originated and developed φύσει or θέσει, for which latter word ξυνθήκη is frequently used in the Cratylus, could not be answered satisfactorily, so long as it was not definitely under-

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stood that ξυνθήκη has varying technical and popular significations. Benfey has carefully discriminated its three respective significations, as (1) "an arbitrary agreement, unlimited in every respect, perfectly optional," (2) "the agreement or accord of a number of persons, bound by natural ties," and (3) "such agreement as has become conventional," and we recognize the vast difference between the ξυνθήκη or accord of society, by means of which the originally manifest meaning of a word is retained, notwithstanding the changes and modifications in etymological value, and that arbitrary ξυνθήκη which *e.g.* decides upon certain sound-combinations as proper designations of various numerals. Jowett recognizes the difficulty, and in his latest edition renders it often by "convention and agreement." Plato's time is preëminently the period of transition to a special philosophical terminology, and works in which this process of evolution is being perfected, require a more faithful interpretation than others with a fixed technical vocabulary. In deciding these questions, the aid of kindred sciences is often very desirable, and that were an unworthy sense of exclusiveness that would forego the information likely to be attained from such a source. Not unconsciously, however, is this evolution of terms brought about. Plato's tendency toward nice distinctions appears, for instance, from a survey of the verbs he employs in the sense of "to mean"; and one cannot fail to notice with what consideration for the requisite shade of meaning he employs νοεῖν, ἡγεῖσθαι, λέγειν, ὀνομάζειν, καλεῖσθαι, εἶναι, βούλεσθαι, δηλοῦν, μηνύειν, σημαίνειν, ἀπεικάζειν, μιμεῖσθαι, φαίνεσθαι ἀπείκασμα, ἔοικεν. A similar definite conception of Plato's leading terms seems to me an absolute necessity, where he himself has not made matters as plain as in the instance just quoted; ὄνομα and ῥῆμα are the veriest by-words of the dialogue, and yet the translations given by Schleiermacher, Steinhart-Müller, and others are ambiguous, since they are confused by the later application of the word by grammarians, with whom ὄνομα = noun, ῥῆμα = verb. That ὄνομα here means "word" in its wider sense, and not the noun-forms merely, is of no slight importance in the consideration of the main question, for, if we admit that the verbs

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are also ὀνόματα (and this has, I believe, been unhesitatingly conceded to Benfey), we are forced to admit that ῥήματα can no longer be rendered, as all translators have done, by "verb," that the phrase ὀνόματα καὶ ῥήματα would be tautological, and that ῥῆμα must indicate an intermediate stage between the "word" and the "sentence" in a logical and grammatical sense; the logical sense being differentiated from the grammatical in this fashion, that the same word may in turn serve as an ὄνομα or ῥῆμα, according as it is accepted as an appellation, or conceived of as a condensation of a logical phrase. So βουλή is the ὄνομα to βολή (shot) as ῥῆμα and if βολή can be analyzed still farther, it becomes the ὄνομα to another ῥῆμα. Benfey contends, and not unfairly, that the later meaning of ῥῆμα (= verb) comes more naturally from this original application, that the ῥῆμα contains that part of the sentence which is independently intelligible. Not only is Plato's usage of philosophical terminology often the cause of mistaken conclusions, but the instances are not infrequent where a modern investigator will be oblivious of the development and growth of certain ideas since Plato's time. How else could a distinguished scholar like Steinthal sneer at John Stuart Mill's statement that "words are important for the comprehension of things," and identify this with Cratylus's statement that "a knowledge of the *names* of things involves a knowledge of the things themselves," seeing that Cratylus refers to the original physical nature of words in which he presumes to find a genuine reflection of the objects they refer to, whilst Mill has in mind the logical meaning that has gradually developed out of a word. Benfey and Schmidt, whilst cognizant of such principles as have here been stated, have proceeded to the solution of other difficult questions by throwing upon the words involved the light of comparative grammar.—A link in the argument, so urges Schaarschmidt, is wanting in the celebrated passage (388 B.) where, after speaking of the functions of various instruments, the shuttle, the awl, etc., Socrates recurs to the name as an instrument, and draws analogous conclusions. Let us examine for a moment the text and Jowett's translation, which is no stronger here than any of

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the other versions. Socrates asks: *κερκίζοντες δὲ τί δρῶμεν; οὐ τὴν κρόκην καὶ τοὺς στήμονας συγκεχυμένους διακρίνομεν;* "What do we do, when we weave? Do we not separate or disengage the warp from the woof?" and shortly afterward, *ὀργάνῳ ὄντι τῷ ὀνόματι ὀνομάζοντες τί ποιοῦμεν;* Hermogenes: *οὐκ ἔχω λέγειν.* And Socrates: *Ἆρ' οὖν διδάσκομέν τι ἀλλήλους;* "Do we not teach one another something?" Now with such a translation there *is* an unwarranted transition from *διακρίνομεν* to *διδάσκομεν.* An analysis of the verb *διδάσκω* shows, however, that in its primitive root-form *δα* we have the true signification of *separation* which underlies even the forms *δαίω* "to burn" and *δαίνυμι* "to entertain as guest," and it is in accord with the etymological character of the whole dialogue that Socrates should thus delicately make the logical transition. On the other hand, I do not believe that it will be easy to find *one* word which in the translation would carry the same suggestiveness with it, and yet not transcend the scope of meaning, usually ascribed to *διδάσκειν.* Of the salient points in the dialogue which, stripped of the dialectic form, betoken a substantial knowledge of certain principles, current now among students of comparative grammar, Benfey has made an interesting list, and without giving way to the enthusiasm usually connected with such observations, has also dropped various claims that had been previously made for Plato's linguistic insight. Among these prominent points I single out the following: "that word would be most correct which would contain completely its etymological elements;" again, "words are overlaid by the addition or stripping off or twisting of letters for the sake of euphony"; "onomatopoietic origin of words is to be disregarded almost completely." With the acknowledgment of Plato's grammatical insight must be coupled, however, the warning that whether in sport or ignorance, or from other motives, the illustrations of these principles are in many cases untrustworthy.

Have Benfey and Schmidt, you will probably ask, taken any new position on the central question, that of the purpose of the Cratylus? I may as well state that I look upon Benfey's judgment in this question as the most valuable recent contri-

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bution to its solution. All preceding commentators, from Proclus to the moderns, have assumed as Plato's purpose the treatment of the question, "Has language, as it exists, come into being φύσει or θέσει ?" and have, with an expenditure of considerable ingenuity maintained the one or other issue. What curious methods of procedure were necessary to make Plato a doctrinarian on either side of this question! That Socrates is represented as finding fault with the views of both Cratylus and Hermogenes, the typical expositors of the two opinions, was undeniable. Now in the one of these critical analyses, Socrates, so say Steinthal and others, does not mean what he says; he criticizes, and yet at heart supports a certain view. Whence this knowledge of the attitude of Socrates? The solution is simple; not from the work itself can such inconsistency be gathered, but from the desire of the modern theorist to confirm his experiences from this ancient product of literature. Others, less metaphysical, find Plato's individual opinion in the golden mean between the opposing views. But for this intervening opinion no statement can be found in the Cratylus. On the contrary, the very supporters of this theory confess, as Schleiermacher does, that Plato's language indicates that he cannot give satisfactory account of his opinion; and thus, also, honest doubts as to the cogency of his own opinions seem to have presented themselves to Deuschle in his work " Die Platonische Sprachphilosophie" who confesses that to himself it is not clear, how in the concrete application φύσις and θέσις can correspond respectively to ἔθος (custom) and ξυνθήκη (agreement). I cannot understand why a point of primary significance has not been urged as the final answer to these speculative fancies; that the language of Socrates, naturally interpreted, proves him to be opposed to the views of both Cratylus and Hermogenes is indisputable. Again, if Socrates would wish us to accept the reverse of what he says, the language with its facile particles would afford unmistakable proofs of such intentions; why, then, this vacillation instead of a frank confession of the situation?

Neither φύσει nor θέσει can language, as it exists, be proved

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correct; in other words, language, as actually used, neither conforms in its origin and growth to the natural meaning of words, nor to the agreement of mankind regarding them. An ideal language only might be constructed conformably to these principles; in it the veritable ὀρθότης ὀνομάτων would have to be sought; whatever correctness of appellation actual language shows forth, is purely accidental, is, as it were, a reflection from the world of ideas; and yet, it is desirable to extract from language, as it exists, whatever traces of systematic development can be definitely established; hence Plato enters as far as possible into an analysis of existing language, and scrutinizes its laws. In seeking for analogies to this method of treatment, Benfey has, strange to say, overlooked that Platonic work which is most strikingly similar in conception and execution, more so than the Politeia and Politikos that he mentions. I have in mind the Νόμοι, a treatise far more comprehensive, it is true, than the Cratylus, but equally impelled by the desire to extract an ideal code of laws from the existing and opposite systems, prevailing in Greece. Not for a moment can Plato have assumed that such a code would take effect without extensive modifications and adaptation to the limiting circumstances of time and people, nor, I take it, was that at all his purpose, but rather to evolve from imperfect and contradictory methods something higher and consistent in itself. And such is the case with language.

Under this assumption, however, it must be evident to every student of Plato, that the relation of the second part of the dialogue, the so-called etymological part, must be established with respect to Benfey's theory. Views have diverged widely respecting its importance from Dionysius of Halicarnassus who considers it the cardinal point, as the additional superscription he gives to the dialogue: περὶ ἑτυμολογίας proves, to Schleiermacher, who looks upon it as "Nebensache,' and with whom many others fail to find any purpose in this exposition. That Steinthal alone had endeavored to fathom this curious mixture of gravity and irony has already been referred to, but his reasoning has been shown to be exceedingly faulty. According to Benfey it is not only no minor part that has

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assumed in consequence of Socrates' tendency to ridicule the etymological fashions of the day undue proportions, but it is a legitimate outgrowth and further exposition of the first portion of the work. Ὀρθότης ὀνομάτων he has there defined as existing, when name and object mutually suggest and cover each other. To the practical illustration of this mutual kinship he devotes himself in the second part, but language, as it actually exists, bristles with imperfections, and hence the application of his principles does not result in a consistent series of etymological analyses. Many absurd conceptions obtrude themselves, but it is to be remembered that the sense of the ludicrous is not what he panders to; it is rather the weakness of language, unphilosophical as it needs must be, that Socrates demonstrates in this extensive series of etymologies. The sense of proportion that Plato elsewhere displays so uniformly, could never have permitted him to ignore the limits within which ridicule proves effective; so prominent a part as this second must have served some higher purpose; and if Benfey's efforts had succeeded in establishing this point merely, his treatise on the Cratylus would seem to me a noteworthy performance, worthy of general recognition and study.

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V.— *On the Composition of the Cynegeticus of Xenophon.*

By T. D. SEYMOUR,

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Xenophon at Scillus, as Diogenes Laertius reports, spent his time in *hunting*, entertaining his friends and writing his histories—*διετέλει κυνηγετῶν καὶ τοὺς φίλους ἑστιῶν καὶ τὰς ἱστορίας συγγράφων*. Even without this express statement we might safely infer his devotion to the chase from the frequent and loving references to hunting in his larger works. From the Anabasis to the Oeconomicus no one of his writings is without some allusion to this pastime, or some illustration drawn from it.

In the first book of the Anabasis we have a digression upon the chase of the wild ass and the ostrich, and a comparison of the flesh of the ass with that of the partridge, a bird which, as we know from the ancient monuments, was often hunted and shot on the wing in Persia. Cyrus the younger is praised as *φιλοθηρότατος καὶ πρὸς τὰ θηρία φιλοκινδυνότατος*, and an anecdote is told of his prowess in conflict with a bear. In one of the villages of Armenia the Greeks captured the Komarch's daughter, but her bridegroom was "off hunting hares"—*λαγὼς ᾤχετο θηράσων*. In the fifth book of the Anabasis, Xenophon says in praise of his home at Scillus that there are *θῆραι πάντων ὁπόσα ἐστὶν ἀγρευόμενα θηρία*.

In the Memorabilia, Socrates is represented as often comparing and contrasting the acquisition of friends to the pursuit of game. Friends are not to be taken *κατὰ πόδας* like hares, nor *ἀπάτῃ* as birds. He tells Theodota that she needs some one to act the part of a hound (*ἀντὶ κυνός*) for her—to scent out the rich who are susceptible to the charms of beauty and drive them into her nets. In another place he says that men of the best natural endowments need the most careful training, as the best dogs, if neglected, become the worst.

In the Hellenica Xenophon mentally smacks his lips as he tells us (IV, 1, 15) of the palace of Pharnabazus, where

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Agesilaus found such good hunting in the parks and forests. An observation like this we could hardly find in Thucydides.

The writer of the Spartan State remarks the care bestowed on the hunting dogs, and the importance attached to hunting in the education of the Spartan youth.

But it is in the Cyropaedia, where the writer's fancy had free sway, that his love of the chase is most conspicuous. Cyrus as a child fawned on his grandfather like a puppy on his master. On his first great hunt he cried out like a blooded puppy on approaching the game. His first battle was on occasion of a hunt of the Assyrian prince. In the celebrated sixth chapter of the first book, Cambyses directs his son how to take advantage of the enemy by recalling the arts which he had used against the hares and larger game, describing the pursuit undoubtedly much as it was carried on in Greece, just as elsewhere in this romance many Spartan regulations are ascribed to the ideal Persians.

The Armenians were more willing to yield to Cyrus because they had hunted with him years before. Chrysantas urges the other Persians to enroll themselves for the cavalry, that they may be better able to pursue a man or a wild beast. The son of Gobryas lost his life because by his success in the chase he excited the jealousy of the Assyrian crown prince. Finally, as soon as Cyrus was established at Babylon, he appointed masters of the hounds and took his court out to hunt.

Such evidence of devotion to venery prepares us to accept the further statement of Diogenes that Xenophon wrote a treatise on hunting. A tract under that title is found in MSS. of Xenophon's works, and is referred to as his by authors and lexicographers since the early part of the second century of our era. It covers about thirty-three pages of Teubner's text, and is divided into thirteen chapters. The first is introductory; the next describes the nets; the next six chapters describe the dogs and methods of taking the hare; the ninth is devoted to the chase of the deer; the tenth to the wild boar; the eleventh, only a few sections, to lions, leopards, lynxes, panthers, and bears; the twelfth and

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thirteenth are a defence of the chase and an attack upon sophists.

The external evidence for the Xenophonticity of this work is strong. We know that Xenophon was devoted to hunting; that he was an eminently practical man; as he wrote treatises on kindred subjects, as horsemanship, he might be expected to write on this subject, and Diogenes Laertius tells us that he did write such a treatise. Arrian of Nicomedeia, who flourished at the beginning of the second century of our era, was not content with writing another Anabasis (of Alexander) and a second Memorabilia (of Epictetus), but reasserted his right to the name which he bore of *Ξενοφῶν ὁ Ἀθηναῖος* by writing a short Cynegeticus as a continuation of the work of the son of Gryllus, on the ground that the elder had not known the Celtic dogs and the Libyan and Scythian horses.

This work of Arrian is in itself most insignificant, but its authenticity has not, to my knowledge, been questioned. It begins with an evident allusion to Xenophon's first chapter—*Ξενοφῶντι τῷ Γρύλλου λέλεκται ..... οἱ παιδευθέντες ὑπὸ Χείρωνι τὴν παίδευσιν ταύτην ὅπως θεοφιλεῖς τε ἦσαν καὶ ἔντιμοι κατὰ τὴν Ἑλλάδα.* Thro the whole work also, Arrian refers to the views of his master, occasionally confirming and occasionally correcting them. E. g., he says (IV, 5) that he has no objection to *χαροπὰ ὄμματα*, which Xenophon (III, 23) considers bad. Again, Arrian does not consider a uniform color a fault, while Xenophon calls it *θηριῶδες*.

Aelian, living at the same time as Arrian, says (de nat. an. XIII. 24) *Ξενοφῶν δὲ ὑπὲρ κυνῶν λέγει καὶ ταῦτα*—quoting from Cyn. IV, 9, and elsewhere refers to this work.

Hermogenes, in the latter half of the same second century, quotes Xenophon's description of the hounds smiling and scowling and doubting. One expression is not a verbal quotation, but the rhetorician was probably quoting from memory.

Athenaeus, Libanius, Pollux, Harpocration, and Suidas also refer to the work, and have words and phrases from it.

The tract presents many peculiarities, so many indeed that there is but a poor basis for conjectural emendation. But Valckenaer is said to have been the first to suspect the author-

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ship of the work. In his notes to Euripides's Hippolytus (published in 1768) he says: "Xenophon aut quicumque scripsit Cynegeticon." Afterwards he seems to have confined his suspicions to the proëmium, in which Schneider agrees with him. L. Dindorf also in the preface to the last critical edition (Oxford, 1866) says that Valckenaer was right in limiting his suspicions to the proëmium and the epilogus, which is no better, "nam quod in hoc libello et imperativorum formae sunt Macedonicae potius quam Xenophonteae et aliae multae non Atticae, *non sufficit* ad eripiendum illum Xenophonti, *nisi alia accesserint argumenta.*

Here apparently the case stands to-day. No one claims the authenticity of the introduction, as Bernhardy says in his "Wissenschaftliche Syntax," who does not have a mean opinion of Xenophon's understanding; and most agree with Haupt (Opp. I, 195) in saying that the original work must have begun with the last section of the first chapter; but so far as I have seen, critics have, with the exception of introduction and epilogue, affirmed or denied the Xenophonticity of the treatise as a whole, and mainly on general grounds.

There seems indeed much uncertainty in discussing this question in detail. Xenophon spent much of his life out of Attica. If we adopt the view which seems to me most probable, that he was not much more than thirty years of age* when he went to join Proxenus and Cyrus, he spent most of his life in campaigns in Asia Minor and in Peloponnesus. It is not strange then that Sauppe finds in his writings three hundred and sixteen poetic words, ninety-nine ionic, and sixty-three doric. A large number of these unattic words are in the Cynegeticus, but from this alone no inference can be drawn, especially as some allowance may be made for the influence of the subject in introducing unusual words. So those who have rejected other opuscula of Xenophon have based their judgment on the matter or the style, not on the unXenophontic use of words. Thus Boeckh rejected the Athenian State because it must have been written during the Peloponnesian war. Later authorities are still more definite. Kirchhoff

*See the argument by Professor Morris, Transactions for 1874.

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assigns it to 424 B. C., while Moritz Schmidt and Faltin set it 430–429. Their arguments are based on the allusions to the taxes, to the comedy, and to the naval supremacy of Athens, and they are convincing.

In a work on hunting, however, we do not expect such references to public affairs, and in fact we find in our tract no hint of the kind. Nets are described as used as they were in the Middle Ages (as is shown by the allusions in old German literature), and as we find them pictured on the monuments at Koyunjik. Dogs are described as showing their proximity to the game in the same way as at the present day. Horses and bows are not used, but that seems a peculiarity of place, not of time.

The Xenophontic authorship of the Agesilaus has been disputed because of the florid style of the rhetorical encomium, and because, tho Xenophon died at an advanced age only a year or two later than the Spartan king, the work bears few marks of the old age of the writer. Some have assumed the existence of a grandson of Xenophon, of the same name, as the opponent of Deinarchus (this can hardly have been *our* Xenophon, for Deinarchus made his first public speech 336 B. C.), and as the author of the Agesilaus, the epilogue of the Cyropaedia, the treatise on the Revenues of Athens, and the editor of the Hellenica and the Spartan State. But there is no reason for assigning the Cynegeticus to a younger Xenophon. In fact, the only prominent stilistic peculiarity of the Agesilaus and some of the other opuscula is (as Blass says) the immoderate use of *μήν* and *γε μήν* (see de re equest., §§ 4–16: *μήν* thirteen times on two pages); but this particle is not once used in our treatise.

Moreover it is impossible to decide upon the authorship of this work from the statement of Diogenes Laertius that Xenophon wrote *βιβλία πρὸς τὰ τετταράκοντα*, for he immediately adds, *ἄλλων ἄλλως διαιρούντων*. There is no help to a decision from the position of the treatise in the MSS. In the Florentine MS. (53, 21), the only one which contains the Cynegeticus with other opuscula, this tract is placed first, and such was its position in the earliest edition (in Latin at Florence, 1504).

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The Aldine edition (1525) was the first to place it at the end of the works, where it has since remained.

All these things make it difficult to refute the Xenophontic origin of the work, or any part of it. But on the other hand the authority of Arrian and the rest in support of its authenticity proves too much. Arrian and Libanius referred to and quoted the proëmium, the genuineness of which no one would now claim. We only infer that the work existed in its present form, and was accepted as Xenophon's, at the beginning of the second century after Christ.

Further, the discussion of this question on the ground of the internal evidence of style and constructions is made easier and surer by our having more than eleven hundred pages of Xenophon's writings, the authenticity of which has never been questioned. We are thus able to observe the minute details of his style as well as the general features which are set forth by Hermogenes (Spengel, Rhet. Gr. II, 418): Ἔστι τοίνυν οὗτος ἀφελὴς μὲν ὅτι μάλιστα.....καθαρὸς δὲ καὶ εὐκρινής, εἴπερ τις ἕτερος, ὁ Ξενοφῶν. His constructions are simple. He avoids all involved sentences, as he does all abstruse thought.

But we have not merely voluminous writings of Xenophon, but works of every period of his life, and on various subjects, from the Memorabilia and Anabasis, written soon after his return from service with Agesilaus in Asia Minor, to the Cyropaedia, Hellenica, and treatise on the Revenues of Athens, which occupied his later years. We are almost admitted to his study. We see how ready he is to use a second time, in almost the same language, a good thought. We see how several experiences of his own and sayings of Socrates are combined to form incidents and speeches in his romance, the Cyropaedia.

Cyrus the Great, before Babylon, is made to extricate his forces from a difficult position by the device which Agesilaus used before Mantinea (Hell. VI, 5, 18). Cyrus the elder gains the affections of his subordinates by the same attentions as Cyrus the younger. The same thoughts on the Delphic motto, Γνῶθι σαυτόν are found in the Memorabilia, in the dialogue between Socrates and the beautiful Enthydemus, and in the

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Cyropaedia in the conversation between Croesus and Cyrus. These books contain the same warnings to young officers that a knowledge of tactics is a small part of military science; the same remarks on the gradual change of the seasons; the same views of prayer and the gods' unwearied care for men, of ingratitude, of *οὐ δοκεῖν ἀλλ' εἶναι*; the same thoughts on catching hares. The list might be indefinitely extended, and all these examples are in language so similar as to show the identity at a glance. It would be easy to show a similar connection between Xenophon's other works.

If then Xenophon writes a treatise on a subject to which, as was shown at the beginning of the paper, he has referred so often, and especially in the Cyropaedia, like this, one of his later works, we should expect to find many of the same thoughts, in the same style, and not infrequently in the same words. The objection that the subject excuses unusual words and style in this point of view has less weight. I find but two passages (VI, 26 and VII, 11) which could be considered in any sense parallel to anything that we find in the other works of our author. These are directions to the master to feed the dogs himself whenever it is possible, and to rub down the dogs before leaving the hunting-ground. Similar advice is given in regard to horses in the treatise *Περὶ ἱππικῆς*.

As regards words, I may say that we are surprised to find here so few hunting words which had been used in the other works. *θήρατρον, σύνθηρος, συνθηρευτής, πλέγματα, ποδάγραι, ἀρπεδόναι, ὁ ἐπὶ τοῖς ἄρκυσι = ὁ ἀρκυωρός* and others, which are found in the Memorabilia and Cyropaedia, are not met with in this tract.

But I will proceed to notice certain peculiarities of the Cynegeticus.

Remarkable is the frequent occurrence of *asyndeta*. Xenophon on occasion uses the asyndeton effectively. Addressing the soldiers after the treachery of Tissaphernes, he speaks of those who trusted the Persians as *παιόμενοι, κεντούμενοι, ὑβριζόμενοι*. In the Anabasis V, 2, 14, the soldiers ran together *καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδόναι κτλ.* In other cases there is somewhat less animation, as in Anab. VI, 6, 1, where the Greeks at *Κάλπης Λιμήν* plundered *πυροὺς καὶ κριθάς, οἶνον,*

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ὕσπρια, μελίνας, σῦκα. But in all of Xenophon's larger works there are not so many instances of asyndeta as in these thirty-three pages; and no example like Cyn. v. 30, which section is remarkable in many ways, but does not stand alone in this little work. Cf. v, 18, τοὺς λίθους, τὰ ὄρη, τὰ φέλλεια, τὰ ὗσεα. Cf. also vi, 1, Κυνῶν δὲ κόσμος δέραια, ἱμάντες, τελαμωνίαι· ἔστω δὲ τὰ μὲν δέραια μαλακά, πλατέα κτλ. Some passages may easily be emended, as vi, 8, μακρὰ [καὶ] ὑψηλά. Others are in themselves unobjectionable, as perhaps ix, 1 and xi, 1, but taken together they are extraordinarily frequent, and the first mentioned, v, 30, is desperate. There is no rhetorical animation to excuse it, nor a long list of qualities of one object, but the sentence is made obscure by the frequent juxtaposition, without conjunction, of two or three nouns or adjectives.

I notice next the use of prepositions. Professor Tyler says (Transactions for 1873) that thirty-six per cent. of Xenophon's verbs are compounded with prepositions. Beginning with i, 18, the part of the work most Xenophontic in character, we find that thirty-seven per cent. of the verbs in the first nine sections are compounded with prepositions; while in chapter v. we find that fifty-seven of the first hundred verbs are so compounded. This can hardly be mere chance, especially as many of these compound verbs do not differ sensibly in meaning from the simple. Thus εὕδῃ and καθεύδῃ, κινεῖ and ὑποκινεῖ are used in parallel passages; ἐπιγνωρίζω like γνωρίζω; ὑπάγω like ἄγω.

This of course points clearly to a later origin for the passages in which the unusual number of compounds is found.

Further. On the twenty-seven pages which are devoted to the treatise proper, excluding the proëmium and epilogue, there are twenty-one verbs which are compounded with two or more prepositions, thirteen of the twenty-one being on the ten pages which begin with chapter iii. The last twenty-seven pages of the seventh book of the Cyropaedia, which I took up at random, have but one verb so compounded. Other passages have more, but that the large number here is not due to chance or the nature of the subject, is obvious from a glance at some of the verbs; ἐγκαταπλέκω being equal to ἐμπλέκω, ἐγκαταρράπτω to ἐνράπτω. Compare προδιεξέλθωσι, v, 4. It is

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evidently the result of the growing tendency, noticeable e. g. in New Testament Greek, to make the verb more definite by prefixing a new preposition.

Moreover, there are on these twenty-seven pages forty-three cases (thirty-one different verbs) of the repetition of the preposition with which the verb is compounded, before the noun, as *ἀπὸ τῶν κυνηγεσίων ἀπαλλάττουσι, ὑπερφορεῖ ὑπὲρ τῶν τοιούτων*, and others. In the Memorabilia, one hundred and forty-two pages, I have noticed but thirteen examples of this repetition; and of these thirteen, two are in passages suspected by Valckenaer and Dindorf. In the three hundred and thirteen pages of the Cyropaedia I noted but fifty-five examples. At this rate the twenty-seven pages of which we are treating should have not more than five, instead of forty-three. This of course may indicate hasty preparation as well as interpolation, but we are hardly prepared to find it in Xenophon.

A few instances of irregular constructions with prepositions and verbs compounded with prepositions, deserve our notice. Chapter v, § 18 we find *ἀποχωρῶσι τοὺς λίθους*. The first example I find of an accusative after this verb is in the scholia to Euripides's Phoenissae, 105. Two lines farther on *ἀποχωρίζουσι* is found, and *ἀποχωροῦσι* might easily be emended, but Dindorf has remarked on the transitive use of *χωρεῖν* in this sense in late Greek. Perhaps this accusative (v, 15) is better explained as the limit of motion, but one would be puzzled to parallel that from Xenophon.

For *ἀφίστανται τὸν ἥλιον*, III, 3, Dindorf, following Schaefer compares Anab. II, 5, 7, a well-known sentence: *τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, ... ἀποδραίη, . . . ἀποσταίη*. But surely the Greek usage did not demand the repetition of a noun in another case because the third verb in such a series did not govern the accusative. So our construction, *τὸν ἥλιον*, is unusual in Xenophon.

The use of *ἀπό* in such expressions as IV, 4, *γνωρίζουσαι ἀπὸ τοῦ θυμοῦ, ἀπὸ τῆς κεφαλῆς, ἀπὸ τῶν ὀμμάτων* κτλ, is not Xenophontic, Compare X, 12, *τὴν κίνησιν ἀπὸ τῆς κεφαλῆς*, instead of the simple genitive.

Peculiar also is the use of *διά* with the genitive. III, 5, *δια-*

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τρέχουσι διὰ τοῦ ἴχνους, tho VII, 6 we have διατρέχειν τὰ ἴχνη, which is obviously the normal construction. Compare with this IV, 3, προϊτωσαν διὰ τοῦ ἴχνους, and VI, 22, διάττωσι διὰ τοῦ ἴχνους, and strangest of all, X, 16, ἀφίκοιτ' ἂν διὰ τῆς ῥάβδου. We have an example of this in St. Matt. VIII, 28—παρελθεῖν διὰ τῆς ὁδοῦ, but it is not classic usage, and by no means parallel to διὰ τῶν ὀρέων, διὰ τῶν τάξεων and the like.

Μετά is used eight times, σύν but once, except in composition. One use of μετά is unquestionably not Xenophontic. XI, 3, the the wild beasts descending to the plain by night are caught μετὰ ἵππων καὶ ὅπλων.

The preposition is sometimes irregularly omitted, as IV, 9, εἰς τὰ ὄρη πολλάκις, τὰ δὲ ἔργα ἧττον. Cf. V, 15, τοὺς λειμῶνας, τὰς νάπας.

In connection with these may be noticed V, 27, ἅμα τούτοις = "besides this reason." VIII, 1, ἔξω πολὺν χρόνον seems clearly corrupt, as ἔξω cannot be naturally joined with δῆλα. Another particle to be noticed is ὁτέ in ὁτὲ μέν, and ὁτὲ δέ. Never used in the larger works of Xenophon, it is found in this treatise four times, V, 8 and 20; IX, 8 and 20.

In IV, 1, τὰ μεγέθη μεταξὺ μακρῶν καὶ βραχέων, we notice that Xenophon regularly uses the singular of μέγεθος, and that μεταξύ can hardly be found in Xenophon used to denote what is between two qualities, as here, "long, short, *between* these." Compare also V, 8, ἄποθεν πολύ, μικρόν, μεταξὺ τούτων, "far away, near, *between* these."

Another peculiarity is the omission of the reflexive pronoun, especially with ῥιπτεῖν and its compounds. V, 4, χαίροντες γὰρ τῷ φέγγει ἐπαναρριπτοῦντες μακρὰ διαιροῦσιν ἀντιπαίζοντες, where we expect αὑτούς with both διαιροῦσιν and ἐπαναρριπτοῦντες. Cf. V, 8, ὁτὲ δὲ καὶ ἐν τῇ θαλάττῃ διαρριπτῶν. Also VI, 22, ἐπιρριπτοῦσα, and IX, 20, ῥιπτοῦσι. Where Theognis speaks of poverty he says (175):

> ἣν δὲ χρὴ φεύγοντα καὶ ἐς μεγακήτεα πόντον
> ῥιπτεῖν καὶ πετρῶν, Κύρνε, κατ' ἠλιβάτων.

Two similar examples of the use of ῥιπτῶ are found in Euripides, and one in Menander, but I have met with none in Xenophon's unquestioned works, nor in other classic prose.

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We find in this treatise, moreover, an unusual number of periphrastic expressions, specially with ἔχειν. μηδὲν ὧν ἡ γῆ ἀνίησιν (VI, 25) is not unlike πάντα ὅσα ὧραι φύουσι (Anab. I, 4, 10), but X, 23, ὧν ἂν ὦσιν ἄμφω as equal to "both the parents" of the wild beast, is not so natural. Many periphrases with ἔχειν are found in all of Xenophon's works. They are not uncommon also in Isocrates, as in his Panegyricus, § 67, we find ἔστι γὰρ ἀρχικώτατα καὶ μεγίστας δυναστείας ἔχοντα. The rhythmical argument for the construction is quite lacking, however, in sentences like IV, 1, of our tract, πρῶτον μὲν οὖν χρὴ εἶναι μεγάλας εἶτα ἐχούσας τὰς κεφαλὰς ἐλαφράς κτλ. Cf. III, 3, ἀσύντακτα ἔχουσαι τὰ σώματα. Stranger still is IV, 8, αἱ μὲν οὖν πυρραὶ ἔχουσαι ἔστωσαν λευκὴν τρίχα κτλ, and VI, 1, οἱ δὲ ἱμάντες [ἔστωσαν] ἔχοντες ἀγκύλας κτλ. Most awkward of all, however, is the beginning of VI, 5, τὴν δὲ στολὴν ὁ ἀρκυωρὸς ἐξίτω ἔχων ἐπὶ θήραν μὴ ἔχουσαν βάρος, where the ἔχουσαν so near θήραν, and far from στολήν, is a clumsiness which we can scarcely impute to Xenophon, especially as the same short sentence has another case of that participle. I can give parallel examples only from later Greek, as Pausanias V. 18, ἀνὴρ τῇ μὲν δεξιᾷ κύλικα τῇ δὲ ἔχων ἐστὶν ὅρμον.

Another peculiarity of this opusculum in its present form is the use of the infinitive. Perhaps εἶναι in IX, 1, ἐπὶ δὲ τοὺς νεβροὺς καὶ τὰς ἐλάφους κύνας εἶναι Ἰνδικάς, will serve as an example. Compare κεκτῆσθαι, X, 1. It is evident that these are not exactly like Περὶ Ἱππικῆς III, 7, πεῖραν λαμβάνειν, where the infinitive is in apposition with the λαμβάνειν contained in λητέον of the preceding clause. At the beginning of chapters IX and X the subject is changed, and after the break it is not a mere matter of course to carry on the force of the δεῖ in VIII, 8. In V, 15 also we have this infinitive λαμβάνειν without any word on which to depend. No χρή or δεῖ has been used in the whole chapter; and that this is not the imperative use of the infinitive is shown by the accusative of the participle ὑπάγοντα, which must agree with the subject of λαμβάνειν. This example in V, 15 is the first in the work. Before this the imperative and the infinitive with χρή are used. Thus in chapter IV the imperative is used nine times; χρή twice;

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ἄμεινόν ἐστι once, and ἀγαθόν ἐστι once. After V, 15 the next is ἀπέχεσθαι, V, 34, which, if it were alone, might be taken as used for the imperative. VI, 3, ἄγειν may be taken to depend on the χρή in § 2. So also in § 4. But VI, 11, we have τὸν δὲ κυνηγέτην ἐξιέναι after twelve imperatives. This infinitive is constant thenceforward to the end of chapter X. Chapter XI is brief, and XII and XIII do not need it or have it. This infinitive must depend on the idea of advice stated, II, 2, ὅσα δὲ καὶ οἷα δεῖ παρεσκευασμένον ἐλθεῖν ἐπ' αὐτὸ φράσω καὶ αὐτὰ καὶ τὴν ἐπιστήμην ἑκάστου ἵνα προειδὼς ἐγχειρῇ τῷ ἔργῳ. But it is more than seven pages after this that the first infinitive is found which depends on this introductory sentence.

If some of these peculiarities seem slight, and the argument to be founded on them weak, I would call attention to the cumulative force when several of these unusual constructions are found in one passage.

For myself, then, I am convinced that Xenophon did not write this treatise in the form in which we have it. A comparison, however, of the passages in which the most marked peculiarities to which I have referred occur, shows that most of the solecisms and difficulties are contained in certain sections and chapters which may be omitted without interfering with the symmetry of the work; and further, such omission will remove certain difficulties in what remains.

The results of my investigation are as follows:

Xenophon began with I, 18. The long list of heroes who excelled in the chase, found in the proëmium, is not so much in the style of Xenophon as of the later rhetoricians; and, as Mure remarks, it is absurd to preface with so much pomp a tract mainly devoted in its present form to the pursuit of *hares*, which were not the game of Hercules and Theseus; ἀναγορευθῆναι for ἀναρρηθῆναι (I, 14) is not Attic; and the style in general of these first seventeen sections is not that of the Memorabilia, nor of the Cyropaedia. To begin with ἐγὼ μὲν οὖν (I, 18) seems at first abrupt, but is not unlike the beginning of the Revenues of Athens, ἐγὼ μὲν τοῦτο κτλ.; nor the introduction to the Hipparchicus, Πρῶτον μὲν θύοντα χρὴ κτλ.

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Moreover, according to Schneider the Breslau manuscript omits the οὖν of the ἐγὼ μὲν οὖν, and until within the last century the editions began the second chapter with what is now § 18 of the first chapter.

To the close of II, 8, Xenophon writes of nets and their props. Then follows a long interpolation, out of connection here and containing many deviations from Xenophon's style, to VI, 7, where the dropped thread is again taken up and directions given for fixing the props for the nets. In these interpolated chapters are found the most unusual cases of asyndeta, the most remarkable periphrases (as VI, 5), and the greatest license in the use of prepositions.

From VI, 7, our author tells how the hunt is to be begun. The infinitive in that section can now, assuming this long interpolation, be easily made to depend on ὅσα δὲ καὶ οἷα δεῖ .... φράσω of II, 2. After VI, 16, there is an interpolation of six sections to the beginning of § 23 which resumes the narrative, and the close of chapter VI brings the hunter to his home after the chase of the hare.

Chapter VII is devoted to the care of dogs and their breeding. ἀλλὰ διαλείπειν .... ἡμέρας, in § 2, §§ 5 and 8, and τὰ εἴδη in § 7, I consider interpolations.

Chapter VIII treats of tracking hares on the snow. Part of § 1, εἰ δ' ἐνέσται ... ἀφανίζει, may be from a later hand.

Chapter IX, on hunting deer and fawns, has interpolated §§ 8–10, 13–16, 19–20. In §§ 8 and 20 we find the use of ὁτὲ δέ, which is unknown to the other works of Xenophon, and the reflexive use of ῥιπτεῖν.

In chapter X, on the wild boar, I hold §§ 4–18, and χρηστέον .... πάσχοι in § 22, to be interpolated.

Chapter XI treats of hunting panthers, lynxes, etc., which were not at all in the line of Xenophon, who always writes from his own experiences. Moreover, the second paragraph speaks of poisoning water and food for the wild beasts, a procedure far from the sportsmanlike spirit of our author. In the third section, also, is the late use of μετά, of which I have previously spoken; and it is worth mentioning, perhaps, that μετά is found in the whole treatise eight times, but seven of

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the eight times in passages rejected by me on other grounds. σύν is used but once (VI, 16, σὺν ταῖς οὐραῖς) out of composition, and that in a passage which I hold to belong to the original work. It is known that Xenophon used μετά less, and σύν more than his contemporaries and later writers.

Chapter XII may well be genuine as far as § 17, where the original ends, ending as it began with the praise of Παιδεία. The eighteenth section contains a direct reference to the proëmium than which, as Dindorf says, the epilogus is no better.

This scheme attributes to Xenophon less than half of the treatise before us; but it removes or explains a much larger proportion of the difficulties and solecisms, while what is left is in a condition to receive emendations which the wretched state of the MSS. renders necessary.

This theory relieves Xenophon of the responsibility for the following statements: that hares do not see well because they rush past everything with such rapidity that their eyes have no practice in examining objects carefully, and because their vision is injured by so much sleep (V, 26, 27); that their tails are too short to be of much use to them as rudders in running, but they make use of their ears, dropping them to the ground and bracing themselves upon them when they turn quickly to avoid the hounds (V, 32); that the breath of the wild boar is so hot as to scorch the hair of the dogs which approach him; and that a hair laid upon his tusk immediately after his death will shrivel up (X, 17). These statements, which savor of Aelian and the later writers, are all in rejected passages. My theory also relieves Xenophon of the responsibility for a few stupid puns and unnatural rhetorical clauses. Compare V, 17, θέουσι γὰρ μάλιστα μὲν τὰ ἀνάντη ἢ τὰ ὁμαλά, τὰ δὲ ἀνόμοια ἀνομοίως (uneven places *unevenly*, i. e. less than up hill, more than down hill), τὰ δὲ κατάντη ἥκιστα. Here ἀνομοίως is used, obviously introduced solely for the sake of the Paronomasia. Compare VI, 20, where the hunter τοὔνομα μεταβάλλοντα (literally *changing* the name, where he means calling the name of each in succession) ἑκάστης τῆς κυνός, is to shout, making the sound of his voice ὀξύ, βαρύ, μικρόν, μέγα. Of what advantage

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it would be to give a *little* call, when the hounds are supposed to be at a distance, we are not informed. But it would take us too long to consider every example of slovenliness or stupidity of thought and construction in the work as we have it. The same portions of the work, then, which contain statements and thoughts which we are not ready to ascribe to Xenophon, also contain the unusual constructions to which I have called attention. The theory propounded in this paper claims attention on the ground that it so largely removes what is unlike to or unworthy of Xenophon, and still leaves a framework far more symmetrical than the traditional form, with a beginning, a well-arranged middle, and an end.

From the external evidence in its favor, as well as from certain internal marks of style, I am inclined to believe that the Cynegeticus is from the hand of Xenophon. If that be still disputed, I claim that the evidence here brought forward for an earlier and a later hand in its composition is still unshaken.

The interpolator generally contented himself with inserting chapters and paragraphs. Only occasionally are we obliged to cut out from a sentence which seems Xenophontic a word or two which, as is evident from other passages, proceeded from the second hand. Only once is it necessary to the construction of the sentence to supply anything from an interpolated section. In VI, 7, ὁ ἀρκυωρός, the subject of ἐπιβαλλέτω, must have been dropped by the diasceuast when he wrote §§ 5 and 6.

Who this interpolator was, it is perhaps idle now to inquire. We only know that he must have lived not later than the beginning of our era; for Arrian early in the second century after Christ seems to have accepted this tract in its present form as the work of Xenophon.

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VI.—*Elision, especially in Greek.*

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I propose, in this paper, to discuss the nature of elision in Greek; and, in so doing, I shall first examine the views of others, and then present my own.

Corssen, Westphal, Heinrich Ahrens, and many others, hold that elided vowels were not entirely suppressed, but merely diminished, and one argument they employ is that the Greek name itself, *συναλοιφή* or *σύγκρισις*, does not signify total expulsion, but implies that the vowels were united in a rapid pronunciation, and did not suffer what was called *ἔκθλιψις*, or expulsion. To this I reply: 1. That the ancient writers are not always to be interpreted literally; for, as one vowel, or rather one syllable, appeared to result from a combination of two, and the elided vowels *sometimes were* slightly sounded (a point to be explained hereafter), there was no reason why they should not, in a loose way, designate the process by the word *συναλοιφή*, or *σύγκρισις*, which does not necessarily mean anything more than "conjunction"; and besides, already at a tolerably early day they employed the term *ἔκθλιψις* to denote elision. Even modern writers are not exempt from much more inaccurate applications of terms than even *συναλοιφή* in the sense of elision, to say nothing of the other words. As, for instance, the German grammarians call final *m* and *n* in French a "Nachklang," or "after-sound," as if they were pronounced *after* the accompanying vowel, while every one knows that they merely give the entire vowel a nasal tone. Many illustrations of this could be cited, but this one must suffice.

2. Moreover, when the ancient grammarians speak of the suppression of hiatus, they frequently fail to distinguish between the various processes, or else between the words that denote them; and in the very passage cited by Corssen, elision is confounded with crasis. The passage is: *Ἔστι δὲ*

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συναλοιφὴ δύο φωνηέντων διῃρημένων εἰς μίαν συλλαβὴν ἕνωσις, οἷον τὸ ὄνομα. τοὔνομα. If the metrician had not added his example, the inference would have been that *συναλοιφή* was always the *combination* of two vowels into one, whilst the example he gave shows that he had only crasis in mind when he cast his definition; and yet Corssen wishes to apply the definition to elision.

But as it is the custom of many now-a-days to dismiss the question of elision with the statement that Ahrens has shown it to have been only a partial expulsion, and as Ahrens has given about all the arguments for that view, I proceed to take up his arguments and examine them one by one. In the *first* place, Ahrens says that if elision is total, the letter immediately preceding the elided vowel closes the word as thus modified, and he calls attention to the fact that we then find not a few unpronounceable combinations, as *ἔσθλ'*, *σέμν'*, etc., and others which the Greeks would not tolerate, as *νύκτ'*, *πεῖθ'*, etc. But if, as he asserts, elision does combine two vowels into one, then the two words become one; and why then may we not be allowed to combine the words after *expelling* one of the vowels? And this is exactly what happens, except in some instances about which I shall presently speak. *Secondly*, Ahrens says that *ἄλγε' ἔθηκεν*, *ἀντί' ἐμεῖο*, and similar combinations, would still have a "hiatus offensionem, *quam non inesse constat.*" How does he know? The Greeks did not suppress *two* syllables, by elision, because this would have maimed the word too severely, so there was nothing left them but to tolerate the new hiatus, as custom required them in poetry to remove the original hiatus. And besides, does Ahrens's diminution-theory remove his own difficulty? It seems to me to increase it, for who will pronounce *ἄλγεᵃ ἔθηκεν* for us (pronouncing the final *α* of *ἄλγεα*, yet making it of inappreciable length)? And in *ἀντί' ἐμεῖο* there is surely a less offensive hiatus than in *ἀντίᵃ ἐμεῖο*. Moreover, it is a well-known fact that languages, in removing one hiatus, sometimes create another no less offensive; as, in Sanskrit vanê âsît is resolved into vanai âsît, and the i being elided, we have vana âsît, where the hiatus appears even worse than at first (Bopp,

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Crit. Skt. Gram. § 38). But after all, I am willing to admit that there is nothing offensive in the remaining condition of things when elision has been made; for the two words are pronounced continuously, and the vocal muscles do not have to arrest themselves and then renew the exertion as they do in case of real hiatus.

Thirdly, Ahrens draws his conclusion from the scholia on EURIP. Or. 279:

Ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ.

The scholiasts on this passage (and also on ARISTOPH. Frogs, 304—not cited by Ahrens) say that Hegelochus, getting out of breath, passed rapidly over the elision, and the spectators thought he said γαλῆν ὁρῶ, which circumstance gave Aristophanes (*Frogs*, 304), Strattis (*Anthroporrhaestes*), Sannyrion (*Danaë*), and others an opportunity to amuse their audience at the expense of Euripides and his great actor. But, as I shall show hereafter, when occasion demanded, the Greeks did sometimes slightly sound elided vowels, and one of the most natural places to do this is where ambiguity might result from *total* elision; and the statements of the scholiasts show that what Hegelochus did was nothing unusual under ordinary circumstances; and as to his breath failing him, that seems to be one of the many inventions of the very fertile minds of the scholiasts. If he did not have enough breath to utter a "diminished" vowel, how could he add ὁρῶ so as to be heard by thirty thousand people? And if he stopped to take breath, then he did *not* pass rapidly over the synaloephe. The fact may be that, getting out of breath he lowered his voice, thus making γαλῆν out of γαλήν', and then took a breath and added ὁρῶ, which would complete the transformation, since the elision should not be complete where any pause is made. This, however, is a mere conjecture, and is not necessary to the explanation of the matter. The mistake on the part of the spectators was anyhow quite natural, because ὁρᾶν γαληνά was a forced and unnatural expression.

Fourthly, Ahrens observes that συναλοιφή does not denote *expulsion*, and that elision takes place before a pause, and at

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the end of a verse, and even between two speakers. I have already spoken of the meaning of συναλοιφή; but here I shall discuss the subject more at length. That the word ἔκθλιψις was employed to designate elision is well known, and the only question is how early it was so used. I shall not attempt, however, to settle this question, for it is clear that it was so used sufficiently early to show that whatever it denoted had an existence in classic times. Draco enumerates seven kinds of synaloephe, among which he places ἔκθλιψις, which he defines thus: καὶ ἔκθλιψις μέν ἐστι ἑνὸς φωνήεντος ἀπώλεια, and illustrates by ὑπ' ἐμοῦ for ὑπὸ ἐμοῦ, although he defines synaloephe itself thus: Συναλοιφὴ δὲ ἡ τοῦ προειρημένου καὶ ἐντελοῦς σύμπτυξίς τε καὶ ἕνωσις: a definition which shows how careless the ancient grammarians could be in their statements; and, in my opinion, they had crasis also in mind, or even exclusively in mind, when they appear to apply the word συναλοιφή to elision, except that when employing it as a *generic* term, they sometimes apply it specifically to elision, just as one may call a temporal sentence a *relative* sentence. Here is another statement of the subject: Συναλοιφή ἐστι δύο συλλαβῶν κατὰ φωνήεντα ἕνωσις καταβολῇ τόνων. γίγνεται δὲ κατὰ τρόπους ἑπτά. ἁπλοῦς μὲν τρεῖς κατὰ ἔκθλιψιν, ἐπ' ἐμέ ἀντὶ τοῦ ἐπὶ ἐμέ· κατὰ κρᾶσιν, τἀμά ἀντὶ τοῦ τὰ ἐμά· κατὰ συναίρεσιν, νηρῇδες ἀντὶ τοῦ νηρηίδες. συνθέτους δὲ τέσσαρας, κατὰ ἔκθλιψιν καὶ συναίρεσιν, ἐμοὐποδύνει ἀντὶ τοῦ ἐμοὶ ὑποδύνει· κατὰ κρᾶσιν καὶ συναίρεσιν, ᾠπόλος ἀντὶ τοῦ ὁ αἰπόλος· κατὰ ἔκθλιψιν καὶ κρᾶσιν, κἀγώ ἀντὶ τοῦ καὶ ἐγώ· κατὰ ἔκθλιψιν καὶ κρᾶσιν καὶ ἀφαίρεσιν, ἐν τἀθιοπίᾳ ἀντὶ τοῦ ἐν τῇ Αἰθιοπίᾳ. Here it is evident that the grammarian by ἔκθλιψις means *total expulsion*, for in ἐπ' ἐμέ he says we have ἔκθλιψις, and in κἀγώ both ἔκθλιψις and κρᾶσις: that is, the ι in καὶ being elided, we have κ' ἐγώ which then suffers κρᾶσις; and no one will deny that this ι was totally suppressed. Hephaestion therefore rightly distinguishes between συνεκφώνησις, by which πλέων (Il. A. 183) is reduced to one syllable, and synaloephe (generic, including elision), by which a vowel is rejected, as ὤχ' ἑκατόγχειρον (Il. A. 402), θῖν' ἐφ' ἁλός (Il. A. 350). But these two processes would have been the same, if elision had only been a diminution. And the scholiast on this passage does not err when he says: Διαφέρει δὲ συναλοιφὴ συνεκφωνήσεως,

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ἤγουν συνιζήσεως. ἡ μὲν γὰρ συναλοιφὴ ὡς γράφεται οὕτω καὶ ἐκφωνεῖται· ἡ δὲ συνίζησις οὐχ ὡς γράφεται ἐκφωνεῖται, ἀλλ' ἐν τῷ βαίνειν τὰς δύο συλλαβὰς ὁμοῦ ὑπὲρ τῆς τοῦ μέτρου θεραπείας συνεκφωνεῖ· διὸ καὶ συνίζησις λέγεται κτἑ.

§ 2. So far my arguments have been negative. I shall now present my own views, and support them with a brief discussion of the evidence in their favor.

In prose, as is well known, the Greeks tolerated hiatus, except that some rhetoricians tried to banish it in artificial compositions, an illustration of which we have in the orations of Isocrates. But then, if they chose, they could elide. Hence we draw the important conclusion that the Greeks *could elide or not elide, as suited their convenience.* One might assume this as a matter of course, but Cicero, while testifying to this peculiarity of Greek, denies that the same privilege exists in Latin. He says (Or. 44, 152): "Sed Graeci viderint: nobis ne si cupiamus quidem distrahere voces conceditur," etc. But in poetry the Greeks avoided hiatus for the most part, and in tragic trimeters banished it entirely, except (apparently) after *τί*. as AESCH. Sup. 306, *τί οὖν*; SOPH. Philoct. 917, *τί εἶπας*; and rarely after *εὖ* in close combinations. But frequently it was difficult to prevent a word which ended with a vowel from preceding one beginning with a vowel, even when there was a pause between them. In that case they did not totally expel the vowel, nor even necessarily reduce it to inappreciable quantity. Whenever this happened the elision was indicated as if total, while in recitation the elided vowel was either pronounced in full or merely diminished, just as the sense required or permitted. Another instance of partial, or apparent elision is where an *emphatic monosyllable* apparently loses its vowel, as EURIP. Tro. 945: *οὐ σ', ἀλλ' ἐμαυτὴν τοὐπὶ τῷδ' ἐρήσομαι.* So Alcest. 984. Also where the sense would be obscured, as Herc. Fur. 972: *ἄλλος ἄλλοσ', ἐς πέπλους ὁ μὲν μητρὸς κτἑ.* Cf. SOPH. Elect. 1499, EURIP. Ion 3, etc., etc. And thus it came about that if for any reason they desired it, *they felt themselves at liberty merely to diminish a vowel, even when there was nothing but metrical considerations to prevent its total expulsion.* This fact is of special importance in determining certain effects of elision

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in the construction of verses—a subject on which I propose to present a paper at some future time.

But that vowels could be, and actually were, entirely expelled by elision, is shown by the following considerations:

1. When the second word begins with an aspirated vowel, then the aspirate affects the final consonant of the first word, if it can be aspirated without changing its character, as *νύχθ' ὅλην, ἐφ' ἡμῖν, θώρηχ' ὅπως*, which seems to me impossible if the elided vowel was pronounced ever so little, for then it would have separated the consonant from the aspirate. This, it is true, does not happen in Herodotus; but then in H. it does not happen in *compound words*, like *ἀπίημι*, where all admit total elision.

2. If the ultima has the accent, it goes back to the next syllable when elision takes place, and enclitics retain their accent when elision takes place before them. This would hardly have been the case if the elided syllable had only been diminished, for the Greek accent was merely an elevation of the voice, and not stress. (This recession of the accent from an elided ultima is found in some of the examples used by Ahrens to prove that the vowel was *not* entirely suppressed, as *ἔσθλ', σέμν'*.) We have in the Greek language itself an instance of the accent *remaining* on a merely diminished vowel (or at least not seeking another syllable), and that is in aphaeresis, as *ἐκείνῳ 'δωκεν* or *ἐκείνῳ "ὦκεν*. Thiersch ridicules such accents, calling them "*accentus ἀεροβατοῦντας*," but if he had put on his phrontistic spectacles he would have detected a *κρεμάθρα* on which they ride; in other words, the omission of the vowel in this case only indicated its diminution to inappreciable quantity, while the accent still remained on it, just as in Sanskrit we find an accent (the *svarita*) partly on *v* and *j*, although these not only fail to make syllables themselves, but even do not lengthen a short syllable, as in *svàr, kva, nadjas* (Bopp, Crit. Gram. § 30, 1); and similarly even in Greek where an accented vowel suffers synizesis, as in *Αἰνέας* (Rhes. 85), *ἀριστέων* (Alcest. 921), *τευχέων* (Androm. 167), *ὀστέων* (Tro. 1177). So *Οἰλέως, Ἀχιλλέως*, and in Hom. Od. *Αἰγυπτίους*, with hundreds of instances everywhere. In

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all these the accented vowels become virtual consonants. This view is further sustained by the fact that when the first syllable of a word is entirely lost, the accent on it is removed to the next syllable, as in the Homeric βάλλε for ἔβαλλε, where no vowel precedes. Corssen, indeed, denies that such forms have lost the augment, but G. Curtius more successfully maintains that they have. But as it is important to establish the position that in aphaeresis the vowel was thus diminished and yet retained the accent, I must not leave unnoticed the fact that Thiersch, Buttmann, and others deny the existence of aphaeresis, and assert that all the apparent instances of it really belong to crasis. This view, though, cannot stand in the face of the following facts:

First, such combinations as δύναμαι 'γώ, which are frequently found in MSS., and are not wanting in inscriptions, would have to be written δυναμἀγώ, with omission of ι and contraction of α with ε. *Secondly*, when the word suffering aphaeresis begins with an *aspirated* vowel, the consonant beginning the syllable preceding would become exposed to the aspirate as in θοἱμάτιον for τὸ ἱμάτιον, θἠμέρᾳ for τῇ ἡμέρᾳ, θἀτέρᾳ for τῇ ἑτέρᾳ (once ἀτέρᾳ), whilst in reality we find such examples as αὕτη 'τέρα (ARISTOPH. Lys. 736) for αὕτη ἑτέρα, which, by *crasis*, would become αὐθἠτέρα (αὐθἀτέρα?). I am willing, indeed, to concede that *some* instances of aphaeresis, as found in the texts, are to be written otherwise, as χἡ 'γχουσα (Lys. 48), which ought to be written χἤγχουσα, for the article loves crasis, and I suspect that the usual way of writing these words is due to the fact that the double crasis seemed rather bold, and obscured the words. Felton's ἃ 'λαβεν (Clouds 1268) with long ἃ is certainly wrong. *Thirdly*, aphaeresis sometimes takes place after a long pause where crasis is impossible, as Clouds 1354: ἐγὼ φράσω· 'πειδὴ κτἑ.; Philoct. 591: λέγω· 'πὶ τοῦτον κτἑ.; Rhesus 157: ἥξω· 'πὶ τούτοις κτἑ.; Iph. in Aul. 719: μέλλω· 'πὶ ταὐτῃ κτἑ., etc., etc. It is sometimes regarded as taking place at the beginning of a verse, but a careful examination of all the Greek dramatic poetry convinces me that this may have been a mere omission of the augment of verbs (which frequently occurs in ῥήσεις ἀγγελικαί), although

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in the great majority of cases the preceding verse ends with a vowel. This vowel is sometimes short, as in Oed. Colon. 1605–6, and sometimes we find a consonant, as Oed. Rex 1248–49. I am not so sure, however, that aphaeresis may not take place after a short vowel; and I shall presently have occasion to cite a case of similar aphaeresis in Latin. But to return:

3. Diphthongs are frequently elided, and especially in the verbal ending *-αι*. Now can a whole diphthong be reduced to inappreciable quantity? It is difficult to reduce a diphthong even to a short syllable; nor is there any reason why the first vowel should be diminished unless the second is entirely removed, so that those who assert that elision is mere diminution are compelled to affirm that *ι* is dropped entirely and *α* diminished; but if *ι* in a diphthong can be dropped entirely, why cannot any elidable vowel be thus dropped, as *α* in *ἄλγεα ἔδηκεν*, *γαλη ἀ ὁρῶ*? One might reply that the *ι* becomes a sort of consonant or semi-vowel, like y; and I believe that this is what actually happens when a diphthong is *shortened*, as in *οὐκ ἔσει οὐ τρυγών*, where *ι* = y, and in *αἰετοῦ ἐν νεφέλῃσι*, and *ἵζευ ἐμεῖο*, where *υ* = w, since *υ* is never elided, the well-known exception in a quoted oracle in Herodotus being only apparent. But if this is what becomes of the second vowel in case of *elision* of a diphthong, there is no reason at all for the shortening of the first vowel, as there is no longer hiatus. In such instances, therefore, as *κοιμᾶσθ' ἐν πόλει* (for *κοιμᾶσθαι*), *κολάσ' ἔξεστι* (for *κολάσαι*), *δοῦν' ἔνεστι* for (*δοῦναι*), *γῆμ' ἐπῆρε* (for *γῆμαι*), *δέομ' ἐγώ* (for *δέομαι*), necessarily the second vowel, and in fact the first, too, was elided, unless for some special reason it was desirable to make the first audible.

4. Epicharmus, as quoted by Athenaeus (VIII, p. 338, d; see Ahrens, de Crasi et Aphaer. p. 2) plays upon *γ' ἔρανος* and *γέρανος*, from which it appears that the *ε* in *γέ* was suppressed. Aristophanes (Clouds 1273) appears also to play upon *ἀπ' ὄνου* and *ἀπὸ νοῦ*. Further, DION. HAL. (De Comp. Verb. c. 11) calls *κτυπεῖτ'* (for *κτυπεῖτε*) "*two* syllables." I am not disposed to make much of this, as an inappreciable vowel might be omitted in counting syllables metrically.

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5. The words ὅταν, ὁπόταν, γάρ, γοῦν, etc., for ὅτε ἄν, ὁπότε ἄν, γε ἄρ, γε οὖν, etc., show that the vowel was entirely suppressed; and after they had been a long time in use, the combinations began to be regarded as single words. This might happen, it is true, merely from long juxtaposition, as we have in Latin, (where elision does not appear to have been total) *tantŏpere*, *magnŏpere*, for *tantō ŏpere*, *magnō ŏpere*. But this is much rarer than in Greek, and we have in Latin two vowels united into a diphthong, as in *neuter*, *neutiquam*, *deinde*, etc.

6. Finally, if elision had been only a diminution of the vowel, as in Latin, it would not have been subject to so strict limitations, but would have been as universal as it was in Latin. But, as is well known, elision in Greek was strictly forbidden under certain circumstances. For instance, α, ι, and ο in monosyllables were not elided (except α in σά); and υ was never elided at all. The seeming exception in Herodotus (VIII, 220) ἄστ' ἐρικυδές should most probably be ἄστυ 'ρικυδές (a sort of aphaeresis after a short vowel), or perhaps the oracular poet or priest was at his wit's end for a verse, and admitted *diminution* where *expulsion* was not tolerated. When υ closes a diphthong, it does, indeed, seem to be elided; but in that case, as I have already said, it was probably pronounced somewhat like *w*, just as ô in Sanskrit before a vowel becomes av, where *v* was, no doubt, pronounced like *w*. Further, ὅτι and περί do not suffer elision, possibly because they would then sound like ὅτε (with its ε elided) and περ, which would not be the case if their vowels were sounded ever so little. Some words, however, with *long vowels*, did suffer a partial elision; but this is one of those exceptions that prove a rule; for if *all* elisions were only partial, then μὴ οὐ (as one syllable) should be written μ' οὐ, and would be an ordinary case of elision. Nor is it crasis, for then it would be μὼ (cf. μῶν for μὴ οὖν); and moreover the combination may occur when a slight pause intervenes, as Oed. Tyr. 944: τέθνηκεν· εἰ δὲ μή, αὐτὸς ἀξιῶ θανεῖν, and also where crasis would utterly obscure the sense, as Trach. 85: ἡνίκ' ἢ σεσώσμεθα | κείνου βίον σώσαντος, ἢ οἰχόμεσθ' ἅμα. The contraction of μὴ οὐ into μὼ would itself be rather obscure; but if so in

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writing, then certainly also in speaking; and that contractions of the sort, when made in speaking, were also indicated in writing, is shown by χοὐν for καὶ ὁ ἐν, EURIP. Heracl. 173; ϑὤπλ' ἀπιέναι for τὰ ὅπλα ἀπιέναι, Birds 449; and even κἀι for καὶ αἰ, Lysist. 1105. We have, however, an instance of crasis not indicated in writing, in EURIP. Orest. 599: εἰ μὴ ὁ κελεύσας ῥύσεταί με μὴ ϑανεῖν, unless with Witzschel and others we omit ὁ, or admit synizesis of a long vowel with a short one, resulting in a long syllable.

Further instances of non-elidable vowels are found in the genitive ending -ωο,-αο, and to a great extent in the dative ending -ι; and third singular endings in -ε are not elided before ἄν, unless we admit εἶχ' ἂν μέτρον (Ion 354); for συνέσχ' ἄν (Alcest. 901) is an impossible conjecture, and ἐλάνϑαν' ἄν (SOPH. Elect. 914), though desirable as to the sense, is not the MSS. reading. Other instances of forbidden elision might be cited. All this proves conclusively that elision was recognized as having power to remove a vowel entirely; for, otherwise, there was no reason why elision might not have been as general as it was in Latin, where the restrictions, as far as they exist, merely have reference to too great a mutilation of the word, and were a refinement of artificial writers. The vowels which could not be elided entirely in Greek, were, for the most part, not even allowed to suffer diminution to inappreciable quantity (Latin elision), because this was a modified form of ordinary elision, and was *written* as elision, i. e. the vowel was omitted in writing, except in those few cases where the elision was *never* total, as μὴ οὐ. An investigation of these latter cases would lead to a discussion of synizesis and synaeresis, which is foreign to the object of this paper.

§ 3. These arguments seem to prove that vowels could be and frequently were entirely expelled by elision. It now remains to be shown that not unfrequently they were, for special reasons, only partially elided; and indeed they sometimes had nearly or quite their full time, although they counted for nothing in the structure of the verse.

In the first place, elision takes place before a strong punc-

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tuation, as (Birds 990) *οὐκ εἶ θύραζ'; ἐς κόρακας κτἑ.* EURIP. Androm. 459:

κτείνεις μ'. ἀπόκτειν'· ὡς ἀθώπευτόν γέ σε.

SOPH. Elect. 662:

τάδ' ἐστὶν, ὦ ξέν'. αὗτος ἤκασας καλῶς.

Cf. also 671, 1041, 1112, 1470, etc.

I am not disposed to attach much importance to elision at the end of a verse, as in Birds 1716:

χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ'
αὖραι διαψαίρουσι κτἑ.,

and Oed. Col. 1164:

σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ:

for I doubt whether this ever happens unless the sense requires the verses to be closely connected together; and that being the case, the two verses can be read continuously as one long verse, and the vowel can be dropped.

Again, elision takes place *between two speakers*, as Birds 846, 1015:

ΕΥΕΛΠ. *οἴμωζε παρ' ἔμ'.* ΠΙΣΘ. *ἰὼ, ὦγάθ', οἵ πέμπω σ' ἐγώ.*
ΠΙΣΘ. *μὰ τὸν Δί' οὐ δῆτ'.* ΜΕΤ. *ἀλλὰ πῶς;*

So SOPH. Elect. 1431:

OP. .....*εἰσορᾶτε ποῦ*
τὸν ἄνδρ'; ΕΛ. *ἐφ' ἡμῖν οὗτος ἐκ προαστίου—.*

Ibid. 1502:

OP. *ἀλλ' ἕρφ'.* ΑΙΓ. *ὑφηγοῦ.* OP. *σοὶ βαδιστέον πάρος.*

Elisions of the sort just now mentioned—those at a full stop *not* between two speakers—are comparatively rare; for there was something harsh about them; and although we may use the interrogation point or the period, still the *pause* is really short in most cases. That they were in some measure unpleasant is shown by the fact that Isocrates, who did not tolerate hiatus in his orations, also banishes this sort of elision—a thing which he could do more effectually than the poets, who were somewhat trammeled in the arrangement of their words by

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metrical considerations. But elision between two speakers does not appear to have been avoided at all; for, in fact, it was not a real elision. The second actor began to speak just as the first one struck his last syllable. To this it may be objected that the same thing could have happened just as well, if the first speaker closed with a consonant; and this is certainly true. But there would have been nothing to indicate that it was to be so recited, and, as I have already said, verses were so composed that, when written, they looked perfect, which could not be done if the first speaker's final syllable had been disregarded when it was closed by a consonant. We find something analogous to this effort to make the verse appear perfect in the classic French drama, where, without affecting its pronunciation, the mere spelling of a word is sometimes altered, so as to make it *look* like the word with which it rhymes, as *Le Cid*, v. 771, where *voi* (for *vois*) rhymes with *toi*, and 851, where *voi* rhymes with *moi*. Somewhat analagous is also the method of indicating a pause at the end of a piece of music when the last measure is incomplete.

In view of all this it is safe to assert that elision between two speakers was relatively more frequent than at a full stop in a speech of one person. (I say *relatively*, because this sort of elision only has a chance to occur when a verse is divided between two persons.) In fact it was not avoided at all, but sometimes appears even to have been sought, as it gave one actor an opportunity to fall in before the other had entirely finished his last word—a thing to be desired when the dialogue is animated, or for any reason rapid. If any one doubts this let him examine such passages as EURIP. Orest. 1598–1612, where in fifteen lines this elision occurs seven times.

These arguments prove conclusively that elision was sometimes only partial, and sometimes even only apparent, the vowel omitted in writing being pronounced in full, but counting for nothing in the structure of the verse.

§ 4. Although it was more especially designed to investigate *Greek* elision in this paper, it will not be irrelevant to append a few remarks on elision in Latin. It is conceded by

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nearly all that elision in this language was only partial. Hence it was subject to less strict laws than in Greek, and hiatus is more rarely admitted, it being easier to avoid it. Indeed Cicero (Or. 44, 152), as quoted before, says that the Romans were not allowed to neglect elision even if they desired to; and then finds fault with poets for doing it. But this very fact that poets did sometimes allow it, shows that the law Cicero announces was not without exception, and of course it was no physical necessity, but merely convenience and usage. Yet Cicero's remark shows that in *prose it was practically universal.* Such words as *neuter*, *deinde*, etc., show that elision was not total, at least, in some cases where there was nothing to prevent its being total if it ever was; and those cases where the vowel was entirely lost (*tantopere*, *magnopere*, *animadvertere*, etc.) are mere results of long usage, the vowel having been slightly pronounced at first, just as we say "ex*tror*dinary" instead of "extra-ordinary." In *tantopere* and *magnopere* this process was hastened by the identity of the two vowels brought in contact, "tant*o-o*pere," as elision and contraction are more necessary under these circumstances. This is illustrated by the Greek second declension in the genitive plural, which contracted before the existence of the law that a long ultima should prevent the accent from falling on the antepenult; while the same contraction did not happen in the first declension until after this period, the vowels not being so similar; thus λόγοων became λόγων, while μούσαων remained. Afterwards the long ultima removed the accent, and then they said λόγων, μουσάων (an extant form); and finally μουσάων contracted into μουσῶν. Similarly *nihil* became *nil*, and *mihi*, *mi;* but we must not carry the illustrations too far; for phenomena from *within* words, simple or genuinely compound, will not always hold for separate words; and *tantopere* and *magnopere* are not to be regarded as genuine compounds, such as *cogere*, *degere*, in which *crasis* seems to have been employed. (Corssen, by the way, Ausspr. Voc. Beton. II, 889, writes "tantôpere," or possibly his printer did it for him.) And so in *mihi*, *nihil*, the process was different from that in *tanto opere*, but they

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illustrate the aversion of the vocal organs to a consecutive *repetition* of a vowel. But of genuine crasis between two words, not combined into a genuine compound, I know of no example in Latin. In fact, elision being only partial, and so being allowable under almost all circumstances, there was no need of crasis; and the nearest approach we have to it is what we find in *degere*, *cogere* (just mentioned), further examples of which are *dēēsse* (two syllables), *dēērrare* (three syllables), in which Velius Longus (p. 2227) says the *e* or *ee* was long (by nature), which of course we should expect, as the preposition sometimes formed a syllable to itself. Contractions such as *amatast*, *integratiost*, are not crasis, but a species of aphaeresis, as is shown by Tibullus (I, 9, 53, and 77):

> at te qui puerum donis corrŭmpĕrĕ's ausus—
> blanditiasne meas aliis tu vĕndĕrĕ's ausus.

The later Roman grammarians speak of elision as if it were a total expulsion of the vowel; but their authority is not of any importance. The name "*elision*," it is true, strictly interpreted, would imply total removal; but the Roman grammarians employed terminology that was adapted to Greek, and sometimes even mistranslated Greek terms. So we now speak, and I have just been speaking of "elision" in Latin; and while doing so, I have been trying to show that it is not *elision*, but *diminution*.

But there are good reasons for believing that the particles *-que*, *-ve*, *-ne* lost their vowels entirely through elision; and *-ne* is sometimes written without its vowel even before a consonant; just as *face*, *duce*, *dice* lost their *e*, and even *cave* (being much used) lost its *e* sometimes, as shown by Cicero's well-known remark implying similarity of sound between *caunēas* and *cave ne eas*. The elision of these particles will come up in my next paper.

Briefly, then, to sum up the whole matter:

1. In Greek, elision was the total suppression of a vowel; but it *could* be only the partial suppression, and sometimes was *required* to be only partial, or even merely apparent.

2. In Latin, elision was the partial suppression of a vowel; but in a few special instances it was total.

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American Philological Association,

1877-8.

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MEMBERS IN ATTENDANCE AT THE TENTH ANNUAL SESSION.

N. L. Andrews, Madison University, Hamilton, N. Y.
H. C. G. Brandt, Johns Hopkins University, Baltimore, Md.
Charles J. Buckingham, Poughkeepsie, N. Y.
Henry F. Burton, University of Rochester, Rochester, N. Y.
William C. Cattell, Lafayette College, Easton, Pa.
B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md.
W. W. Goodwin, Harvard College, Cambridge, Mass.
S. S. Haldeman (University of Penna.), Chickies, Pa.
Albert Harkness, Brown University, Providence, R. I.
Charles R. Hemphill, Theological Seminary, Columbia, S. C.
M. W. Humphreys, Vanderbilt University, Nashville, Tenn.
A. C. Kendrick, University of Rochester, Rochester, N. Y.
F. A. March, Lafayette College, Easton, Pa.
A. C. Merriam, Columbia College, New York City.
Edward North, Hamilton College, Clinton, N. Y.
C. K. Nelson, St. John's College, Annapolis, Md.
J. Sachs, Classical School, 649 Madison Ave., New York City.
A. Duncan Savage, Johns Hopkins University, Baltimore, Md.
William C. Sawyer, Lawrence University, Appleton, Wis.
T. D. Seymour, Western Reserve College, Hudson, Ohio.
J. B. Sewall, Thayer Academy, Braintree, Mass.
L. A. Sherman, Hopkins Grammar School, New Haven, Conn.
W. A. Stevens, Rochester Theological Seminary, Rochester, N. Y.
C. H. Toy, Southern Baptist Theological Seminary, Louisville, Ky.
J. Hammond Trumbull, Hartford, Conn.

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AMERICAN PHILOLOGICAL ASSOCIATION.

SARATOGA, N. Y., Tuesday, July 9, 1878.

The Tenth Annual Session was called to order at 7.30 o'clock P. M., in the audience room of the Opera House of the Grand Union Hotel, by the President, Professor B. L. Gildersleeve, of Johns Hopkins University, Baltimore, Md.

The Secretary being absent, Professor W. A. Stevens, of Rochester Theological Seminary, Rochester, N. Y., was appointed Secretary of the meeting.

The Treasurer, Charles J. Buckingham, Esq., presented his report, showing the receipts and the expenditures of the past year. [See p. 31.]

On motion, President William C. Cattell and Professor M. W. Humphreys, were appointed Auditors of the Treasurer's report.

The Secretary presented a report from the Executive Committee, announcing the election to membership of,

Rev. T. T. Eaton, D.D., Petersburg, Va., and Mr. S. E. W. Becker, Wilmington, Del.

Professor C. H. Toy, of the Southern Baptist Theological Seminary, Louisville, Ky., read a paper on "The Yoruban Language."

The Yoruban language, spoken by a partially civilized people living near the western coast of Africa, east of Dahomey, belongs to an isolated linguistic group, which shows little or no resemblance to the great Hottentot and Bantu families in the south, or the Negro and Berber dialects on the north, but is nearly akin to the Grebo and other dialects of Liberia. The literature consists of collections of proverbs and Bible-translations made by Christian missionaries. Grammars have been written by Crowther (London, 1852) and Bowen (Smithsonian Institution, 1858).

I. Phonology. The phonetic system consists of letters and tones. The consonants are eighteen in number, namely: the aspiration *h*, of palatals the surd *k*, the sonant *g*, the nasal *ng*, the semi-vowel *y*, of linguo-dentals surd *t*, sonant *d*, nasal *n*, semi-vowels *r*, *l*, and the compound linguo-sibilant *j* (*dz*), of labials surd *p* (only in the combination *kp*), sonant *b*, spirant *f*, nasal *m*, semi-vowel *w*, of sibilants *s* and *s* (*sh*), to which might be added *z* (*zh*) in *dz* = *j*. There are no gutturals. The combinations *dz* (*j*), *kp*, *gb* and *mb* occur frequently; of these the first may be a weakening of *g* or *d*, *mb* (only in *mbe* and *mbi*) probably comes from word-composition, and

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the origin of the others is doubtful. The vowels are the three primitive *a, i, u*, the secondary *e, ẹ* (as in *let*), *o, ọ* (as in *not*), and the diphthongs *ai, ei, oi, ọi*, and apparently *au* (in a few words, mostly adverbs and probably compounds). There is a law of vocalic harmony (partially prevalent) by which vowels of personal pronouns and prefixes are made to accord with those of verbs and roots. In its law of tone, whereby words spelled alike are distinguished in meaning, the Yoruban stands to some extent on the same plane with the Chinese.

II. Morphology. 1. Roots and Words. The roots are probably all monosyllabic, most polysyllabic forms easily resolving themselves into simpler elements. The word is not differenced in form from the root, and there is no essential difference in form between Noun and Verb, tho a partial difference is made by the system of nominal prefixes; thus, there is not a verb of less than three syllables (that is, not compound) beginning with *ẹ* in the language, *ẹ* being a noun-prefix. Roots consist of a single vowel, or consonant and vowel (with or without nasal appendage); a few words beginning with two consonants are probably compounds. 2. Word-composition. Composite noun-forms are made by derivation, by reduplication, and by composition proper. The derivation is by prefixes only (*a, e, ẹ, i, o, ọ, abi, ati*, etc.), and the language is rich in these forms, as *oku* "corpse" from *ku* "to die," *atilo* "a going" from *lo* "to go," *ese* "sin," *lese* "to have sin," *elese* "sinner," *ilese* "the state of having sin," *ailese* "sinless," and several others from *se* "to sin." These prefixes were probably originally independent words, and the derivation is true composition. There are compound verbs, made up of verb and verb, or verb and preposition. 3. Inflection. The Yoruban may be called semi-inflecting, there being a number of agglutinations that have more or less lost their independent character. (1) Nouns are without inflectional marks of gender, number, or case. Gender is sometimes denoted by prefixed sex-words (as in English), as *akọ*, "male," *abo* "female" (from *bi* "to beget"); thus: *akọmalu* "bull," *abomalu* "cow." Case-distinction is marked by position (as in Hebrew), or by the Relative Pronoun *ti*, equivalent to "of" (as in Aramaic). The comparative and superlative degrees of Adjectives are made by the affixes *ju* and *julọ* respectively (= "beyond, more"). (2) Verbs show no distinction of gender, number, or person, nor in themselves of time, completeness or modal conception, and there are no derived stems (Causals, etc.), as in Hottentot, Bantu, Woloff. But temporal and modal distinctions are expressed by prefixed verbal or pronominal words, continuous action by *n* (probably the substantive Verb *ni*) and sometimes by *ma* (perhaps = "do"—so in Basa and Grebo), past time and completeness by *ti*, future time by *o* or *yio* (the origin of the *yi* is doubtful; it may be the pronoun *yi* = "this," or a verb = "turn, revolve," as Basa *dyi*, Grebo *di* "come," *mi* "go," *yi* "purpose"). In the expression of modal conceptions the Yoruban stands about on the same plane with modern English—certain agglutinations have acquired modal significations: *ba* is employed in the protasis of conditional sentences involving uncertainty, and it has such agglutinations expressing obligation, desire, permission, ability, and the like (as English shall, must, will, may, can).

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Participles are made by prefixing *n* to the root, or by abstract substantives (as English "I go a-fishing"); a Passive is formed by the indefinite construction with Pronoun *a* or *nwon* "they," as *afo o* "they broke it" = "it was broken," or by the use of the substantive verb *ni* with a reduplicated noun, as *riri* (from *ri* "to see") *ni baba* "father is seen." The language shows a primitive exuberance of substantive verbs, which, however, are distinguished in use. The simplest form is *ni* (before vowels *li*), perhaps connected with *ni* "to have," and frequently employed in a merely emphatic way; *mbe* (from *bi* "beget") and *wa* make prominent the idea of existence; *ri, si, ya* express modal being; there are others less definite. (3) The pronouns are without the rich generic development of the Hottentot, and are in other respects flexionless. Personal: Singular, *emi* (*mo, mo, ng*), *iwo* (*o, o*), *on* (*o, o*), Plural *awa, enyin, awon* (*nwon*), with the objective forms *mi, o, a* (*e, e, i, o, o, u*), *wa, nyin, won*. Besides the law of vowel-harmony above-mentioned, there is this difference in the forms of the first person singular, that *ng* is used only with future verbs. Emphatic forms are made by adding *na*, and reflexives by prefixing *ka* and *ara*. Demonstrative: *na, ni* (*wonni*), *yi* (*eyi, eyiyi*). Interrogative: *ta, ti, ni, ki, wo*. Relative: *ti*. The preponderance of the simple dental, palatal, and labial forms (found in most languages) is obvious, and the original identity of all the pronominal forms may be regarded as probable, but nothing further as to their origin can be said. Their particular uses must here be passed over.

III. Syntax. The syntax is very simple. The usual order of words in the simple sentence is: subject, copula, predicate; the attributive adjective (or pronoun) usually follows its substantive; the substantive verb as mere copula is generally omitted. The order in relative clauses is the same. Relational particles are few; various parts of a composite sentence are commonly regarded merely in the relation of temporal sequence, as in Hebrew, whereby a naïve and vivid coloring is given to narrative and proverb. Purpose is expressed by an abstract noun alone, when the subjects of the principal and dependent verbs are the same; when they are different, the dependent clause is introduced by *ki*. Conditional protasis is introduced by *bi* = ("if"), or by *iba* (= "obligation") followed by *jepe* or *sepe*, as *iba, jepe* (or, *sepe*) *emi ni*, "had it been I," literally: "obligation that it is that I am." Substantive clauses, as subject or object, are introduced by *ti* (probably the Relative Pronoun).

Remarks were made upon this paper by Professor S. S. Haldeman, of the University of Pennsylvania, Philadelphia.

Professor F. A. March, of Lafayette College, Easton, Pa., Chairman of the Committee, appointed in 1875, "to take into consideration the whole matter of the Reform of English Spelling," and continued after its Reports in 1876 and 1877 [see Proceedings, 1875, pp. 8, 13, 23; 1876, pp. 35, 36; 1877, pp. 30, 31], presented the Report of the Committee, as follows:

In accordance with the plan of preparing a list of words for which an amended spelling may be adopted concurrent with that now in use, as

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suggested by President J. Hammond Trumbull, at the session of 1875, and favorably reported upon by the committee of that session, the committee now present the following words as the beginning of such list, and recommend them for immediate use:

Ar.	Giv.	Tho.
Catalog.	Hav.	Thru.
Definit.	Infinit.	Wisht.
Gard.	Liv.	

On motion, it was

Resolved, That the Report of the Committee on the Reform of English Spelling be accepted, and the Committee be continued for one year.

Professor S. S. Haldeman, of the University of Pennsylvania, then read a paper "On Virgil's Hexameters."

This paper presents a discussion of the principles of the Hexameter, illustrated by an English version of a hundred lines from the opening of the Æneid, in which an attempt is made to present every syllable and every natural or prose accent of the original, presenting a specimen sufficiently long to familiarize the listener to the nature of the versification, if he is not so much accustomed to the powerful accent of German or English as to prevent him from appreciating the lighter effect of a rhythm of quantity, which seems proper only in languages where the accents are light. Even if the classic accent was, as some believe, a change of pitch rather than of force, the stress which the derived languages exhibit at the points of accent, indicate at least a concomitant stress originally.

The pronunciation of words is essentially the same in prose and verse, and there is sufficient evidence (Quintilian, Priskian, Donatus) that Latin differed from Greek in being without final accent, so that CAN'O could not be pronounced CANO' in the first line of Virgil. But while the quantitative nature of classic rhythm is admitted, the average speaker with an English vernacular knows so little about quantity, that he will assert that in the pairs *fate fat, deep dip, note not*, three are long and three short, where all require the same time, and knowing no rhythm but that of stress, the character of his own emphasized verse is intentionally or unconsciously forced upon classic examples, and there are Latin-English grammars in which the beginning of every foot is marked with an accentual, instead of confining it to the last two, which enable the listener to determine the metre.

The most prominent feature of the hexameter line is the two closing feet of a dactyl and spondee differing from the preceding feet in having their natural accent at the beginning. In the first half of the line, the accents may occur at any point in the foot, or a single foot may have two natural accents, and to connect these with the two final feet (the adonic close), Virgil endeavors to interpose a fourth neutral foot which shall be without natural accent, as in bk. 1, l. 8—

Mū'să mĭ'|hĭ cāvs'|ās mĕm'ŏ‖rā qvō ‖ nū'mĭnĕ | læ'so |

where the fourth foot is neutral.

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In efforts to bring Latin and English prosody into correspondence, and to get rid of the definite statements of the ancient grammarians, Professor Key says they "were dealing with a language which was already dead;" and Richard Roe asserts of the ancients that "there is reason to believe that their perceptions of quantity were confused and imperfect"!

A few lines would enable a Greek or Roman listener to detect hexameter verse, a test which fails, not only with the spurious English caricatures, but with the ordinary English heroic measure, where, in many cases, the supposed five-foot line is equally of four or of six feet, and when rhyme is rejected, the close of the lines must be indicated by non-metric methods, such as punctuation and syntax. Take, for example, the opening of "Paradise Lost," when it will be found that the first line may be broken at several points without injury to the rhythm, which is rather that of rhythmic prose than of a given metre—

Of Mans
First disobedience, and the fruit of that
Forbidden tree, whose mortal tast brought death
Into the world, and all our woe, with loss . . . .

And the fruit of that forbidden tree, whose
Mortal tast brought death into the world, and
All our woe, with loss of Eden, till one . . . .

Whose mortal tast brought death into the world
And all our woe, with loss of Eden till
One greater man restore us, and regain . . . .

Mans first disobedience, and the fruit of
That forbidden tree, whose mortal tast brought
Death into the world, and all our woe, with . . . .

Mans first disobedience and the
Fruit of that forbidden tree, whose
Mortal tast brought death into the . . . .

—which resembles a line of "Evangeline" (2:249)—

Louis|burg is | not for|gotten, |
nor Beau | Séjour, | nor Port | Royal. |

Ovid's line (Metam. bk. 6, l. 451)—

ecce venit magno dives philomela paratu;

may be thus imitated in English—

she is *com*|ing, *cloth'd* | with *pru*|dence, Philo|*me*la the | *care*worn | —

but this will be likely to strike the English ear as *seven* accentual feet—

she is | coming, | cloth'd with | prudence, | Philo|mela the | careworn. |

The following lines (87–91) are selected from the paper—

Then follow men's loud cries, an' echoes are heard from the cordage.
Clouds quickly bēdim' the expanse from all eyes of the Teucri,
and Nŏx fuliginose incūbātes—broods on the high sea.
Poles of the orb have thŭnderd, and air carries numerous lightnings;
all things thrèaten ínstant and widespread death unto mankind.

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The author gave a version of 33 lines (1–33) in the "Literary World," New York, Nov. 6, 1852; of four lines in his "Analytic Orthography," 1860, § 646; and of fourteen lines in the article HEXAMETER of "Johnson's Cyclopædia" New York, 1876.

The Association thereupon adjourned to 9 o'clock Wednesday morning.

WEDNESDAY, July 10—MORNING SESSION.

The Association resumed its session at 9 o'clock A. M., the President in the chair.

The minutes of the previous session were read and approved.

The Secretary presented a report from the Executive Committee, announcing the election to membership of,

Professor Henry F. Burton, University of Rochester, Rochester, N. Y.

On motion, it was

Resolved, That the Association approve of the list of words reported by the Committee on the Reform of English Spelling, as judiciously selected for the purpose mentioned in the Report.

On motion, it was

Resolved, That a committee be appointed by the Chair to recommend a suitable time and place for the next meeting.

The President appointed as such committee, President William C. Cattell, Professor W. W. Goodwin, and Professor C. H. Toy.

On motion, it was

Resolved, That a committee be appointed by the Chair to nominate officers for the next year.

The President appointed as such committee, Professor A. Harkness, Professor S. S. Haldeman, and Dr. J. H. Trumbull.

Professor H. C. G. Brandt, of Johns Hopkins University, Baltimore, Md., then read a paper on "The Roman Alphabet in German."*

Ther is a strong movement in Germany for the establishing of the roman alfabet. The Berlin conference, on orthografy, of 1876, did not do its duty towards it. The question coms home to us in this country with our german-english schools, on account of the extensiv study of

* Printed according to the five following rules of the Spelling Reform Association. The capitals of proper adjectivs ar dropt:

1.—Omit *a* from the digraf *ea* when pronounst as e-short, as in hed, helth, etc. 2.—Omit silent *e* after a short vowel, as in hav, giv, etc. 3.—Write *f* for *ph* in such words as alfabet, fantom, etc. 4.—When a word ends with a doubl letter, omit the last, as in shal, clif, eg, etc. 5.—Change *ed* final to *t* where it has the sound of *t*, as in lasht, imprest, etc.

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german, and our intimate relation with german scholars and german learning. The movement gains not smal momentum from the objection of foreigners to the old german type. It goes hand in hand with german spelling reform. While we in this country cannot move faster in regard to the latter than the fatherland and certainly not so far as radical fonetic spellers, we ought to do al in our power to help on the former.

We must insist upon it that the use of the roman alfabet is a re-introduction of it, not an innovation. The socald gothic character is the misshapen roman character. It became angular in the twelfth and thirteenth centuris, partly through the influence of gothic architectur with its straight lines and pointed arches. Unfortunately printing was invented when this changed form was the prevalent one and the type was shaped after it. The first books in Germany, Italy, Holland, Spain, and England wer printed in it. In Italy, first of al, it was dropt and the pure roman character resorted to, owing largely to the round writing of the classical manuscripts.

In the sixteenth century, the latin classics wer printed in latin type in every country that could boast scholars. Popular books like the bible wer printed in gothic; in Italy not even these, in France to a smal extent. The Dutch and English dropt it entirely in the seventeenth century. Germany, Denmark, Sweden, and Bohemia stil retain the gothic type or german, as it is deservedly and fondly cald.

Originally it was no more german than it was dutch or english or italian. It is german now, because Germany is the only nation of the first rank that stil clings patriotically, as she thinks, to an old abus.

For international reasons, Germany should establish the roman alfabet. It is the only international alfabet in the world. German scholars, of whatever branch of learning, print their publications — at least ninety out of a hundred — in latin type. And why? Becaus the results of german scholarship ar red the world over and latin type makes them more accessibl and palatabl to foreigners.

Ther ar certain drawbacks which hamper the rapid strides of this movement. The german books in latin type ar not printed alike. Ther is great irregularity in the use of the capitals, and ther ar five different signs for german sz (ß).

As to capitals, som leav them, as in german type, to every noun. Som reject them entirely except in the word beginning a paragraf, and som reject them in al nouns except proper names.

To bring about uniformity, the following "rules" are proposed, which also include a few changes in spelling, generally approved of:

1. Drop the capitals of nouns, excepting proper names.*

   The french system is preferabl to the english. Hence, do not use capitals for adjectivs derived from names of persons, places, and countries, for the names of the months, the days of the week, the points of the compass.

   e. g. preussischer grenadier, holländische heringe, ostfriesische butter, bairisch bier.

* To giv capitals to the personal and possessiv pronouns in address and letters is a matter of etiquette.

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"Der erste tag im monat mai
Ist mir der glücklichste von allen."

Hagedorn.

"Am sonntag bet' und sing, am werktag schaff' dein sach."

2. Write s for ſ and ß; ss for ſſ, ſß, ßſ.

e. g. "Mit musse kommt man auch fern."
"Er muss das mus essen."
"Grosse kinder, grosse sorgen."
"Mass ist zu allen dingen gut."
"Mässig wird alt, zuviel stirbt bald."

Ther being now no consistency in the use of ſß, ßſ, fs, ſs, ßs, nothing would be gaind by retaining the awkward sz. The signs ſs ſs, ßs. used to som extent in german books in roman type, should be discarded, as other nations do not use them. They ar only so many more signs for the same sound—voiceless s—for which ther ar two alredy, ss and s final. If it wer the office of the consonant to indicate the quantity of the preceding vowel, one of the abov signs might be used after a long vowel and ss after a short one, as the Berlin conference proposed. The diacritical mark [-] over the vowel would indicate that much better.

3. Drop d in the adjectiv todt and all its derivativs. Hence, tot, töten, der tote, totschlagen. But der tod, todkrank, todfeind, todfehde, todsünde.

Erndte and geſcheidt occur only rarely now for ernte and gescheid.

4. Drop h after t,—e. g. Thurm, turm; Heirath, heirat; Räthſel. rätsel; suffix thum, tum, as königtum, reichtum.

Retain h, however, in borrowed words, e. g. kathedrale, katheder, athlet.

e. g. "Doch bin ich auch nicht der, der alles, was
Er tat, als wohlgetan verteid'gen möchte."

5. Write a singl consonant in the affixes -niß or niſs. -inn, miß- or miſs-, e. g. Begräbniß, begräbnis; Miß- or Miſsbrauch, misbrauch; Königinn, königin. An added vowel restores the double consonant, e. g. gefängnisse, freundinnen, missetat.

The Berlin conference excepts Miſs-, because it is a "stammsilbe." But it is difficult to see, why mis- is not as truly an ableitungssilbe as -nis. Besides -niſs does not lose one s because it is a derivativ syllabl, but becaus s is superfluous.

6. In deß or deſs, weß and their derivativs, in borrowed words ending in ß, or ſs write only one s:—e. g. des, wes, indes, deshalb, desfalls, weshalb, compas, atlas, firnis, kürbis, as, küras. An added vowel restores the doubl consonant as in 5:—e. g. des compasses, atlasse, kürasse, dessen, wessen.

7. When in compound words the same letter would occur three times, drop one,—e. g. Bettuch, bettuch, Schiffahrt, schiffahrt; Stammmutter, stammutter.

8. Drop one l in Wallfiſch, Wallnuß, Wallroß, and write after the analogy of himbeere, damhirsch, etc., walfish, walnuss, walross.

9. Write the foreign infinitiv ending -iren uniformly -iren, e. g. studiren, turniren, einquartiren, regiren, spaziren, barbiren.

The Berlin conference wants to write still regieren and spazieren, because it is "üblich," and barbieren, turnieren, because ther ar nouns, barbier, turnier. But why not write all alike -iren?

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10. Words are divided into syllabls, in general according to pronunciation, somtimes according to etymology, and if compound according to composition,—e. g. be-sänf-ti-gung, ü-ber-ein-stim-mung, wand-te, reis-ten, du ris-sest, un-gern, da-rin, ras-ten (raged), wes-pe, has-pel, hät-scheln, wach-sen, haus-tür, ret-ter, was-ser.

The consonant combinations ch, ck, ph, sch, st, tz, ar inseparabl— e. g. ma-chen, we-cken, so-pha, wa-schen, ra-sten (rest), ka-tze, schwatz-te, wach-te.

As to rule 1, which concerns capitals only, it may be remarked that they wer at first used only for the beginnings of paragrafs and pages. In the earliest printed books space was left for the capitals, which wer added by the hand of the illuminator. When they came to be printed with the rest, they became very common, especially in Germany.

At first proper names receivd them, then appellativs, then neuter and abstract nouns. In the seventeenth century every noun, as is now the case. It is proposed to limit them to the word beginning a sentence and to proper names, because all nations, except the english, using the roman alfabet, do so for the very good reason, probably, that a more extended use of them is of no advantage.

A few changes in spelling are added, because in the change of type they will find a more ready acceptance than in the old alfabet.

Remarks were made upon this paper by Dr. Julius Sachs, Professor S. S. Haldeman, Professor M. W. Humphreys, and Professor W. C. Sawyer.

Professor W. C. Sawyer, of Lawrence University, Appleton, Wisconsin, next read a paper on "Some Contributions of the Phonograph to Phonetic Science."

The Phonograph, though but an indistinct talker as yet, converts audible into visible form with such marvellous exactness that the latter can be reconverted into the former. This affords the basis of a new demonstration of the compound character of the *a* of *fate*. Long *a* distinctly and forcibly pronounced into the mouth-piece of the phonograph yields, besides the fine and confused indentations upon the tin-foil at the beginning and end of the utterance, two distinct series of uniform groups of indentations. The first is the series representing the principal element of the letter. It is composed of miniature human tracks, the hollow of the foot being quite plainly marked in every other one, and altogether wanting in those which are intermediate. These are followed by impressions which change gradually into uniform groups of three indentations each, of which the first is long and the second and third are round. The space between the long mark and the round ones is about twice as great as that between the round ones themselves. The length of the long impression is equal to about two-thirds of the space occupied by the two round dots together with the interval between them. In the tin-foil examined, the first series is about twice as long as the second, the groups

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in each averaging about seven to the inch. It is evident that the phonograph cannot give the same result if the needle passes backward over the impressions described as when it passes forward. If we get the sound *ei* (Italian) when the needle passes one way, we ought, on *a priori* principles, to get *ie* when it passes in the opposite direction. So long as like causes produce like effects, a simple and uniform vowel sound cannot produce two such distinct series of impressions as I have described, nor can the phonograph produce a single uniform sound from two series of indentations that are so different one from the other.

With this invention we enter upon a new era in phonetic and orthoëpic science. A dull ear, even more than an unconquerable conservatism, holds the spelling reform in check. An exact symbol implies a definite conception of the thing symbolized, and, until scholars can agree concerning the elements of our speech, all systems of notation must remain crude and ill adapted to the purposes of culture. It is vain to shout, "A sign for a sound," till we discover for what precise sounds signs are required. The phonograph, however, comes to the aid of this reform at the point of its sorest need, and, as illustrated above, brings the eye to the help of the ear in so effective a manner as to promise the settlement of all, or nearly all, our phonetic disputes.

I venture here a query upon which I dare not yet express any opinion of my own: "May not the essential forms produced by the phonograph under the impulses of the voice in articulate utterances be advantageously substituted for our barbarous alphabet?"

Numerous unforeseen difficulties may arise, but those which now appear are not insuperable. We are told, for instance, that we cannot even read the writing of the phonograph, on account of the slightness and constancy of its variations. Its impressions and traces must resemble each other precisely as much as its utterances,—an invaluable correspondence—and when we enlarge the traces of the stylus upon a surface easy for the eye, we shall see that they differ as much in form as our vowels and consonants differ in sound. Variations which correspond to the peculiar overtones of individual voices may be neglected, since they are as unessential to distinctness of writing as the latter are to the distinctness of speech. It may be thought that the writing of the phonograph is too complicated and difficult of construction to be adaptable to general use for script and print. Against this objection two considerations tend to reassure us:

1. The *profile* of the depressions and elevations upon the foil is a continuous curve, easily traced, and probably contains everything essential to the writing.

2. A *brief section* of the curve corresponding to a single sound in the phonograph—for instance, the curve covering the two dots and dash composing one of the groups described above—would sufficiently define that sound.

I will allude to one more possible benefit that the phonograph may confer upon linguistic science. The pronunciation of foreign languages is wretchedly taught in the great majority of our schools, even of the highest grades. When the phonograph is brought to perfection, the

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voices of the best orators and orthoëpists of all living languages may be heard in our class rooms, and, if Mr. Edison himself has not overestimated the possibilities of his invention, the children in our homes may, in their most susceptible years, have their very toys so selected that they shall acquire considerable familiarity with colloquial French or German, or both, in the time devoted to play.

The phonograph is still too immature, and my own study of its results quite too slight, to indicate the real value to philology of this invention; but I seem to see a clear promise that some of its best fruits will fall within our province.

Remarks were made upon this paper by Professor S. S. Haldeman.

A paper entitled "Observations on Plato's Cratylus" was then read by Dr. Julius Sachs, of New York City.

The Cratylus gives a resumé of the theories, prevalent in Plato's time, on the relations between thought and speech; to appreciate Plato's own views is rendered difficult both by his style and the meagre knowledge we possess of contemporaneous philosophical speculation, hence the divergent interpretation put upon the Cratylus by modern critics. Some salient points, however, susceptible of common acceptance, the works of two recent critics seem to contain, Benfey's "Uber die Aufgabe des Platonischen Dialogs Kratylos," and Dr. Herman Schmidt's "Plato's Cratylus im Zusammenhange dargestellt." The vindication of Plato's authorship for the dialogue seems fully carried out by Benfey; discarding the traditional speculative fancies on the "underlying meaning" and connection of the various parts of the dialogue, as Steinthal, Steinhart, etc., have elaborated them, Benfey has evolved, with less brilliancy perhaps, but with more trustworthiness, the exact meaning of the technical terms used. A careful arrangement of the various grades of meaning that the word *ξυνθήκη* shows throughout the dialogue, and in like manner a concise discrimination between Plato's use of the various verbs, indicating "*thought*," between the terms *ὄνομα* and *ῥῆμα* are among the merits of Benfey's work; the instincts of the student of Comparative Grammar have confirmed by many valuable suggestions the continuity of reasoning in the dialogue, notably so in 388, B., where the perception of the original root *da* in *διδάσκειν* affords the justification for the transition from *διακρίνειν* to *διδάσκειν*. Language, as it exists, cannot be correct either *φύσει* or *θέσει*; an ideal language only might be constructed conformably to these principles, and whatever correctness of appellation actual language shows forth, is purely accidental.

Dr. J. Hammond Trumbull, of Hartford, Conn., presented papers on "The Name Oregon," and on "The Inflections of the Micmac Verb."

The last paper of the morning session was read by Professor

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M. W. Humphreys, of Vanderbilt University, Nashville, Tenn., on "The Influence of Accent in Latin Dactylic Hexameters."

The observance of accent in dactylic verse is not due to the same cause that it is in iambic verse. In the latter, the shortening and weakening of the thesis (*i. e.* ἄρσις) rendered certain relations of ictus to accent unpleasant on their own account; whilst in dactylic hexameters, where the thesis retains the full time of the arsis, there was originally no influence of accent at all, as is shown by comparing Ennius with Homer *read with Latin accent.* But the mere form of the verse caused accent and ictus generally to fall together in the last two feet, and to come in conflict in the earlier feet. In the course of time this conflict or strife, followed by the agreement or reconciliation, was regarded as a peculiarity of the verse, and any verse not presenting it, seemed unusual and harsh. As we advance from Ennius to Ovid, we find each kind of poem becoming more and more carefully composed in this respect, but in such a way that one sort of composition may be rougher at a certain period than another sort at an earlier period. Thus, the Satires of Horace are not so carefully composed as the De Rerum Natura of Lucretius; and the *Elegies* of Catullus are more carefully written in this respect than even the Epistles of Horace; but they are not so carefully written as later *Elegies.*

In the following table are found some of the principal results of an examination of the Roman poets. The table is the average for every 1,000 hexameter verses, but does not in every case profess to be absolutely exact, as it is derived from only a partial reading (except for Ennius, Lucilius, Virgil, Catullus, Tibullus, and Propertius).

	Ennius.	Lucil.	Lucret.	Hor. Sat.	Hor. Ep.	Virg.	Ov. Met.	Catul. El.	Tibul. El.	Propert. El.	Ov. El.
Caesurae after fifth arsis.											
(1) With conflict, ...	52	10	4	42	19	4	2	15	7	3	0
(2) Without conflict, . . .	77	66	80	128	72	14	2	54	21	12	10
Caesurae in sixth foot.											
(1) With conflict, ...	74	36	36	58	36	4	0	18	0	0	0
(2) Without conflict, . . .	9	25	20	59	51	11	4	21	4	18	2

It will be observed that the more perfect the art of composing became, the more the caesurae themselves were avoided in the last two feet, even when there was no conflict. This was, *first,* because in avoiding conflict, they unconsciously avoided that which was likely to lead to conflict; and, *secondly,* because the ending | ´ | ⏑ ⏑ ´ ⏓ was harsh on account of a monosyllable being followed immediately by so long a word, and the ending | ´ | ⏑ ⏑ | ´ ⏓ really caused a sort of conflict between the fifth ictus and the accent in the fifth thesis.

With regard to monosyllables at the end of a verse, it is to be observed that they generally do *not* cause surprise. Even in "ridiculus mus," the meaning of "ridiculus" leads us to *expect* something like "mus."

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This monosyllable, when immediately preceded by another, is much employed to force the reader to connect two verses closely, when the sense requires. The accent and stress of the monosyllable prevents the voice from falling and pausing. (See Hor. Sat. *passim*).

The varied relation of ictus to accent in the two halves of the verse is made use of frequently to produce a pleasant play upon ictus and accent by repeating the same words with their relation changed, as Catul. LXII, 20–22:

> Hespere, qui coelo fertur crudelior ignis?
> qui *natám* possis *complexu* avellere *mátris*,
> *cómplexú matris* retinentem avellere *nátam*.

(See also Virg. Buc. VIII, 47–50, and in the poets generally.) Many special points, not contained in this abstract, were discussed.

The Secretary presented a communication from the Secretary of the American Anthropological Society, inviting the correspondence and coöperation of this Association.

On motion, it was

Resolved, That the Secretary be instructed to acknowledge and reply to this communication.

A recess was then taken till 4 o'clock P. M.

AFTERNOON SESSION.—4 P. M.

The Association met after the recess.

Mr. A. C. Merriam, of Columbia College, New York City, read a paper on "The Homeric φίλος."

This was an argument against the critical canon that φίλος in Homer is used as a synonym for the possessive pronoun. The first three books of Anthon's Homer being most widely used in this country in preparation for college were brought under review. Everywhere in the translations there given φίλος is rendered by the possessive pronoun, except four times in Γ. This destroys in a great measure the tone of the passage in the episode of Chryseis, A 20, 98, 441, 447; in that of Hephaistos, A 572, 578, 585, 587; of Patroclos, A 345, where the keynote of the later books is struck; and of the patriotic sentiment B 158, 162, 174, 178, Γ 244. With like strictness the rule is followed by Derby, Pope, Sotheby; less constantly by Herschel and Merivale: while Bryant, Blackie, Newman, Chapman, and the Latin version of the Ernesti-Clark edition, respond almost uniformly to the feeling of the poet. The scholia B. L. on A 20, have ἐλλειπὴ δὲ ἡ προσθήκη τοῦ φίλην. Autenrieth, accepting a derivation from σφε, makes the *original* meaning possessive; but the derivation of φίλος is too doubtful to determine its meaning.

φίλος occurs in Il. and Od. between 500 and 600 times. As adjective not predicate or vocative with proper name, its usage may be divided into two classes. In a count only fairly exhaustive, 287 examples were found for

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first class, 112 for second. Of the former number *πατήρ* claims 30, *μήτηρ* 11, *πάππα* 1, *τέκνον* 9, *τέκος* 16, *υἱός* 69, *παῖς* 14, *κασίγνητος* 3, *ἑκυρός* 1, *μήτρως* 1, *ἀκοιτις* 2, *ἀκοίτης* 2, *κουρίδιος* 1, *ἄλοχος* 12, *πόσις* 8, *μαῖα* 5, *τροφός* 6, *νύμφα* 1, *ἑταῖρος* 34, *κεφάλη* 2, *ξεῖνος* 4, *ἀνήρ* 6, *γέρων* 2, *θεός* 1, *μήδεα* 1, *γαῖα, ala, πατρίς* 45. None of these words give offence in the English when connected with *dear*, and this translation is forced upon us when a limiting genitive or a possessive pronoun qualifies the same noun. This with *υἱός* very common; *Ὀδυσσῆος φίλος υἱός* at least 14 times. See also Δ 354, B 260, *π* 222. Similarly N 427, O 639, M 355, B 564, 713, H 44, Ψ 289, K 50, *ν* 259, *τ* 455, Ξ 502, *β* 51, I 455. The possessive pronoun E 314, 318, T 132, Z 474, Π 447, T 4, Φ 330, 378, *σ* 214, *ω* 505, Ω 416, *ξ* 177, *ν* 413, *χ* 350.

The remark of Liddell and Scott on I 555, was met by showing that *φίλη* meant *once dear, normally dear*. Compare *ἑρατεινά* Φ 218, *σιγαλόεντα* *ζ* 26, *φίλον* Aesch. Choe. 616, *λ* 327, *μακάριος* Eur. Ores. 4, *libero* Hor. C. 3, 5, 22. Homer feels that the ties of affection between parent and child can never be destroyed. The evidence of the strength of the domestic affections in all the relations of life is cumulative throughout the poems. See Glad. Juv. Mund., pp. 396–8. Are we not then actually wronging Homer and the spirit of the Heroic Age by nullifying epithets, which, rightly understood, open to fair fields in that distant past?

The second class comprised *θυμός* found 12 times, *αἰών* 1, *ἦτορ* 48, *κῆρ* 12, *στῆθος* 8, *λαιμός* 1, *χείρ* 9, *γούνατα* 7, *γνῖα* 3, *βλέφαρα* 2; also *εἵματα* 1, *δῶρα* 3, *γέρας* 1, *δῶμα* 1, *οἰκία* 1, *δέμνια* 1, *νόστος* 1. With these words the possessive translation of *φίλος* is almost universal; but, if we find the possessive pronoun or possessive genitive at the same time, this must show that the sense of *dear* was in such cases necessary, and consequently that the same sense was not incompatible when the pronoun was not used. With *θυμός* these not found, but a *quasi* possessive dative. With *ἦτορ* a genitive is found *ε* 297, 406, *χ* 147, Φ 114, *ω* 344, Φ 425, *δ* 703, *ψ* 205, *χ* 68, O 166, 182, the last a possessive. The pronominal dative is common. *κῆρ* has a genitive *δ* 270, *κ* 485; a possessive *ι* 413, *π* 274, and datives. *στήθεσσι* has genitive *ν* 9, and datives; *γούνατα* genitive *ν* 231, and datives; *γνῖα* genitive N 85, and datives. This gives fair ground for the conviction that *φίλος* was to Homer no empty epithet, nor even a possessive pronoun, but really meant with the words of the second class what it did with those of the first, a plump *dear*. The explanation of this phenomenon was conceived to be this: In many ways it is the youth of the world which the Homeric poems set before us in their childlike directness of expression and awkward fondness for calling a spade a spade, quite foreign to ourselves but often heard from the mouths of children before a conventional schooling has repressed the undisguised utterances of the feelings. The child will say "my poor dear hand" because it knows only to call that dear which is dear. The man avoids it as savoring of egotism. The Homeric man calls his hand *dear*, just as he calls it *stout* *μ* 174, or his thigh *thick* *λ* 231, or his house *beautiful* *θ* 41, or himself *valiant* A 393; cf. *ι* 19, 20, *τ* 183, H 75, Θ 22, etc. Were *we* to speak straight out from the heart, we should acknowledge that the bodily organs are dear to us; see Xen. Mem. 1, 2, 54, Cic. Lael. 81, Epigram of Maec. in Suet. We say, "run for dear life," "dear me." In

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Hm. *φίλον θυμόν* regularly of loss of life; cf. K 495, P 17, λ 109, χ 323, Π 82, X 58, ε 152. This idea of loss is to be considered B 261; cf. Z 272.

Another point to be taken into account in the explanation is the great fondness of the poet for personification. This figure is applied to the feet N 75, the hands ε 434; and the members of the body are sometimes treated as separate and distinct individualities apart from the person himself as *v* 237, Δ 314, ε 355, *v* 13–22. As soon as this was done, there is as good reason for applying the word dear to one's own hand, for instance, as to that of a second person.

Some kindred uses of our word dear were cited from Shakespeare, where it is used above 400 times; but the German exhibits the exactest parallel in *das liebe brod, lieben tag, liebe gott* (cf. ω 514, Theogn. 373) and in the application of *lieb* to *gelt, vieh, gut, rock* (cf. B 261), *sonne, herz*, etc.

In later Greek the application of *φίλος* to words of the first class is comparatively common, but with those of the second it is rare. The following were cited: Hes. W. & D. 360, Theog. 163, 568, 283, W. & D. 608; Hym. Ap. 113, 524, Epigr. 4 15, Tyrt. 10 25, 12 23, Theognis 531, 877, 983, Pseud. Phocyl. 98, Sim. Ceos 37 4, Iby. 4, Pind. Ol. 1 6, 24, Pyth. 3 109; Aesch. Choe. 276, 410, Agam. 983; Eur. Hek. 1026, Elec. 146; Theoc., 17 65, 7 104, 21 20; Mosch. 4 1, 15, 32, 51; Apoll. Rhod., 2 712, 1 281, 3 492.

These examples appear to show that a sense of the quaintness of this usage began to prevail long before the Attic period, but of the feeling that it was equivalent to a possessive pronoun, no evidence was seen. Neither does the canon appear to be laid down in the oldest scholia on the Il. the Ven. A. Dind.; but this and the scholia of the Od. treat *φίλος* as if to them it meant *dear*, cf. scholia on Od. 1 238: nor in the Lex. of Apollon., nor Hesych., nor Etymolog. Magnum, nor Suidas. But it appears in scholia B. L. V. on Il. 1 569 (see on I 555), and in Eusth., B 261, and most lexicons since.

In conclusion an earnest protest was entered against that kind of criticism which, in translating from the classic poets, would root out all the poetry, would carefully prune away all the peculiarities of the original, would in fact strip Homer of his *φᾶρος* and *χιτών* and array him in dress coat, vest, pants, immaculate tie and shirt-front, before permitting him to appear in modern society. There is wide difference of opinion as to methods in a poetic translation, but in the class-room the aim should be to reproduce the original with all possible fidelity. If Homer says that the wave *shouts*, let us not translate it *roar;* if he calls wine *honey-hearted*, let us follow Tennyson; if he calls the heart *dear* or *shaggy*, let us so translate. Like true archaeologists, let us dig for the genuine treasures of that distant day, and carefully preserve all we find. Shall Schliemann, shall Cesnola, put their treasures into the hands of the artist of to-day, to remold and refashion till all the pottery becomes Wedgwood or Sevres, and all the gold might have come from Paris or London?

Remarks were made upon this paper by Professor B. L. Gildersleeve, Professor W. W. Goodwin, and Professor E. North.

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Dr. L. A. Sherman, of the Hopkins Grammar School, New Haven, Conn., then read a paper on "The Greek Article as a Pronoun."

This communication grew out of the conviction that the identity of the Greek and English articles, perhaps commonly assumed in teaching Greek, and certainly often implied in Greek grammars, was incorrect and misleading. The article of Greek is demonstrably stronger and nearer its pronoun-original than that of English. It is clear that the ὁ ἡ τό of Homer had commenced the same career of progressive weakening which is common to the history of the article generally; but it had not in the time of Plato and Xenophon descended through all the stages and touched bottom in the shape of a genuine article, as has the English from its equivalent original *se seo thät* of Anglo-Saxon. It still remained a demonstrative in οἱ μέν, οἱ δέ and some other expressions in Attic prose, and in varying instances in Attic poetry, as is admitted by all scholars. There was, therefore, a lingering consciousness in the Greek mind of a pronominal potentiality in the article. In the light of certain examples it was maintained that the article of Greek was very nearly like that of modern German, which retains so much of its old pronominal strength as to admit of standing as the representative of a noun alone. It was then urged that the article in prepositional phrases like Μένων καὶ οἱ σὺν αὐτῷ, οἱ ἀμφὶ Πλάτωνα, was more likely pronominal than article to an omitted ἀνδρες; as also the second article in οἱ δ' ἱπποι ἁπαντες οἱ μετὰ Κύρου, and in like examples.

It was argued further that, if these conclusions were correct, the interpretation of the article with the participle would need to be amended. It is unnatural to suppose that the participle was always substantived over the article, when the latter being so nearly a demonstrative had already so much of the substantive in its nature; but rather in an unknown proportion of instances it stood in predicative agreement with its so-called article. This view seems really suggested by the very statement of the best grammars (see Curtius' Schgr. § 581, anm.; Kühner, Ausf. Gr., § 461, 4, 5). With Kühner's statement that εἰσὶν οἱ λέγουσι sometimes gives way to εἰσὶν οἱ λέγοντες is to be associated the constant rendition of the article with participle in German and English grammars by a relative clause. If the participle be really, in the thought of the Greeks, a *nomen agentis*, it should be easier to deny the article a substantive value than we find it. In regard to the facts of the language, it seems to be clear, first, that the participle is not infrequently found in undoubted predicative agreement with an article known to be demonstrative, as the following familiar sentences illustrate: Ἐνταῦθα διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὑτούς, ὡς πάντας νικῶντες· οἱ δὲ ἁρπάζοντες ὡς ἤδη πάντες νικῶντες (Anab. I. x. § 4). Secondly, there are occasional instances where the participle must be regarded as in predicative agreement with article-forms not admitted to be demonstrative: . . . καὶ τὴν Φωκαΐδα, . . . τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει (Anab. I. x. § 2). Thirdly, there are passages constantly met with in which not only greater

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difficulties are encountered, but the thought seems distorted and shorn of its naturalness and force if the participle be taken as attributive. A single example will suffice: *οἱ δὲ πολέμιοι ὁρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὁρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντες εἰς τοὔμπαλιν, δείσαντες μὴ ἀποκλεισθείησαν, φεύγουσιν ἀνὰ κράτος . .* (Anab. IV. III. § 21). There seems little doubt that the lack of *nomina agentis* in Greek is in some measure supplied by the participle, but it would also seem a matter of judgment in each case whether the participle be so used or not.

Remarks were made upon this paper by Professor B. L. Gildersleeve, Professor W. W. Goodwin, and Professor A. Harkness.

Professor J. B. Sewall, of Thayer Academy, South Braintree, Mass., read a paper on "The Greek Indicative, Subjunctive, and Optative Moods: what is the distinction between them?"

I. It is obvious that the indicative, in general, predicates *fact as actual.* It is that form of the verb specially employed for the assertion of what is, was, or will be. E. g. Dem. 4:1, *ἐπειδὴ κτλ.*—The different uses of the indicative mood in the different kinds of sentences shows the same. Dem. 4:5,—4:30 (relative); 1:15,—4:47 (result, cf. Goodwin, Greek Moods and Tenses, § 65. 1, N. 5, and § 65. 3.); 4:36 (causal). After temporal particles signifying *until* and *before that* cf. also Goodwin G. M. T., § 66.

When a clause denotes a result not attained in past time, or an unattainable purpose in past time (after *ἵνα*, etc.), or a wish for the contrary of what is taking or what has taken place, or a condition or conclusion contrary to fact, the same is apparent because the result not attained, the unattainable purpose, the contrary wish, and the contrary condition or conclusion, are all brought before the mind as the opposite actual facts.

We may call the indicative therefore *the mood of actual fact.*

II. The Subjunctive. Can we detect that essential character in those relations (condition, purpose, temporal limit, deliberation, etc.), which made the verb-form we call the subjunctive a mood by itself, not the indicative, not the optative, not the imperative? Let us see.

In Dem. 4:3, *ἵν' εἰδῆτε κτλ*, what is the element, essential and common, in *εἰδῆτε*, a subjunctive in a clause of purpose, and in *ὀλιγωρῆτε* (same sentence), a subjunctive in a conditional clause? Not simply futurity. They do not predicate actions which are actually to, or will certainly, take place, nor actions which are mere possibilities, potential—actions existing only in thought or conception as *βούλοισθε* (same sentence). The facts they predicated were rather before the speaker's mind as hoped or expected, in the one case, and in the other, as feared or deprecated—facts something more than mere conceptions, and much less than actual—rather, lying in the region, so to speak, between actuality and mere conception; the region of doubt, uncertainty, dependence; the region of facts dependent in some way upon *will* or other power and determination than the speaker's; a kind of fact to which the term *contingent* may very well be applied.

The same is clearly to be seen in Dem. 4:17, 22, 41,—Plato 230, E., and all similar examples.

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This being the nature of the subjunctive, it is easy to see how it came to be used in the form called deliberative, and in exhortations and prohibitions, and with the value of an emphatic future after οὐ μή, and also why the indicative sometimes replaces it in final clauses (after ὅπως, etc.), and after verbs of striving and fearing by which the form of statement was made more vivid, viz.: for the reason that the indicative was the mood of actual, while the subjunctive was the mood of contingent fact. And to say with reference to μή with the perfect indicative expressing a fear that something has already happened, that "the difference between this and the perfect subjunctive is often very slight, the latter expressing rather a fear that *something may hereafter prove to have happened*" (Goodwin, G. M. T., § 46, note 5, b), is only to say, that, in this case, the indicative is used for actual, and the subjunctive for contingent, fact.

III. The Optative. The position of Rost, Kühner, Donaldson, and others, that this mood is nothing but a peculiar form of the subjunctive, and that they differ in tense only, is very properly discarded by our best and latest Greek scholars. This can only be however on the ground that there is an essential difference—a modal rather than a temporal difference.

The optative received its name from the early grammarians from its use in wishes, but this evidently was not its original, as it was not its principal, use. Its principal use lay in the protasis and apodosis of conditional sentences, in final clauses to denote past purpose, in oratio obliqua and after ἕως, μέχρι οὗ, etc., after historical tenses. In these different positions it is easy to see that the optative was the form of the verb employed when the act or state to be predicated was merely *conceptional*, not brought before the mind as actual either in the present, past, or future, nor as contingent, but as merely conceived. E. g. Dem. 4:25, εἰ γὰρ ἐροιτό τις **** εἴποιτ' ἄν, 'for if any one should ask **** you would say,' the fact predicated in both condition and conclusion is not predicated as actual, nor in any way contingent, but as merely conceived. It is pure supposition, mere thought as Madvig says. So elsewhere. For an example of final clause (taken at random) see Xen. Anab. II. 6, 21, and oratio obliqua Thucyd. 2:13. In the latter example our English idiom has no other form for the clause ὅτι Ἀρχίδαμος μέν οἱ ξένος εἴη than the blunt factual indicative, that Archidamus *was* his friend; and if Thucydides had made the statement on his own authority, he would have said Ἀρχίδαμος μέν οἱ ξένος ἦν. But he attributes it to Pericles, and that carries it out of the region of actual fact as far as he himself is concerned, and he employs the mood which his mother tongue provides him with to express it separate from all actuality, fact as it exists merely in the conception.

We may call the optative mood, therefore, *the mood of conceived fact.*

My conclusion accordingly is, that the distinction between the Greek indicative, subjunctive, and optative moods is an essential one, one of kind and not of degree merely, the indicative being in general the mood of *actual fact*, the subjunctive that of *contingent fact*, and the optative that of *conceived fact.*

And a corollary from this would be that the distinction between the subjunctive and optative moods in conditional sentences is not one merely

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of degree, but of kind—not one merely of greater or less vividness, but of essential nature, which supports a position assumed in a former paper (Trans. Phil. Asso., 1874).

The Auditors of the Treasurer's Report reported that they found it correct; and it was, on motion, accepted.

A recess was then taken till 8 o'clock P. M.

EVENING SESSION.—8 P. M.

The Association met after the recess.

The annual address was delivered by the President, Professor B. L. Gildersleeve, of Johns Hopkins University, Baltimore, Md.

At the meeting of the Philological Association in New York two years ago, the President, Professor Harkness, gave a comprehensive survey of the progress and results of philological study during the last century, in which he laid especial stress on the origin and growth of comparative philology and linguistic science, and impressed upon the members of the Association the duty of carrying forward the good work that had been begun by others. The concluding exhortation of that address has suggested the theme of this—the Special Province of the American Philologian.

Many fields of philology are as open to Americans as to any devotees of linguistic science, and some philological work is peculiarly our own. So it would be sheer laches in us to resign the department of American languages. And although the history of this Association shows that there is no danger of this, the very fact that so much has been done, pledges us to still greater activity in this department, which is always challenging exploration. As the aboriginal languages of America demand our special care by reason of our local relations, so our historical connection makes English a matter of prime interest to us, and American scholars have done admirable work here, and in some of its forms the historical and scientific study of English has more votaries in America than can be found anywhere else. But outside of these departments, which are ours by local and historical ties, the power of individual effort and individual example has been strikingly manifested in the Sanskrit studies that have made a name all over the world for the distinguished scholar, whose absence we deplore, and have established the science of comparative etymology in this country on a sound basis. In all the leading branches of philological work there are gratifying signs of life, and our associates who are pushing forward the study of the Germanic and the Romance languages, and the Orientalists of this Association and of our sister society show no lack of activity. But it must be admitted that the prospect is not so good for the classical philologian as for those who are at work in less crowded fields, and as they in an especial manner need a word of encouragement, this discourse is addressed especially to them. There are indeed some grounds for the despondency of the classical philologian,

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who is aiming at higher work, but there is no reason for despair. The preparation furnished by our schools and academies is very defective, but it was a great deal worse a few decades since. The isolation from other workers is chilling, and yet it is not so entire as it once was, and this Association has done much to bring philologians nearer to each other, although the intervals of meeting are so great. The want of a channel of intercommunication other than the annual volume of transactions is one cause why philological productivity is so slight in this country, for men cease to produce, if there is no outlet for production; but as soon as the want is properly presented, it will certainly be supplied, and the establishment of a philological journal will not and cannot long be deferred. The most serious drawback that we have to encounter is the want of apparatus; but perhaps even that is exaggerated. In the matter of occasional monographs, the increasing facilities of the book-trade brings certainly as many within our reach as can be procured in small German towns, in which excellent work is done for all that; and besides it is unwise to attach too much importance to these dissertations, a large proportion of which are written by very young men and have no great scientific value. But even if all the literature were accessible, every edition of every author, every treatise on every subject, it would not be desirable to dull the freshness of appreciation which can only be gained by direct employment with the text—with the theme. The field of antique literature is vast, but it is a narrow range as compared with the continent of commentary and dissertation, and any competent man can survey with his own eyes large stretches of the original sources of all our knowledge and so gain new points of view as well as new illustrations for the work he may have in hand. Let any man try what can be done by close study of a text, and a wide range of reading in cognate directions, before he says that Americans have nothing to do except to repeat the references in German books, or at most to run over the indexes of German editions.

Of course, if in our authorship we persist in treading the eternal round of school-books, there will be less room for individual effort, but even in the most thoroughly beaten track of classic literature, there is something yet to be settled; and if we look at our work from its historical and aesthetic sides, all of it requires to be done over every few years. With the progress of social science, with the advancing knowledge of historical evolution, the problems of antique culture, of antique legislation, appear in new lights. Not to speak of the positive gain to be derived from the newly-discovered inscriptions and monuments, which are adding more and more definiteness to our conceptions of the antique world, and are helping us to a better understanding of the dialectic life of the classic languages, and the cantonal and provincial life of the classic peoples, ancient history has to be interpreted into terms of American experience; and it is not saying too much to say that some phases of American life enable us to understand the ancients better than some contemporaries on the other side can do. But apart from the special aptitude of Americans for the appreciation of the political and social relations of antiquity, due partly to our peculiar endowment, partly to our peculiar position, the aesthetic

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problems involved in the study of classical philology shift from time to time; the great masters ever need new interpreters. Even the best work done forty or fifty years ago leaves us thoroughly dissatisfied. Not only is there that sense of shortcoming which we feel in all translations, but there is often a repulsive, often a ludicrous incongruity, which shows the change of aesthetic basis. Now Americans have proved and are proving every day that they do not lack acuteness, subtlety, delicate appreciation, and just comprehension in their literary criticisms, but, so far as I know, there has been little independent treatment of the antique authors in this regard. Nor is it unworthy of consideration whether the exact study of function—to use a wider word than syntax—may not be destined to give us a firmer foundation and a clearer outline for the whole structure of style than would have been thought possible some years ago. Indeed this study of syntax or of function—comparative syntax, historical syntax—is large enough to occupy all the force that classical philology can spare for generations to come. No index will serve the turn of the true investigator, because no index-maker can possibly anticipate all the points of view which the thoughtful student will assume, so that it is simply indispensable that the student shall have immediate vision, immediate intercourse with the authors themselves, and if a second-hand acquaintance is of little use in this field of study, it is of no possible avail in yet another direction—the exploration of the linguistic consciousness of the great classic authors—a direction in which something yet remains to be discovered. The conclusion of the whole matter is that the classical philologians of America are in nowise debarred from high scientific work, and especially in the province of grammar, this θρυλλὸς μαθημάτων as Boeckh has called it, may the American philologian find abundant room for the native sagacity, the unresting energy, the quick inventiveness that have distinguished our people in other departments of science.

At the conclusion of the President's address, the Association adjourned to 9 o'clock Thursday morning.

THURSDAY, July 11.

The Association resumed its session at 9 o'clock A. M., the President in the chair.

The minutes of the sessions of the previous day were read and approved.

The Secretary presented a report from the Executive Committee, announcing the election to membership of,

Professor C. R. Hemphill, Theological Seminary, Columbia, S. C.

The committee on the time and place of the next meeting recommended that the next meeting be held at Newport, R. I., during the second week of July, 1879.

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On motion, it was

Resolved, That the report of the committee on the time and place of the next meeting be accepted, and that the Secretary be instructed to send to the members a printed circular, mentioning the place appointed for the next meeting, and requesting each member to send word, whether he would prefer the date appointed, or a later week in July. [See page 36.]

On motion, it was

Resolved, That the Secretary be instructed to send to the members a printed circular embodying the substance of the report presented on Tuesday evening by the Committee on the Reform of English Spelling.

The committee to nominate officers for the next year presented nominations as follows:

For *President*—Professor J. B. Sewall, Thayer Academy, Braintree, Mass.

For *Vice-Presidents*—Professor C. H. Toy, Southern Baptist Theological Seminary, Louisville, Ky.; President William C. Cattell, Lafayette College, Easton, Pa.

For *Secretary and Curator*—Professor Thomas C. Murray, Johns Hopkins University, Baltimore, Md.

For *Treasurer*—Charles J. Buckingham, Esq., Poughkeepsie, N. Y.

For additional members of the *Executive Committee*—

Professor W. W. Goodwin, Harvard University, Cambridge, Mass.

Professor M. W. Humphreys, Vanderbilt University, Louisville, Ky.

Professor F. A. March, Lafayette College, Easton, Pa.

Dr. J. Hammond Trumbull, Hartford, Conn.

Professor W. D. Whitney, Yale College, New Haven, Conn.

The report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

Professor B. L. Gildersleeve, of Johns Hopkins University, Baltimore, Md., then read a paper entitled "Contributions to the History of the Articular Infinitive in Greek."

The use of the articular infinitive completes the deorganization of the infinitive in Greek. Deorganized before, the infinitive had virtually become an accusative to the Greek consciousness, yet in many of its combinations retains traces of its dative origin. Indeed the dative of the object for which and the accusative of result meet in most of the familiar constructions of the infinitive. Not only in case, however, but also in tense there must have been a change in the relation of the infinitive to meet the necessities of *oratio obliqua*. So the future infinitive, old as it is, seems to be younger than the other tenses of the infinitive, as the future optative is demonstrably younger than the other tenses of the optative. The connect-

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ing link between the verbs of creation (verbs of will and endeavor), which take the abstract infinitive (neg. μή), and the verbs of saying and thinking, which take the *oratio obliqua* infinitive (neg. οὐ) is formed by verbs of swearing, witnessing, and hoping, in which the use of the negatives and of the tenses seems to show the transition. Now as the articular infinitive is younger than the *oratio obliqua* inf., it would seem to follow that the *oratio obliqua* inf. would be susceptible of the article, a point which must be admitted to some extent for the articular inf. and ἄν and the articular fut. inf.—both comparatively rare combinations. The truth seems to be that the articular infinitive may represent the contents of an *oratio obliqua* sentence without losing, however, its abstract character, which abstract character is sufficiently indicated by the negative μή.

As to the history of the articular infinitive, the construction does not occur in Homer, the only apparent example (Od. 20, 52) being in apposition to a demonstrative article.

In Pindar it occurs ten times—all except one example being apparently in the nom. but all in such a position as to vindicate a virtual accusative use.

In Aeschylus the occurrences are one in 159 verses. The cases are chiefly nominative and accusative. Many of the examples are due to the stereotyped grouping of τὸ μή, τὸ μὴ οὐ. Prepositions are very sparingly used. The tenses are present and aorist.

In Sophocles the occurrences are one in 120 verses. The vast mass consists of nominatives and accusatives; there are very few genitives and datives. Prepositions are used sparingly. The tenses with no exceptions worth considering are present and aorist. A remarkable instance of what may be called substantivized *oratio obliqua* occurs in Antig. 235. 6.

In Euripides there is a marked falling off; but one occurrence in 320 verses. Forty per cent. of the whole number are nominatives, but the genitive bulks much more largely than it does in the others. Prepositions and quasi-prepositions are not much used. The tenses are present and aorist, εἰώθασι being a practical present. There is somewhat more freedom in the handling. The largest number occurs in the Iphigenia at Aulis.

In Aristophanes we note an increase as compared with Euripides, one occurrence in 258 verses. The bulk consists of nominatives and accusatives. Prepositions are not very common. The tenses are present and aorist (εἰωθέναι being a practical present). A large proportion of the articular infinitives in Aristophanes are purely deictic or anaphoric, some exclamatory, others parodic. The largest number occurs in the latest comedy, the Plutus.

Of the historians Herodotus uses the articular inf. very rarely in comparison with Thucydides. Few prepositions are employed. Remarkable is the use of ἀντί directly with the infinitive. While the bulk of Thucydides is only about six to Herodotus's seven, Thucydides uses the articular infinitive with great freedom and more than eight times as often. All the cases and fifteen different prepositions are freely used. Also all the tenses. Especially noteworthy are the articular inf. with ἄν and the articular fut. inf.

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In the orators the usage varies greatly, the occurrence to the Teubner page being for

Lysias, about	.12
Andocides (estimated),	.20
Isaeus,	.25
Aeschines,	.30
Antiphon (estimated),	.50
Lycurgus,	.60
Isocrates,	.60
Deinarchus (estimated),	.80
Demosthenes (private orations),	.80
(public orations),	1.25

The lowest average of the undoubted public speeches is presented by the Second Philippic .87; the highest by the First Olynthiac 2.75. The long public speeches vary from 1.06 to 1.62. In the private orations there is considerable variation, the highest being *contra Cononem* 1.07, and *in Pantaenetum* 1.06, the lowest *contra Callicles* in which there is no occurrence.

Professor M. W. Humphreys, of Vanderbilt University, Nashville, Tenn., next read a paper on "Elision, especially in Greek."

In this paper the position was taken that elision in Greek was usually total.

1. The words employed by the Greeks to denote elision were discussed.

2. The ancients used their terms carelessly, and sometimes used the same word to denote both crasis and elision. The passage cited by Corssen to prove partial elision really referred to crasis, as the illustration shows: Ἔστι δὲ συναλοιφὴ δύο φωνηέντων διῃρημένων εἰς μίαν συλλαβὴν ἕνωσις, οἷον τὸ δνομα, τοὔνομα.

3. Discussion of Ahrens' arguments.

(*a*). Ahrens says that *some words would be unpronounceable if elision were total, as* ἐσθλ', σέμν', αἰσχρ', etc., etc. But as he asserts that elision combines two words, why may they not be combined by omitting the vowel and pronouncing a consonant at the beginning of the next word: σέμ-νἐπη?

(*b*). *Sometimes a hiatus would remain "causing an unpleasantness that evidently is not in it."* How does he know there is nothing unpleasant in it? Compare Sanskrit *vanē asit, vana asit.* But granted there is no offense in it; the two words being uttered continuously would prevent offense except such as exists where two consecutive vowels occur in one word. And there would be great offense in ἄλγε' ἔθηκεν, if we pronounce the elided *a* a little according to Ahrens' theory.

(*c*). The scholia on ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ were discussed.

(*d*). Ahrens' interpretation of συναλοιφή discussed, and ancient definitions cited.

4. The Greeks allowed hiatus in prose. They could always neglect elision (in prose); but they could also elide under certain conditions. Hence they had the choice between the two. Not so in Latin, where elision was almost universal (Cic. Or. 44, 152). In poetry Greeks avoided

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hiatus. This restriction with the requirements of metre sometimes caused elision even before a long pause. *Then* the elision was *only partial*, and sometimes even *only apparent;* i. e. the verse merely appeared perfect to the eye. Hence they felt at liberty either to elide totally or partially as circumstances demanded (a subject to be discussed in another paper). But that vowels could be and often were *totally suppressed*, is shown by these considerations:

(*a*). The aspirate of an initial vowel passes over to the (remaining) final consonant, as *ἐφ' ἡμῖν*.

(*b*). The accent, when final, is thrown back, as *ἐσθλ'*, *σέμν'* (words cited by Ahrens). Aphaeresis of accented vowels (aphaeresis is *partial*) and the Sanskrit *svarita* show the possibility of accenting a reduced vowel; hence the elided vowel was not merely reduced. (Arguments proving aphaeresis *partial*, omitted.) Analogous to *svarita* is Synizesis, as *Αἰγυπτίους* (3 syl.)

(*c*). Diphthongs are frequently elided. If the second vowel merely combines with the next vowel, then the first retains its full quantity.

(*d*). Such plays upon expressions as *γ' ἐρανος = γέρανος* (see Ahrens *de Crasi et Aphaeresi*, p. 2) show total elision.

(*e*). *Ὁπόταν*, *ὅταν*, *γάρ*, *γοῦν*, etc., show that a vowel was totally expelled. This happens in Latin much more rarely, as in *tantopere*, whereas we find *neuter*, *deinde*, etc., resulting from *partial* elision (for in Latin elision was partial except in -que, -ve, -ne).

(*f*). If elision had been only a diminution, it would not have been subject to such rigid restrictions, but would have been more nearly universal, as in Latin.

5. But vowels were also only *partially* elided under certain circumstances.

(*a*). We find elision at the end of a sentence. That we find it also at the end of a verse proves nothing, for when this happens the sense always requires the verses to be read continuously.

(*b*). Elision takes place between two speakers. Here, in fact, the elision is entirely for the eye of the reader. As the first speaker uttered his final vowel, the second speaker began his first syllable, and so a rapid exchange of words is secured.

6. That elision was only partial in Latin is shown by the fact that it was so universal (Cic. Or. 44, 152). In *tantopere*, *magnopere*, the long-continued juxtaposition led to the suppression, especially as the vowels were similar. The absence of *crasis* also proves it. The nearest approach to it is in *cogere*, *dēerrare*, etc. In *amatast*, the quantity results from *position*, as is shown by "corrūmpĕrĕ's ausus," "vĕndĕrĕ's ausus" (Tibullus, I, 9; 53, 57). Some statements of grammarians imply partial elision. Some late grammarians speak of it as if it were total; but their authority is worthless. That -que, -ve, -ne suffered total elision will appear in another paper.

Mr. A. D. Savage, of Johns Hopkins University, Baltimore, Md., next read a paper on "*Ῥαδαμάνθυος ὅρκος*, or Did the notion of irreverence in swearing exist among the Greeks?"

This paper is a discussion of Greek views of the moral side of swearing. *Ῥαδαμάνθυος ὅρκος* is the name found in scholia, lexica, etc., of oaths by

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animals and plants. The reason given by the scholiasts is, a wish not to use the names of gods in swearing. Of the passages in scholiasts, etc., which mention this oath, two may be regarded as the sources of the others, Schol. Aristoph. Av. 521, and Schol. Plat. Apol., 21 E. The earliest appearance of the above-mentioned reason is in a fragment of Sosicrates given by Schol. Aristoph. Av., 521. Sosicrates flourished not later than 150 B. C. It would be expected that such a notion as the irreverence of swearing among pagans would be made the most of by the Greek fathers of the church. But even the fathers do not condemn swearing for that reason. Again, when the moral side of swearing is touched upon in the literature of Greece and Rome, the grounds for condemnation are those of the fathers; either, that it is better to be on the safe side of perjury, or that a man of honor should on common occasions expect his word to be sufficient. This might lead us to suspect that the notion of irreverence (provided we thus interpret the words of the scholiasts) came to them from the grammarians of Alexandria, for this notion existed then in that part of the world, among Israelites and Egyptians. An examination, however, of the passages in classical Greek authors, in whom the oath of Rhadamanthus is found, leads to the view, first, that the names of dogs, geese, and plants were substituted reverentially for the names of gods by some persons whose piety unhappily was tainted with weakness; and in the second place that such oaths gained only the sneers of the more enlightened. Socrates swears by the dog and the plane-tree, but he also swears by the gods. Hence the inference that with Socrates it was not in earnest. In Aristoph. Av., 521, we are told that the prophet Lampon swears an oath by the goose, when he has a bit of swindling to do. And in Aristoph. Vesp., 83, the speaker swears by the dog, and calls Nicostratus a dirty beast (*καταπύγων*). Hence in the eyes of Aristophanes this oath was silly. A fragment from Cratinus preserved by the Schol. Apol., 21 E. says *οἷς ἦν μέγιστος ὅρκος ἅπαντι λόγῳ κύων. ἔπειτα χήν· θεοὺς δ' ἐσίγων.* This makes it plain that there were people who swore by dogs and geese instead of gods. We may take the words of the Scholiasts to mean reverence, and use them here. The writer of the paper would incline to the view that Cratinus's mention of the oath is satirical.

Remarks were made upon this paper by Dr. Julius Sachs and Dr. J. H. Trumbull.

Professor T. D. Seymour, of Western Reserve College, Hudson, Ohio, then read the last paper of the session, "On the Composition of the Cynegeticus of Xenophon."

It was the aim of the paper to show that the assumption of certain interpolations removed or explained most of the difficulties which abound in the treatise, and restored the work nearly to the form which its author gave it.

Since Valckenaer, few have maintained the authenticity of the prooemium or the epilogus; but L. Dindorf, in the last critical edition (Oxford '66) thinks that sufficient evidence has not been brought forward to decide against the genuineness of the treatise itself, and it is to be observed that

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all the critics seem to have assailed or defended the Xenophonticity of the work as a whole and on general grounds.

So much of Xenophon's life was spent on campaigns in Asia Minor and in Peloponnesus that we are not surprised to find a large number of poetic and dialectic words in his writings. Hence it is impossible to attach much importance to the unusual words in the Cynegeticus. But the characteristics of his style are well known. We have from his pen voluminous works on varied subjects and written at every period of his life.

In this opusculum one peculiarity of style to be noticed is the frequent occurrence of Asyndeta. Xenophon is not averse to the rhetorical employment of Asyndeton as Hist. Graec. IV. 3, 19—*ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον* and even where there is less animation, as Anab. VI. 1. 6, the Greeks at Κάλπης Διμήν are said to plunder *πυροὺς καὶ κριθάς, οἶνον, ὄσπρια, μελίνας, σῦκα.* But in all of Xenophon's larger works there are not so many examples as in this one treatise and none like those in Cyn. V. 30. cf. also IV. 1 and VI. 1.

Another peculiarity is the use of the infinitive, e. g. IX. 1, *εἶναι* and X. 1 *κεκτῆσθαι.* In V. 15 we have *λαμβάνειν* tho no *χρή* or *δεῖ* has been used in the chapter. In most cases a direction is clearly implied, and the infinitive must depend on the general idea of advice which pervades the work, and which is stated at the beginning of II. 2: *ὅσα δὲ καὶ οἷα δεῖ παρεσκευασμένον ἐλθεῖν ἐπ' αὐτὸ φράσω καὶ αὐτὰ καὶ τὴν ἐπιστήμην ἑκάστου.* But it is more than seven pages after this that the first example of the unusual infinitive occurs.

The paper next noticed the peculiarities in the use of prepositions in this treatise. Beginning with I. 18, the part of the work most Xenophontic in character, forty-six of the first one hundred verbs are compounded with prepositions—nearly the proportion in Xenophon's larger works—while in Chap. V., fifty-eight of the first one hundred verbs are so compounded, often with no sensible difference of meaning from the simple verbs. Further, an unusual number of verbs are compounded with two or more prepositions; and the same preposition is repeated with the noun about ten times as frequently as on the same number of pages in the Memorabilia or Cyropaedia. This indicates, of course, a later authorship for the passages where such peculiarities are found. The preposition is sometimes irregularly omitted, as IV. 9; *εἰς τὰ ὄρη πολλάκις, τὰ δὲ ἔργα ἧττον.*

Διά with the genitive is noticeable in III. 5: *διατρέχουσι διὰ τοῦ ἴχνους.* Cf. IV. 3: *προϊτωσαν διὰ τοῦ ἴχνους,* also VI. 22 and X. 16. The use of *μεταξύ* is not Xenophontic in V. 8 *ἀποθεν πολύ, μικρόν, μεταξὺ τούτων,* cf. IV. 1.

Another particle to be noticed is *ὁτέ.* Never used by Xenophon, it is found here four times, V. 8 and 20, IX. 8 and 20.

The use of the plural of abstract nouns was noted, e. g. II. 7: *ἀσύμμετροι τὰ πάχη πρὸς τὰ μήκη.* III. 3: *σκληραὶ τὰ εἴδη.* IV. 1: *τὰ μεγέθη μεταξὺ μακρῶν καὶ βραχέων.* The omission of the reflexive pronoun, specially with *ῥιπτῶ* and its compounds, is unusual. The use of periphrastic expressions, most frequently with *ἔχειν,* as IV. 8: *ἐχουσαι ἑστωσαν κτλ,* was noticed.

These peculiarities will be recognized at once as common in a later age, and where many of them are found in any passage they afford a presumption of later authorship than Xenophon.

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The result of the investigation is as follows: Xenophon began with I. 18. After II. 8 there is a long interpolation reaching to VI. 7. After VI. 16 six §§ are inserted by the reviser. Chap. VII is genuine with the exception of two or three short clauses and most of §§ 5 and 8. Chap. VIII is doubtful. Chap. IX has interpolated §§ 8–10, 13–16, 19–20. In Chap. X §§ 4–18 and part of § 22 are late. Chap. XI presents few peculiarities of style, but the unusual use of μετά § 3, would suggest that it is not Xenophon's. Moreover our author is accustomed to write from his personal experiences, of which there are few traces here. Chap. XII may well be genuine as far as § 16 where the original work ends.

This scheme assigns to Xenophon less than half of the work before us, but it removes or explains nine-tenths of the difficulties and leaves us a more systematic treatise with a beginning, an end, and a well-ordered middle. It deprives us of Xenophon's authority for some stories which savor more of Aelian, and removes many sentences full of unnatural rhetoric, but does not remove anything in which the style of Xenophon is marked.

Who the interpolator was it is perhaps useless to inquire. He evidently lived before the time of Arrian, as the prooemium is referred to by the latter author. He seems to have changed the original text in but a few places, generally contenting himself with inserting whole sections or longer passages.

On motion, it was

Resolved, That the thanks of the Association be tendered to the proprietors of the Grand Union Hotel, for the use of this Opera Hall, and for their courteous attentions to the members of the Association.

On motion, the Association, at 1.30 o'clock, P. M., adjourned.

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CHARLES J. BUCKINGHAM, *Treasurer, in Account with the* AMERICAN PHILOLOGICAL ASSOCIATION,
July 10, 1877–July 8, 1878.

DR.		*CR.*	
Balance in Treasury, July 10, 1877,	$655.01	Printing "Proceedings" and "Transactions,"	$560.87
Fees and assessments since received,	335.00	Expenses of session in Baltimore,	15.00
Sales of publications,	71.50	" " Secretary, Postages and Expressages,	16.48
Interest,	52.60	" " Distributing "Transactions,"	16.10
Balance received from the Secretary,	11.21	" " Treasurer, Postages and Collections,	5.00
		Amount voted, at Baltimore, for clerk hire, and other expenses paid Secretary,	50.00
		Balance in Treasury, July 8, 1878,	461.87
	$1,125.32		$1,125.32

E. E. CHARLES J. BUCKINGHAM, *Treasurer.*

There is also in the hands of the Treasurer, one Bond of the Connecticut Western Railroad, for Five Hundred Dollars, with five over-due coupons of the same, of $17.50 each, not at present collectible.

Having examined the above account, and compared it with the vouchers, we certify the same to be correct. We have also personally examined the Bond of the Connecticut Western Railroad, with five over-due and unpaid coupons.

(Signed) W. C. CATTELL, M. W. HUMPHREYS, } *Auditing Committee.*

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1878-79.

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The Executive Committee herewith announce, in accordance with the votes of the members communicating with the Secretary [see p. 24], that the Eleventh Annual Session of the Association will be held at Newport, R. I., beginning Tuesday, July 15, 1879, at 3 o'clock P. M.

Members intending to read papers at the next session of the Association are requested to notify the Secretary at as early a date as possible.

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TRANSACTIONS

OF THE

AMERICAN

PHILOLOGICAL ASSOCIATION.

1879.

PUBLISHED BY THE ASSOCIATION.
PRINTED BY THE CASE, LOCKWOOD & BRAINARD CO.,
HARTFORD.
1880.

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31,558

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Proceedings:—Eleventh Annual Session, Newport, 1879.

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TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

1879.

I.—*Modal Development of the Shemitic Verb.*

BY CRAWFORD H. TOY,

NEW YORK CITY.

The verb-structure in the Shemitic family of languages is one of the simplest in the world—simpler than that of many uninflecting tongues. This is true, whatever may have been the history of the family before it became what we now call Shemitic. Through what changes it has past we do not know, but in its present form it is markt by poverty of verbal expression; or, we may say, it has, by a process of sifting, reduced its verbal apparatus almost to a minimum. We may consider it as reasonably certain that the verb in this class of languages was originally a noun or (what amounts to the same thing) that it began its development at a time when there was no distinction of form between noun and verb.* This noun or noun-verb advanced in two directions: first, by the addition of syllables (prefixes, probably originally independent words) that attacht substantiv-ideas to the signification of the root, producing derived stems, which are in a sort new verbs; secondly, by the purely inflectional modification of the noun-stem by additions at the beginning

*See my article on "the nominal basis of the Hebrew verb" in vol. VIII. of the *Transactions* (1877).

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and end, and the differentiation of these different forms into various modal expressions of the action.

By modal modification in the broadest sense is meant any modification that does not add a substantiv idea to that of the verb-root, but only expresses an accident of the action. It may include all expressions of the time and completeness of actions and the conception of them as real or unreal. The material that the primitiv Shemitic selected for this expression consists of two noun-stems, one simpl triliteral and another provided with a prefix. Whatever the original force of these two forms may have been, they were in the earliest time of which we have information devoted to the representation of the ideas of completeness and incompleteness respectively. The attempt to establish a separate form for the expression of temporal accidents in actions was, for some unknown reason, abandoned, and such temporal expression came in only as a secondary application of what may be called the completional force of the two forms.* The second of these, the incomplete, or better, the inchoativ, ingressiv, received farther inflectional modification by terminations which in the noun exprest case-relations, or a strengthend, intensified condition of the object. The subject-relation or Nominativ was represented by the ending *u* (to take the form in which we actually find it), the object-relation or Accusativ by *a*, the possessiv-relation or Genitiv by *i*, while in each of these the state of independence and intensity was indicated by the addition of an *m* or *n*, and the state of dependence not only by the omission of this letter, but sometimes also by the dropping of the vowel-endings. We should thus have seven possibl forms of the Inchoativ, but in fact the language has chosen to use commonly only four, namely, the two in *u* and *i*, the vowelless form and the strengthend form in *a* (*am* or *an* and *anna*)†. The modal material thus comprises five forms, the complete,

*The Assyrian offers no real exception, for it is generally agreed that if it had a true present tense it has borrowed it from the Accadian, or made it under Accadian influence, so that the tense cannot be regarded as properly Shemitic.

†*Um, umma, imma* also in Assyrian (Oppert, Assyrian Grammar, p. 50); and there are traces of an *i*-form in Arabic.

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katala, and the *Inchoativ*, *yaktulu*, *yaktula*, *yaktul*, *yaktulan* (and its variation *yaktulanna*). As has been said, we do not know how the completional distinction came to reside in these two forms; but, once there, it would easily lend itself to the expression of temporal distinctions (as it did in some cases, particularly in later stages of the language, the idea of past time attaching itself to the Complete or Perfect, and that of future time to the Inchoativ); and so also it came to set forth those distinctions that are usually specially characterized by the name "modal," those that deal with the subjectivly real and unreal. We may designate the five forms as follows: 1. the Complete or Perfect (describing an action simply as finisht); 2. the Inchoativ in *u*, or the *u*-form (describing an independent inchoativ or ingressiv action); 3. the Inchoativ in *a*, or the *a*-form (in which the ingressiv act is conceivd of as dependent); 4. the vowelless or Jezma-form (representing the action as sharply detacht); 5. the Inchoativ in *an* (or *anna*), or the *an*-form (the strengthend, intensiv presentation). But in the four last the essential inchoate ingressiv signification remains always prominent, and the shades of difference between them may sometimes become almost invisibl. Let us look at the actual uses of the forms in the various Shemitic dialects, taking first the expression of the several modal conceptions and then the functions of the several forms. The Imperativ may be reckond (as it is allied in signification to the Perfect on the one hand and to the Jezma-form and the *an*-form on the other) as a halfway-form between the Perfect and the Inchoativ.

We begin with the expression of modal ideas, and first *command*. 1. This is renderd in all the dialects by the Imperativ in both its forms, the simpl, and the strengthend or emphatic in *an*. But the Imperativ is employd in positiv command only, not in prohibition—a fact the discussion of which we shal come to below. It is also confined to the second person. 2. The Jezma-form is employd extensivly to express command. Thus in Arabic it occurs frequently with the prefix *li*, which indicates a nominal conception of the verb; *li-yaktul* is "for his kiling," "let him kil." The

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conception of command, as involving something as yet non-existent, usually attaches itself to the Inchoativ, and, as carrying with it decision, naturally also to the shortest, sharpest form. This Jezma-form is generally used in the third person, but sometimes in the others; the greater brevity of the Imperativ suits the greater sharpness of the direct address to a person. The construction with *li* occurs apparently also in Jewish Aramaic in a jussiv or optativ sense, and Ethiopic has a similar form with *la*. Without the prefixt particle this form (which, however, everywhere except in Arabic represents not merely the original vowelless Inchoativ, but the others as wel) is used for positiv command in all the dialects, usually in the third person, and, with a negativ particle, for prohibition. The Hebrew distinguishes between negativ command and negativ exhortation—the former is introduced by *lo*, the latter by *al*. 3. The long Inchoativ in *an* and *anna* (principally in Arabic). With the negativ *la* it expresses prohibition, differing from the short form only in being emphatic.

The similarity in meaning between these three forms is obvious, but the dissimilarity in form is no less obvious. The short Inchoativ has dropt the original final vowel, while the long form is the strengthend Accusativ, and the Imperativ has the simple stem without the preformativ *ya* characteristic of the Inchoativ. It has been suggested by some grammarians that the Imperativ is derived from the Jezma-form by dropping the preformativ, but this explanation is clumsy, and therefore improbabl. It is simpler to go back to the original form and meaning of the stem of the noun-verb. The Imperativ is the simpl noun inflected in gender and number, and, because used on account of its vigorous brevity in direct address, confined to the second person; it is the bare noun or name of a thing spoken sharply and decisivly. Perhaps the activity involved in the expression excluded the passiv sense; or the absence of Passiv Imperativs in Shemitic may be nothing more than a formal accident, the result of the choice of another construction to avoid ambiguity of form. Some such fact also may serve to account for the avoidance of the negativ

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Imperativ, possibly coupled with the feeling that in such cases there was less sharpness in the expression. However this may be, there is no need to suppose the Imperativ a derivativ from the short Inchoativ. Stil less reason is there for regarding this latter as derived from the Imperativ. It is based on the form out of which the latter was developed; but the two took their several ways, reaching the same point by different lines, but always retaining their distinctiv characteristics. The Jezma-form remains an Inchoativ, and out of the inchoativ signification develops its jussiv force (we shal see that this is not its only force) in the way above indicated. The *an*-form with a like inchoativ signification comes naturally to the same use, only with its added emphasis (as also in the Imperativ there is a similar emphatic long form in *an*); whatever peculiarity of meaning may exist in the *a*-form which is its base, does not appear in this use. We are thus forced to go back to the original significance of these forms, and to allow them large latitude within the bounds of the essential meaning.

Let us next take the expressions of *wish*. 1. Here we find the Perfect widely used. In Arabic and Ethiopic it is employed in the largest sense, of any wish, and quite answers to the use of the Greek Optativ. In this construction of the Perfect there is no distinct formal expression of wish; it merely represents the act as a completed thing (in the intensity of desire that it shal be) and leaves the precise meaning to be suggested by the tone or context. In Hebrew, however, the Perfect expresses only a wish that is known to be unfulfild—the action stated to be complete is contrasted by the context with the present reality, and thus recognizd as non-existent. In another Canaanite dialect, the Phenician, the usage agrees with that of the Arabic. 2. Arabic employs the long Inchoativ in *an*, the emphatic force of which is appropriate to the expression of wish, in which there is usually more or less of intensity. It is obvious also that the desired thing, as in the nature of the case not yet existent, is properly represented by the inchoativ form of the verb, which exhibits the action as one just entered on and incomplete; the

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incomplete stands close to the non-existent. 3. In Ethiopic, Hebrew, and Aramaic we hav the Inchoativ, which in these dialects is at present a vowelless form (except with suffixes), but is a representativ of all the forms of the Inchoativ, except the *an*-form, and therefore does not specially correspond to the Arabic Jezma-form. Hebrew, however, pursuing its course of abbreviation, has an apocopate form still shorter than this last, and employs it in the expression of wish. In both the Hebrew forms the inchoate sense is the prominent one; and the brevity of the shorter form is appropriate to the energy and excitement of the state of mind involvd. 4. The Assyrian has a special form made by prefixing *lu* or *li* to the Inchoativ. Whether this is imitated after the Accadian (which makes a Precativ by prefix *ga*) is uncertain; such a precativ form is found in Jewish Aramaic, and is not unlike the Arabic Jezma-form with prefix *li* and the Ethiopic with prefix *la*. In any case, however, the modal force is in the verb-stem, and the same remarks apply here as above.

These differences of construction exhibit considerabl flexibility in the Shemitic conception of wish, yet are easily explaind by reference to the original force of the verb-forms. We can also understand how the Arabic, desiring to bring out the element of energy and intensity, does not employ the *u*-form of the Inchoativ, nor the Jezma-form (having besides appropriated these to other uses), but confines itself to Perfect and long Inchoativ in *an*.

The *voluntativ* form, that used to express determination of wil, resolution, is of course the *an*-form of the Inchoativ. This use is fully developt only in Arabic; it is, however, not infrequent in Hebrew (in the first person), and is found in Assyrian. The relation between form and meaning is obvious; the Inchoativ suits the non-existent character of the verb-act, and the energetic *an* is appropriate to the natural energy of the thought. Here again we fail to see any trace of the dependent force of the *a*-form on which this longer form seems to be built; there is, however, a discernibl relation between the voluntativ and the objectiv sense of the *a*-form, the latter expressing the object towards which the

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determination is directed. In Hebrew the voluntativ ends in *a*, and is probably the representativ of the old *an*-form, the Hebrew throwing away the nunation or mimation, as it does habitually in singular nouns. It would indeed be possible to regard this Hebrew voluntativ as the original *a*-form, which had not been confined to the dependent sense that we meet in its use in Arabic; but the analogies obtained by a comparison between the Hebrew and the other Shemitic dialects rather point to the former explanation—the Hebrew verb everywhere shows signs of phonetic decadence.

Purpose is naturally exprest by the Inchoativ, since it looks to an unaccomplisht object. As telic constructions are necessarily syntactically dependent, the Arabic employs for these its *a*-form, the Subjunctive, which especially indicates the object aimd at. It has, however, somewhat petrified the construction, always introducing the verb by *li* or some other particl meaning "in order that." The Arabian grammarians also insist that there is always an elision of *an* "that" after *li*; but this is a mere grammatical fancy, the real power of the modal expression being in the verb, or rather in the combination of the real preposition *li* and the verb: the expression "he went *li yaktula* that he might kil" means "he went to kiling." In Ethiopic also the shorter form of the verb (commonly called Subjunctiv) is employd in this construction, either alone or after the particles *kama* and *za* "in order that." This Ethiopic verb-form, tho now without final vowel, represents formally all the original unemphatic Inchoativs, but performs a part similar to that of the Arabic *a*-form. Hebrew, Aramaic and Assyrian use their own Inchoativ, which also represents the original three; and there is no means of determining whether the peculiar Arabic force of the *a*-form ever existed in these languages; whether, that is, it was a part of the original Shemitic material, or is a special development of Arabic. In Hebrew, tho the introductory conjunction is common in this construction, it is sometimes omitted, the telic form being suggested by the juxtaposition of the words, and the same omission is found in Arabic with the *u*-form; the objectiv nature of the dependent verb, which is elsewhere

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represented in Arabic by the termination *a*, is here given by the inchoativ sense and by the position. The ordinary Arabic use of *li* and the Inchoativ is parallel with the common Shemitic telic construction of preposition and Infinitiv, and the comparison between the two brings out the nominal character of the Inchoativ.

The expression of general *result* or *limit* is nearly the same as that of purpose. Arabic employs the *a*-form and Ethiopic its shorter and longer forms, with the appropriate conjunctions. The relation of dependence is as obvious here as in the telic constructions, but the Ethiopic is freer in the use of the verb-forms, and shows that the process of petrifaction had not advanced very far. This long form in Ethiopic (which has a vowel under the first radical of the stem), tho a true Shemitic Inchoativ in its function, is of doubtful origin; whether its inserted vowel is of nativ production, or is an imitation after a non-Shemitic language, is not clear. But in any case its syntactical force is beyond doubt, and there is no ground in the usage of the Ethiopic for supposing that this long form carried with it any non-Shemitic idea, or playd any other part than that of the Inchoativ. The Arabic further employed the *u*-form in the ecbatic construction, when the conjunction was omitted, whence we must infer, not that it confounded purpose and result, but that a certain liberty in the use of the verb-forms existed. The form set apart as the expression of the object (the *a*-form) was employd after the preposition, but in the absence of the preposition the relations of incompleteness and dependence, given respectivly by the form and the position, were considered to be sufficiently expresst in the *u*-form. Such uses point to a time when the present stif differentiation of verb-use in Arabic grammar did not exist.* When, however, it is desired to represent the result as an accomplisht fact, the Arabic uses the Perfect. In Hebrew, result is usually expresst by the construction of sequence, and the verb follows the ordinary Hebrew laws of sequence.

*A similar phenomenon exists in the Latin use of *quum* with the Subjunctiv.

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In the construction of *object-sentences* (in which one clause is the object of the action containd in the preceding) the form of the verb in the dependent clause is determind strictly by the nature of the thought. 1. Where the action in the dependent clause is conceivd as really existent in past or present, the Perfect is used in all the dialects, as after verbs of saying, seeing, thinking and the like. If the action lies in the present and is to be represented as continuous, Arabic permits the use of the *u*-form. 2. In the case of future action, after verbs of thinking, supposing, etc., the *u*-form and the *a*-form are found in Arabic; these set forth the action as non-existent, with the difference that the *a*-form expresses a close dependence. The Ethiopic employs its long form (called in the grammars the Imperfect) in some similar cases, as after verbs of beginning and ceasing. The Hebrew prefers the Infinitiv-construction, which is also found in the other dialects. 3. Where the act of the dependent clause is in the highest degree unreal, as after verbs of wishing, expecting, etc., we find the *a*-form in Arabic (introduced by the conjunction *an* "that"), and in such cases the Ethiopic has its shorter form (Subjunctiv) with or without a conjunction.

Conditional and other correlativ sentences show a great variety of constructions, yet always under the control of the proper force of the various verb-forms. I. The simplest case is where the condition or the act of the antecedent clause is represented as really existent, and the apodosis or consequent act also real; the rule in this case is that the Perfect shal be used in both clauses. Where there are seeming exceptions, they are the result of some peculiar conception of the action in the mind of the writer. Instead of the Perfect the participl is sometimes employd, especially in Aramaic, when it is desired to express a present or continuous act. II. The usage is the same when the condition is determind as unreal. The act is represented as complete, and the context indicates its true character. III. When the condition or antecedent action is put merely as a supposed existing fact, or as in general undetermind and ideal, the form of the verbs in the two classes depends on the special coloring that it is intended to

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giv the action. 1. It is not uncommon to find the Perfect in both clauses in Arabic and Ethiopic, by which the condition and the result, tho from the context obviously future, are put as finisht or as actually present. This construction is not found except where the condition is patent and near at hand, or where for the sake of energy and vivacity the speaker or writer desires so to represent it. 2. In those dialects that hav reduced their Inchoativs to a single form, Hebrew, Aramaic, Ethiopic, the use of this form is the prevailing one. Hebrew uses its Imperfect in protasis and apodosis; but, in accordance with its laws of sequence, often expresses the apodosis by Waw with the Perfect. In this case the Perfect does not abandon its proper signification; tho Hebrew in its law of sequence has petrified its constructions, it is always possibl to recognize the original meanings of the verb-forms, and in this case the Perfect acts as the same form in Arabic describd above. In Aramaic the participl often takes the place of the Imperfect in the apodosis, with a force not very different from that of the Perfect. The Ethiopic moves more freely, and varies its verb-forms according to the demands of the thought, especially in the apodosis. In the protasis the verb is usually Perfect—the language has chosen as a rule to look on a condition as something already settled, as a mere assumd preliminary to the result, and then the time of the result fixes the form of the verb of the apodosis: if the time is future, the verb is Imperfect; if past, the verb is Perfect. But, if the time of the protasis be present, the verb is commonly Imperfect, in order to express the incomplete character of the action. 3. The above examples of the use of Perfect and Inchoativ respectivly to set forth conditions and results conceivd of as real and unreal or ideal are easily intelligibl from the nature of the verb-forms. In Arabic we find further a differentiation in the use of the Inchoativ not possibl to the other dialects, and especially a peculiar use of the Jezma-form (the Jussiv of the grammars). This form is subject to various special rules of use, being, like the *a*-form (Subjunctiv) brought into stif connection with certain particls; but its employment in conditional sentences obliges us

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to recur to its essential inchoativ signification, and to lay aside that special jussiv force that has given it its ordinary name. In sentences in which condition and result are represented as merely supposed facts we find this Jezma-form sometimes in both clauses, sometimes in only one, the Perfect commonly standing in the other. Further the *u*-form and the *an*-form are found in place of the Jezma-form. If this makes it necessary to regard this last as in these cases performing the part of a simpl Inchoativ (an expression of incomplete, ingressiv action), it does not prevent us from recognizing something special in its character and force. Its distinction from the Perfect, with which it is often brought into contact in these conditional constructions, is clear enuf: the Perfect represents the act as really complete and present, the Jezma-form puts it as something just entered on or to be entered on. We can also understand how it differs from the *an*-form, which is always emphatic, and always so emphasizes the incomplete nature of the action as to locate it in the future distinctly. The *a*-form has its special function of dependence in Arabic, tho it sometimes leaves this in the background and brings forward its original inchoativ force. But how does the Jezma-form differ from the long Inchoativ in *u*, with which it sometimes alternates in these constructions? Certainly not by any element of command supposed to reside in it, for if this explanation would serve in constructions where an Imperativ stands in the antecedent clause, or for the apodosis in general, it would be wholly insufficient for the protasis, in which a command would be out of place. Nor can it be said of the Jezma-form that it interchanges in sense with the Perfect. It is tru that after the negativ particles *lam* and *lamma* it has what seems to us a present or proper perfect signification, but the explanation no doubt is that the language came to regard the action after these particls as an incipient one, a thing that from the nature of the thought could not be existent, and yet was thought of as about to be, on the point of beginning. It is this feeling that controls the verb-use, and has made the Jezma-form the rule. This projection of the feeling of a speaker, or of that mas of

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speaking that constitutes a language, into the circumstances of an action is not uncommon, and the particular feeling may often appear strange to one accustomd to the modes of thought of a different language. We are so far removed from Shemitic methods of conception that it may wel be hard for us to comprehend and explain their grammatical constructions, especially when they take a petrified shape, that is, a shape that is doubtles the product of a natural feeling, but the isolation of which and the absence of free movement in the language disguises its force and conceals its origin. It is so to a great extent, for exampl, with the Hebrew usage of sequence, in which the verb-forms seem to us to shift in an arbitrary and surprising way, and in which, tho we may be abl to discern its general signification, there remains after our best efforts a certain unknown something. It would not be strange, then, if we should find it not easy to explain all the uses of the Arabic Jezma-form, which the language has evidently dealt with in a somewhat peculiar way. We cannot explain historically how its construction with *lam* arose any more than how the Hebrew use of verbs after Waw arose, and we cannot determine the precise feeling of the conditional use of the Jezma-form. But we know enuf of its application to enabl us to giv a general statement of its signification. When we observ its use as a jussiv, its employment after certain negativs in what seems to us to be very nearly a categorical sense, and its function in some conditional sentences, we are led to the conclusion that it is the extremest expression in Arabic of the purely inchoativ sense—it is the most delicate presentation of that peculiarly Shemitic conception of an action as being just on the point of beginning, so that to us it seems to hover over the dividing line between the existent and the non-existent. Its curtailed form may be connected with this peculiar significance, either by virtue simply of the resulting brevity, or by the comparativ isolation that the absence of the vowel suggests. Whatever may be the relation between form and meaning, this view of its signification offers something like an explanation of its uses. The explanation of the construction with the negativs *lam* and

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lamma is suggested above. Its jussiv force may easily come from its exhibition of an act as being on the point of happening, as in English the future tense is sometimes used where a command is involvd. The conditional use follows in the same way: in the protasis the Jezma-form givs the act as incipient, and this suggests its immediate occurrence and also its present non-existence—it thus represents the condition as a supposd fact, lying near to the speaker and calling forth an immediate interest. Its range in actual use is wide—it occurs in constructions that in Greek would include Indicativ, Subjunctiv, and Optativ; but it always maintains its own force, and must be interpreted not according to our usages, but according to the modes of conception of the Shemitic people. The longer Inchoativ form in *u* does not emphasize the idea of incipiency so sharply and delicately as the Jezma-form, and is rarely used in conditionals. It occurs in the apodosis when that is separated from the protasis by the connectiv participl *fa* "then." In this case the separation effected by the particl confers a certain independence on the second clause, and it adopts the more general expression of the inchoativ sense. Stil more rarely does the *a*-form occur, only where a second parallel verb follows the Jezma-form in protasis or apodosis, and that under certain conditions in the use of particls. It appears therefore that the Arabic treats the constructions with the negativ particles *lam*, *lamma*, and the conditional particles *in* and others, alike, regarding the action in all of them as a thing imminent, not existent, but on the point of beginning. It is not, indeed, confind to this view—the Perfect, as we hav seen, is sometimes employd to vary the conception by representing the action by anticipation as really existent, and other shades of meaning are given by the employment of the forms in *u* and *a*. This last construction is rare; practically the ideal conditional forms in Arabic are the Perfect and the Jezma-form, the forms in *u* and *a* being devoted to other uses, and the selection is based on the significations of the verb-forms and the conception of the conditional above describd.

We may sum up this rapid view of the modal constructions

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in Shemitic by a statement of the modal functions of the several verb-forms. 1. The Perfect is primarily the expression of an existent complete act, in present, past, or future time, and thus covers the ground occupied in the Indo-European languages by the Indicativ Perfect, Aorist, Pluperfect, and Future-perfect. But it also performs the part of an Optativ, the object wisht for being represented by anticipation as actually in complete existence. In Hebrew it is used in those optativ sentences only in which the thing desired is located in the past, and known to be impossibl. Further it is generally employd in Shemitic in conditional sentences in which condition and result are known and declared to be either real or unreal, and also frequently where the condition or the result or both are put simply as ideal or supposed cases. It is a favorit conditional form in Arabic and Ethiopic. 2. The Inchoativ in *u* is commonly employd in what we call the Indicativ sense, and stands contrasted with the Perfect by representing the action as ingressiv or incipient in present past, and future, answering to our Present, Imperfect, and Future. But as the Shemitic and Indo-European conceptions of the verb are very different, the former distinguishing only the completional and not the temporal element of the act, these two Shemitic forms are in fact used each over the whole ground of the Indo-European verb, the Perfect often standing where we should use Present or simple Future, and the Imperfect or Inchoativ in the place of our Aorist or Future-perfect. Tho commonly occurring in this Indicativ sense in Arabic (and it is not found as a grammatically distinct form in the other dialects), it is used also, as we have seen, in telic and conditional sentences to express relations of dependence and subjectiv unreality. As to the name Indicativ, it belongs not only to this form, but sometimes to the Perfect and to the Jezma-form and *an*-form also. 3. The Inchoativ in *a*, modally distinguisht only in Arabic, is devoted to the expression of relations of dependence, such as ideal result, purpose, limit, and sequence. This use flows from its inchoativ sense, and from the objectiv force proper to it as the objectiv case of the noun-verb. It looks forward to a point as

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yet non-existent; when the object of the action is to be represented as already attaind, one of the properly Indicativ forms is used, either the Perfect or the *u*-form, according to the speaker's conception of the complete or continuous character of the action. There is no reason in the form itself why it should be so rarely employd in conditional constructions (as is stated above); usage alone has determind its restriction to its particular class of constructions; only an occasional deviation enabls us to recognize the broader signification that underlies its present special use. 4. The vowelless or Jezma-form is appropriated to the expression of command (chiefly in the first and third persons) and to conditional and certain negativ sentences, its form and meaning permitting, indeed, a wider use, but suiting very wel the comparativly restricted range that usage assigns it. Its jussiv sense passes naturally in some cases (particularly in negativ sentences) into an optativ. 5. The longest Inchoativ form in *an* or *anna* follows the Jezma-form so closely in signification that we should naturally think of it as a derivativ from the latter, but for its vowel *a*, which rather connects it with the *a*-form. It is, however, a true Indicativ in the first instance, and often acts as an emphatic extension of the form in *u*, tho always as a Future. Its uses in prohibition, wish, and in conditional sentences are to be explaind, as above, by its inchoativ sense, to which is always added the emphasis proper to its form. It is an emphatic Imperativ and Optativ. In Hebrew it occurs in a fragmentary way as a Voluntativ (the so-called Imperfect with paragogic *a*). 6. The proper Imperativ of the second person has already been mentiond, the nearness of its relation to the form in *an* and the vowelless form pointed out, and reasons given why it should be regarded, not as a derivativ from the latter, but as an independent formation, which has advanced in its own way to a point nearly identical with theirs—nearly, but not quite, for there is a perceptibl difference in the coloring of the command as given by the different forms; the Imperativ simply states the act (or, more probably, the actor) as an object of thought, and leaves it to be inferd from the tone that it is to be done, and

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is thus more peremptory than the others which represent the act as something that is about to be done. There is a similar difference, as is remarkt above, between two imperativ constructions in English, and so also there is a difference in the coloring of two Shemitic expressions for the present, one of which uses the Perfect, and the other the Inchoativ.

Most of the Shemitic dialects now possess only one form for the three unemphatic Inchoativ forms found in Arabic, and this is without final vowel, not answering to the Jezma-form, but representing a merging of the three into one. This form must execute the functions of the original three. But under the stres of this poverty, various languages have created new forms for special purposes, or have devoted to special uses the forms that arose from phonetic usages or from imitation of other languages. Hebrew has made a short Inchoativ by dropping a final consonant, or reducing a vowel, and employs it as a jussiv or optativ, and without the prefix *wa*. Ethiopic, on the other hand, has a lengthend form gotten by inserting a vowel *a* under the first radical, which expresses the incomplete in present, past, and future (answering in general to the Arabic *u*-form), while the older, shortend form is used in the expression of command and wish (somewhat as the Arabic forms in *a* and without final vowel) in dependent and independent sentences; but no very sharp difference between these two is maintaind as in Arabic, the Ethiopic preserving a considerabl freedom in the employment of its forms. The Assyrian Precativ (made by prefixt *lu* or *li*) has a distinct function, and its relation to the original Shemitic scheme is obvious. In Aramaic, particularly in its modern dialects, the old modal expressions hav been largely expunged by the use of the particípl. The Amharic shows nearly the same modal development as the Ethiopic, using the old shortened form for command and wish, and the lengthened form in telic sentences, while the Tigriña exhibits a more extensiv employment of the lengthend form in conditional sentences than the Ethiopic, which shows a preference for the Perfect.

It may reasonably be inferd from the examination of the

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existing Shemitic languages that the modal material of the primitiv Shemitic was about what we find in classic Arabic. It is certain that the five forms above discust were in the mother-tongue, for they can be traced in all the members of the family. It may be that there were others not now found in Arabic, such as the forms in *umma* and *imma*, of which there are traces in Assyrian, and the simple Inchoativ in *i*, remains of which are found in Arabic. We should in fact not be surprised to find that the seven or eight forms of the Singular noun, together with the Perfect, constituted the original modal material; but if this were so, the language early dispenst with all but the five, by means of which it was abl to expres its modal ideas with sufficient distinctness. It is certain that the mother-language exprest these distinctions, since the identity of modal development in the various dialects could not be otherwise accounted for.

We hav almost no data for tracing the historical genesis of the modal expressions. We are warranted in holding that the verb-forms began as nouns and noun-verbs, and that the modal development proper began at a time when the cases of the nouns were already in existence. The mode-expression, however, started from the completional difference of the two main forms (one with and the other without preformativ), the only mode-difference that has held its place in the Shemitic languages. The Perfect naturally connected itself with the idea of the real; the Inchoativ, with that of the unreal. Beyond this point it is not certain how far the mother-language advanced. If we could suppose that the original state of development has been preservd in Arabic, we should hav to say that the primitiv Shemitic had so differentiated the forms that the *a*-form was devoted to the expression of the relation of dependence, the vowelless form to command, wish, and the most delicate shade of the inchoativ conception, and the long form in *na* or *ma* to emphatic assertion, command, or wish, while the more general expression of the unreal was assigned to the *u*-form, and the real, with connected optativ and conditional uses, to the Perfect. On general grounds this may be considerd probabl, but the absence of the modal

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a-form in the other dialects leads us to leave the question undecided—it is possibl (as is suggested above) that this form is a special creation of Arabic.

We have treated the Perfect as a proper modal form, tho it is usually said in the grammars that the modal development attaches itself only to the Inchoativ. This is perhaps nothing but an affair of phraseology, but the Perfect has a function as truly modal as the other. The Shemitic did not originate special agglutinations for its modes. It took its derived noun-verb (made by a preformativ *ya* from the simple stem) and used its cases for the expression of modal ideas; these cases in all probability at an earlier stage played the part of mere nouns, and, as they advanced to the verb-state, gradually and naturally transformd their case-relations into mode-relations. Similarly, the Perfect, which was also a noun (with pronouns attacht) without diversity of case-relations, transferd its nominal conception of completedness and transformd it into the corresponding mode-relations. It seems to work as real a confusion of ideas to confine the name Mode to the Inchoativ, while the Perfect is called an Optativ and a Conditional, as it was, according to the old nomenclature, to call the two main forms Preterit and Future, explaining that the first was also a Present and Future and the second a Preterit and Present. The Shemitic mode-development went out from Shemitic conceptions, and our terminology must be made to conform to these conceptions, not only for the sake of grammatical exactness, but also that we may learn to comprehend the true shades of meaning exprest in the literature of the language.

From what has already been said it is clear that the general tendency in the Shemitic languages has been to drop formal mode-distinctions, and indeed to a compression of all the senses flowing from the Inchoativ into the shortest or Jezma-form (leaving, however, the Imperativ unaffected). In the other direction a compensating process of modal formation has also been going on, but to a less extent.

Ancient Arabic retaind or developt the fullest modal material, whether precisely the complete primitiv material,

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cannot be certainly said. In the earliest remains of Hebrew, reaching back perhaps 1200 or 1300 years B. C., only the Jezma-form is in ful use, the *u* and *a*-forms being preservd only in connection with suffixes, and the *am* (or *an*) form in a petrified state as a Voluntativ (similarly the noun-forms in *u*, *i*, and *a* exist in classical Hebrew only in a petrified state, and with suffixes, the Jezma-form being the common one). The further shortening of this form into the so-called Jussiv is another illustration of the tendency to abridgment, and helps us to understand the prehistoric decadence of the Inchoativ. Of course Hebrew, tho it dropt the forms, retained the ideas, economically reducing the material of expression to what it considerd the minimum, tho afterwards obliged to create a new form suited to its peculiar needs. There is a further step in post-biblical Hebrew, where the main forms have largely sunk the original completional in the derived temporal sense, and the flexibility of the modal expression has suffered corresponding diminution, the Perfect being appropriated to all real and the Inchoativ to all unreal conceptions.

The Assyrian in its earliest known stage shows apparently less formal degradation than the Hebrew in the Inchoativ, inasmuch as it retains the forms in *u* and *a* as wel as the Jezma-form. But it seems to hav quite lost the sense-distinction of these forms. It has also maintained the *ma*-form (and indeed more fully than the Arabic in the three cases *umma*, *amma*, *imma*), but its ordinary Inchoativ is the Jezma-form as in Hebrew. Its new formation of a Precativ has already been mentioned. The curious question, whether it had a Perfect in historical times, must be considered as yet undecided. It certainly brought this form from the mother-tongue, and if its remains do not show it, we may conclude that the Perfect was dropt either from unknown syntactical considerations peculiar to the Assyrian, or through the influence of another language. As its optativ expression is assigned to a peculiar form (the Precativ), it has practically, as far as is now known, comprest its modal material into the Jezma-form.

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Pure Aramaic does not appear as a literary language til after the begining of our era, and then shows the same general state of form-degradation as Hebrew and Assyrian, without having developed, like Hebrew, a shorter Inchoativ, or, like Assyrian, a Precativ. There is, indeed, in biblical Aramaic a precativ and future form made by prefix *l*, but there is no trace of it in classic Aramaic and it is probably a peculiar Jewish form, either a dialectic modification of the Aramaic Inchoativ (with preformativ *n*) or a combination of the preposition *l* with the verb. Aramaic has, however, compensated for the loss of the original verb-forms by the use of periphrastic (participial and other) expressions, and in general by advancing towards an analytical structure.

The process of abridgment has been carried by the Ethiopic (whose earliest written remains belong to the fourth century of our era) even farther than by the Hebrew and the Assyrian, but its new lengthend form describd above has brought it back nearer to the original Shemitic modal development. In the other members of the African branch there is no new modal material, except that the Amharic shows, like the Aramaic, a disposition to adopt compound periphrastic forms, and an analytical structure.

Modern Arabic shows about the same stage of formal degradation as ancient Hebrew, and its modal expression has been modified accordingly, and the modern Aramaic dialects exhibit an exaggeration of the tendencies of the classic language.

It appears, therefore, that the loss of primitiv forms and the origination of new forms took place in many of the Shemitic dialects before the historical period; when they appear as written speech, they hav already traversed a long course of growth, decline, and new growth. The primitiv tongue of the family developt a respectabl set of mode-forms out of very simpl material, and the dialects hav curtailed these til there has been left the smallest possibl subjectiv element in the formal verbal expression. A minute examination of the modal expression in any one of the dialects, as Hebrew (which does not belong to the design of this

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paper), would nevertheless show a considerabl power in the expression of delicate subjectiv shades of thought, not by distinct forms, but by the suggestions arising from the main completional element of the verb. This element itself may be considerd a peculiar Shemitic modal conception, or at least developt in Shemitic speech to an extraordinary degree, and permitting very delicate distinctions of thought. By it the language is enabld to characterize an action as finisht, or as just entering on existence and in all the stages of incompleteness. It has seizd on and formally fixt the period of "becoming," the stage of advance from non-existence to existence, and has thus given a peculiar dramatic coloring to its ordinary style, while it has groupt around this idea the various conceptions of the ideal that constitute the material of modal thought in our family of languages. These last it has in common with other tongues; but the fundamental conception of completional distinction may be regarded as the Shemitic contribution to the modal material of speech—a conception that it has workt out more fully than any other linguistic family.

II.—*On the Nature of Caesura.*

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While this paper presents an independent discussion of the nature of caesura, it is so shaped that it also serves as an introduction to the following paper *On the Effects of Elision.*

1. Caesura in general serves two purposes. (*a*) One of these is to allow the reciter in long verses to catch his breath, in such a way, however, that he shall not be permitted to pause too long for the purpose; and accordingly, in such verses, we usually find a pause at the proper place, or at least the liberty of making a pause without impairing the sense. In the latter case occurs a slight χρόνος κενός or *tempus inane*, which *may* fall even between words closely connected. This

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use of caesura is not necessary in iambic trimeters, and consequently the caesura *may* fall where a pause is not to be thought of, and *very frequently* falls where the sense, though permitting a pause, does not require it. (*b*) The other general use of caesura is, not to separate, but to link together the two halves, or rather principal portions, of the verse. If the verse is divided exactly in the middle, it at once falls apart into two shorter verses; and if every word-foot constitutes a verse-foot, the whole verse falls to pieces, very much as a brick wall would do, if the bricks were laid the one exactly upon the other, without any over-lapping. A thread-bare illustration is afforded by

sparsis hastis longis campus splendet et horret.

An example in trimeters is Agam. 943:

πιθοῦ· κράτος μέντοι πάρες γ' ἐκὼν ἐμοί.

Hence, somewhere near the middle of the verse, a word must end in a foot, so that the foot, which the reciter feels to be a unit of the verse, may connect the two portions together. This prevents the reciter from pausing too long; for if he did so, he would destroy the rhythm of the foot in which the caesura occurs. And so with the other feet in the verse: the more numerous the caesurae, the more vigorous will be the recitation, as they prevent too great a pause and so insure care and attention on the part of the reader or reciter. A better way, therefore, of indicating caesura, would be to use a *vinculum* of some sort, thus: ⏑ — ⏑ — ⏑‾ ⏑ — ⏑ — ⏑ ⏒, rather than ⏑ — ⏑ — ⏑‖— ⏑ — ⏑ — ⏑ ⏒. For the sake of convenience, however, I retain the usual method. So it is not to be wondered at that we find many verses which require no pause from beginning to end. To say that such verses have no principal caesura is, in the first place, to beg the question; and, in the second, to overlook the fact that these verses regularly have a caesura at the place for the principal one. Of course I do not mean thereby to say that, for instance, Aristophanes did not write verses without any main caesura, for he certainly did, and frequently allows diaeresis after the first dipody to pass for the chief caesura—a thing not unknown in the Tragedians, especially in Aeschylus, where it is quite

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common. But this is not so frequent as is usually supposed, for it is erroneously assumed that the principal caesura must be at the longest pause. Still another use of caesura, with which the present discussion is not concerned, is to conceal the cause of the pleasant rhythmical effect of verse.

Let us now proceed to illustrate the whole subject. The examples cited are not exhaustive, but merely such as I picked up when reading for other purposes. We find caesura between the subject and the verb, as AESCH. Theb. 15:

βωμοῖσι, τιμὰς ‖ μὴ 'ξαλειφθῆναί ποτε.

Between the verb and its object, ibid. 270:

θάρσος φίλοις, λύουσα ‖ πολεμίων φόβον.

Between an adjective and its substantive, ibid. 19:

ἐθρέψατ' οἰκητῆρας ‖ ἀσπιδηφόρους.

So Alcest. 513, 856:

θάπτειν τιν' ἐν τῇδ' ‖ ἡμέρᾳ μέλλω νεκρόν.
καίπερ βαρείᾳ ‖ ξυμφορᾷ πεπληγμένος.

Even between the article and its substantive in various relative positions, Choeph. 658, Philoct. 964, Hel. 703:

ἄγγελλε τοῖσι ‖ κυρίοισι δωμάτων.
ἤδη 'στὶ καὶ τοῖς τοῦδε ‖ προσχωρεῖν λόγοις.
οὐχ ἥδε μόχθων ‖ τῶν ἐν 'Ιλίῳ βραβεύς.

After a preposition, Oed. Rex 615, Troad. 946, 1211, Iph. Taur. 1174:

κακὸν δὲ κἂν ἐν ‖ ἡμέρᾳ γνοίης μιᾷ·
τί δὴ φρονοῦσ' ἐκ ‖ δωμάτων ἄμ' ἑσπόμην.
τιμῶσιν, οὐκ ἐς ‖ πλησμονὰς θηρώμενοι.
Ἄπολλον, οὐδ' ἐν ‖ βαρβάροις τόδ' ἤλπισ' ἄν.

Even after οὐ, Iph. Taur. 684:

κοὐκ ἔσθ' ὅπως οὐ ‖ χρὴ ξυνεκπνεῦσαί μέ σοι.

Before postpositive words (*μέν*, *γάρ*, etc.), Orest. 360, EUR. Elect. 35:

'Αγαμέμνονος μὲν ‖ γὰρ τύχας ἠπιστάμην.
δάμαρτα, πατέρων ‖ μὲν Μυκηναίων ἄπο.

So Eumen. 473, Hec. 549, 736, Heracl. 39, 729, 743, Herc. Fur. 69, 1126, 1396, Iph. Taur. 96, 955, 1161, 1379, Iph. Aul. 425, etc., etc.

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Caesura, even between an enclitic and the preceding word, is better than no caesura: thus, Ion 574, Eur. Suppl. 727, Iph. Taur. 696, Choeph. 181, 733, Antig. 1256:

ἐγώ θ' ὁποίας ‖ μοι γυναικὸς ἐξέφυς.
ὃς ἔν τε τοῖς δεινοῖσίν ‖ ἐστιν ἄλκιμος.
κτησάμενος, ἣν ἔδωκά ‖ σοι δάμαρτ' ἔχειν.
οὐχ ἧσσον εὐδάκρυτά ‖ μοι λέγεις τάδε.
λύπη δ' ἄμισθός ‖ ἐστί σοι ξυνέμπορος.
καὶ τῆς ἄγαν γάρ ‖ ἐστί που σιγῆς βάρος.

Before postpositive ὡς, Theb. 53, Antig. 256:

ἔπνει, λεόντων ‖ ὡς Ἄρη δεδορκότων.
λεπτὴ δ' ἄγος φεύγοντος ‖ ὡς ἐπῆν κόνις.

It is not necessary to multiply examples of caesura between words closely connected. Suffice it to observe, that if we reject these caesurae, we shall have a vast number of verses without any main caesura, *almost all of which have this sort of caesura*. This cannot be attributed to chance. And to further strengthen my views, I shall adduce some illustrations from other verses. No one will deny that the trochaic tetrameter catalectic of the Tragedians requires diaeresis after the second dipody. There is one apparent exception to this,—Aesch. Pers. 165; but this will be explained in my next paper. Although this diaeresis is required, and corresponds in a certain way to the main caesura of the iambic trimeter, still it takes place between words closely connected, and that, too, in spite of the considerable length of the verse. I give here a few of the numerous instances of this: Troad. 451, 454, Ion 530, 1252, Iph. Aul. 871, 877:

ὦ στέφη τοῦ φιλτάτου μοι ‖ θεῶν, ἀγάλματ' εὖια.
δῶ θοαῖς αὔραις φέρεσθαί ‖ σοι τάδ', ὦ μαντεῖ' ἄναξ.
καὶ τί μοι λέξεις; πατὴρ σός ‖ εἰμι καὶ σὺ παῖς ἐμός.
ἴσμεν, ὦ τάλαινα, τὰς σὰς ‖ ξυμφορὰς, ἵν' εἶ τύχης.
ὧδ' ἔχει· καὶ σοὶ μὲν εὔνους ‖ εἰμὶ, σῷ δ' ἧσσον πόσει.
ἀρτίφρων, πλὴν ἐς σὲ καὶ σὴν ‖ παῖδα· τοῦτο δ' οὐ φρονεῖ.

See also Iph. Aul. 860, 868, 1342, 1367, and *passim*. In some of the above examples the division takes place between an enclitic and the preceding word. This is not so strange as might appear at first sight; I can produce examples of a

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grammatical pause immediately before an enclitic, as Androm. 747, SOPH. Elect. 647–8:

> *ἡγοῦ, τέκνον, μοι δεῦρ' ὑπ' ἀγκάλαις σταθείς.*
> *καὶ μή, με πλούτου τοῦ παρόντος εἴ τινες*
> *δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῇς.*

Some punctuate the last example differently; but unquestionable are Hec. 432, Hel. 1166, Heracl. 78, Antig. 544, etc., unless the vocative is read without a pause.

An enclitic can even stand at the beginning of a verse when the preceding verse is closely connected, as Heracl. 280–81:

> *λαμπρὸς δ' ἀκούσας σὴν ὕβριν φανῆσεταί*
> *σοι καὶ πολίταις γῇ τε τῇδε καὶ φυτοῖς.*

Dindorf, however, writes *φανήσεται* | *σοὶ κτέ.*

Similarly it may be shown that a *proclitic* admits a grammatical pause after it, from which fact it is evident that it was not a necessity that it should be read as a part of the word following it, and hence could admit caesura after it. Examples of pause after proclitics are SOPH. Elect. 348–9, Phœn. 1280–81:

> *ἥτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις*
> *σθένος, τὸ τούτων μῖσος ἐκδείξειας ἄν.*
> *ἔπειγ' ἔπειγε, θύγατερ· ὡς, ἢν μὲν φθάσω*
> *παῖδας πρὸ λόγχης, οὐμὸς ἐν φάει βίος.*

A proclitic may also stand at the end of a verse, as Plut. 878.

To illustrate further the fact that caesura may take place between words intimately connected, I shall now cite some examples from Latin poets. In Horace, who certainly did not neglect the main caesura, we find, Epod. V, 83, XVII, 6, 13, 36:

> sub haec puer iam | non, ut ante, mollibus.
> Canidia, parce | vocibus tandem sacris.
> postquam relictis | moenibus rex procidit.
> quae finis aut quod | me manet stipendium;

to say nothing of the well-known verses, Epod. XVI, 8, I, 19, XI, 15:

> parentibusque *ab*ominatus Hannibal.
> ut assidens *in*plumibus pullis avis.
> quod si meis *in*aestuet praecordiis.

In Catullus, who never neglects caesura anywhere else, we find, IV, 18:

> et inde tot per | inpotentia freta.

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Of course this sort of caesura is not to be expected so much in the dactylic hexameter, on account of the length of the verse, and the consequent desirableness of having a pause in it. Still many instances do occur, as HOR. Sat. I, 4, 2–5; Epist. I, 11, 21; 10, 14:

atque alii, quorum ‖ comoedia prisca virorumst,
siquis erat dignus ‖ describi, quod malus ac fur,
quod moechus foret aut ‖ sicarius aut alioqui
famosus, multa ‖ cum libertate notabant.
Romae laudetur ‖ Samos et Chios et Rhodos absens.
novistine locum ‖ potiorem rure beato.

In the Homeric Poems are found many such verses as Il. N, 49, 71:

ἄλλῃ μὲν γὰρ ἔγωγ' ‖ οὐ δείδια χεῖρας ἀάπτους.
ἴχνια γὰρ μετόπισθε ‖ ποδῶν ἠδὲ κνημάων.

And even in the so-called pentameter, whose incision (with two or three peculiar exceptions) is invariable and fixed, it may take place where there is no grammatical pause, as CATUL. 84, 12:

iam non Ionios ‖ esse, sed Hionios.

ARCHIL. 16, 2 (Bergk):

κίονας, ὦ μεγάλη ‖ γαῖ', ὑπένερθεν ἔχεις.

2. There is a commonly received error that caesura only takes place where a polysyllabic word-foot extends across the space between two verse-feet, and ends in the latter of them. This is utterly false. Caesura is where a word-foot, be it monosyllabic, dissyllabic, or polysyllabic, terminates in a verse-foot. There is a tendency, it is true, to avoid *diaeresis*, and especially strong is this tendency in that part of the verse where the main caesura is necessary. Consequently *diaeresis* in the dactylic hexameter is not very frequent after the second foot, but when it does occur there and a monosyllable follows it, the verse has both diaeresis and caesura. To say, then, that caesura excludes diaeresis, or rather includes the absence of diaeresis, is to confuse the whole matter sadly. Besides, not a few instances (although, to be sure, not very many) occur even in hexameters, as HOR. Epist. 1, 6, 40; 7, 16; 7, 52, etc.:

Ne fueris hic tu. ‖ Chlamydes Lucullus, ut aiunt.
Iam satis est. At tu, ‖ quantum vis, tolle. Benigne—.
Demetri, (puer hic ‖ non laeve iussa Philippi—).

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And they are especially common in the Satires of Horace, as I, 1, 8, 13, 23, 32, 40, etc., etc. This is most usual in Latin where the monosyllable is preceded by elision, as Epist. I, 2, 8:

Stultorum regum et | populorum continet aestus ;

in which case the monosyllable is often closely connected with the word after it.

But what is of especial importance for the present discussion, in iambic trimeters the caesura is frequently effected by means of a monosyllable, as Orest. 662:

ψυχὴν δ' ἐμὴν δὸς ‖ τῷ ταλαιπώρῳ πατρί.

In the 801 iambic trimeters of the Alcestis this occurs 117 times; and even if we omit instances where the monosyllable is enclitic, or a monosyllable preceding it is proclitic, there still remain 71 instances; that is, the matter was left to take care of itself. So in the last Epode of Horace, containing 81 verses, there are 7 instances, verse 30 being an appropriate specimen:

Quid amplius vis ? | O mare et terra, ardeo.

3. It is a happy circumstance that G. Hermann denied that caesura in the *fourth* foot of iambic trimeters was ever to be regarded as the main caesura. This one view of his justifies us in disagreeing with him in anything we please, if we can support our views with arguments. But when J. H. H. Schmidt denies that the caesura in the *third* foot is of any importance, it is time to begin to get out of patience. In his *Leitfaden* he says: "Unter 100 Versen pflegen etwa 50 Theilung (i. e. hephthemimeres), etwas mehr als 25 Einschnitt (i. e. diaeresis in the middle of the verse), etwas weniger als 25 Bruch zu haben. * * * Die sonst angenommenen Gliederungsarten, welche dem Rythm widerstreiten, haben keine wesentliche Bedeutung." To reply to this would be like arguing with a man who insists that twice two is five. Schmidt has thrown great light upon the reading of Lyric Poetry, but he should not have tried to make everything lyric.

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III.—*On Certain Effects of Elision.*

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Although some of the facts which are discussed in this paper have been mentioned by others, still it may not be out of place to state that all of them were observed by myself before I knew that attention had been called to them, and that I have arrived at all my conclusions by independent investigation.

§ 1. Quasi-caesura in Greek.

Having once had occasion to find examples of iambic trimeters without any main caesura, I observed that nearly all such had an elision so placed that if the elided vowel were pronounced there would be caesura. This, as I have since learned, was observed by Porson, who calls it *quasi-caesura* (a name which I adopt), but offers no explanation of the phenomenon. This elision may take place either at the end of a polysyllable, as Ajax 435:

τὰ πρῶτα καλλιστεῖ' ‖ ἀωτεύσας στρατοῦ,

or in the postpositive or enclitic monosyllables τε, γε, με, δέ, etc., as Theb. 538:

οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις.

In such instances I have no doubt that the Greeks (who ordinarily made their elisions *total*) slightly pronounced the elided vowel, so that the effect of caesura was in some measure produced. But to this view there seems at first sight to be an objection. When the reader had come to the place for the penthemimeral caesura and found elision instead, how was he to know whether to make his caesura there or not, as the main caesura might be *hephthemimeral*? That is, in such a verse as,

κἀγὼ μαθοῦσ' ἔλεξ', ὁ δ' ἐσσύθη μόνος,

how was the reader (and especially the reciter, for in reciting you cannot think ahead) to know whether he was to make caesura by slightly sounding the -α of μαθοῦσα, or was to wait

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for the hephthemimeral caesura? This difficulty would evidently debar writers from employing quasi-caesura at the end of the first dipody under ordinary circumstances, and hence we actually find that it is admitted as the equivalent only of the hephthemimeral caesura. Certain exceptions which were to be expected will presently be explained.

It should be observed that verses with quasi-caesura *seem* to have diaeresis in the middle, which would be a grave fault. Now G. Hermann, who rejects the caesura in the fourth foot, must of course reject quasi-caesura also, and this he does by attributing it to chance. Accordingly he asks how it came that Aeschylus and Sophocles neglected the elision (when they used diaeresis in the middle) more than Euripides, who, he says, was so much more careless than they. We ask in reply how it came that there was any great difference between the usage of Euripides and that of the others, if it was all due to chance. And besides, a verse containing what Hermann regards as an unsuitable substitute for caesura, might well be made by one whom he considers an inferior metrician. But I deny that Euripides was more careless than the others. In fact he is in some respects the most polished and versatile metrician of the three. His frequent resolutions which give variety and life to the verse, being subject to strict limitations, are no evidence of carelessness or of deficiency. Moreover, he does *not* admit the quasi-caesura more frequently; whereas the diaeresis in the middle, without elision and without any main caesura. elsewhere, the rest sometimes admit, but Euripides virtually never.

Hermann's position demanded of him to show that there were many verses entirely without main caesura, and in attempting to do this (Elementa, p. 111) he produced the following supposed instances from Oed. Rex: 326, 449, 598, 599, 615, 738, 744, 785, 809, 1290, 1476. But of these eleven verses, *four have the quasi-caesura*, and one more (449) has the ordinary hephthemimeral caesura:

λέγω δέ σοι, τὸν ἄνδρα ‖ τοῦτον ὃν πάλαι,

and in another (598), αὐτοῖσι πάντα is to be read for αὐτοῖς ἅπαντα:

τὸ γὰρ τυχεῖν αὐτοῖσι ‖ πάντ' ἐνταῦθ' ἔνι.

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(Some write πᾶν for πάντ'.) And so the number of verses wanting caesura is reduced from eleven to five; and one of these five (615) has a break between a preposition and a noun, which is not the same as no caesura at all; for if in this instance we regard the preposition and its object as one metrical word, the third and fourth feet would then be made up out of one word:

κακὸν δὲ κἂν | ἐν ἡμέρᾳ | γνοίης μιᾷ,

which Hermann himself in another place correctly regards as the worst sort of verse. Still another of the five has a break between an enclitic and a word preceding it, which break is better than total absence of caesura for the same reason that applies to the verse just mentioned, for if the two words form one metrical word, we have

κάρα διπλοῖς | κέντροισί μου | καθίκετο.

So that there are really *three* verses without main caesura, and *four* with quasi-caesura; or even allowing him to count the two I have just mentioned, the ratio is still only *five* to *four*, and that too in a play that seems to have been especially selected for making the ratio seem great. Now if the four out of nine instances suffer elision by chance, and the same ratio is sustained in other plays, we must conclude that regularly four words in nine suffer elision, which is not true. But in fact, the other plays of the Tragedians not only sustain the ratio in favor of elision, but show that the instances of elision vastly exceed those of its absence in such verses.

Hermann, further opposing quasi-caesura, compares the verses

ἀλλ' ὃν πόλις στυγεῖ, σὺ τιμήσεις νεκρόν;
ὅταν γὰρ εὖ φρονῇς, τόθ' ἡγήσει σὺ νῷν,

with these,

κεντεῖτε, μὴ φείδεσθ'· ἐγὼ τέκον Πάριν.
γυναιξὶ παρθένοις τ' ἀπόβλεπτος μέτα,

affirming that they are of the same sort. In reference to the two former he says: "Who will believe that the actor recited them in any other way than as was suited to the sense? for if rhythm and not sense is to be observed in reciting, there is no reason why breaks should not be made even in

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the middle of words" (a thing, by the way, which he himself had just done on the same page in discussing another subject). Accordingly he regards the main caesura as being replaced in all these verses by diaeresis in the middle. Without denying that this ever happens, I think that, although in the above two verses which have no elision we place a comma after the third foot, still the actor, in order to emphasize σύ and τόθ' and so express their relation to πόλις and ὅταν, made his caesurae respectively after σύ and τόθ'; for if we read these verses according to the sense we are almost compelled to make that sort of rhetorical pause and change of tone which best suits caesura. And then we may ask in turn who will believe that the actor recited . . . φείδεσθ'· ἐγὼ . . . without pronouncing the elided vowel, especially as Hermann himself requires us to make a pause at such places.

In order to prove beyond all doubt that this elision at the middle of the verse cannot be attributed to accident, I shall first collect from one play of each Tragedian the examples of verses that have no main caesura, but have diaeresis in the middle, and see how many of them have elision at the diaeresis; and then I shall give the results of a similar examination of all the extant tragedies. And in so doing I shall first take account of those verses where the sense seems to require the chief pause to be at the diaeresis, whether there be caesura or not, and then I shall drop out the verses which contain a caesura of any sort in the third or the fourth foot, so that there can be no misunderstanding as to what I mean by caesura. I shall, therefore, temporarily place caesurae at places where I do not believe they belong. I use Dindorf's text.

First, then, I find in Aeschi. Theb. the following:

1. With elision after the third foot:

252: οὐκ ἐς φθόρον σιγῶσ' ‖ ἀνασχήσει τάδε.
385: σείει, κράνους χαίτωμ', ‖ ὑπ' | ἀσπίδος δὲ τῷ—
410: τιμῶντα καὶ στυγοῦνθ' ‖ ὑπέρφρονας λόγους.
426: πύργοις δ' ἀπειλεῖ | δεῖν', ‖ ἃ | μὴ κραίνοι τύχη.
544: ὡς πλεῖστ' ἐπ' ἀνδρὶ | τῷδ' ‖ ἱάπτεσθαι βέλη.
562: θεῶν θελόντων | ἂν δ' ‖ ἀληθεύσαιμ' ἐγώ.

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635: ἀλώσιμον παιᾶν' ‖ ἐπεξιακχάσας.
637: ἢ ζῶντ' ἀτιμαστῆρ' ‖ ὅπως ἀνδρηλάτην—
799: καλῶς ἔχει τὰ | πλεῖστ' ‖ ἐν | ἓξ πυλώμασιν—
1005: δοκοῦντα καὶ δόξαντ' ‖ ἀπαγγέλλειν με χρὴ—
1007: Ἐτεοκλέα μὲν | τόνδ' ‖ ἐπ' | εὐνοίᾳ χθονὸς—
1012: οὕτω μὲν ἀμφὶ | τοῦδ' ‖ ἐπέσταλται λέγειν.
1053: ἀλλ' αὐτόβουλος | ἴσθ', ‖ ἀπεννέπω δ' ἐγώ.

2. Without elision:

457: καὶ μὴν τὸν ἐντεῦθεν ‖ λαχόντα πρὸς πύλαις.
632: λέξω, τὸν αὐτοῦ | σου ‖ κασίγνητον, πόλει—
695: φίλου γὰρ ἐχθρά | μοι ‖ πατρὸς τάλαιν' ἀρὰ—
702: θεοῖς μὲν ἤδη | πως ‖ παρημελήμεθα.
1046: ἀλλ' ὃν πόλις στυγεῖ, ‖ σὺ | τιμήσεις τάφῳ.

Here we have thirteen instances with elision against five without it. Now let us drop out all the verses that have any break in the third or fourth foot: in the first group, 385, 426, 544, 562, 799, 1007, 1012, 1053 being dropped, five remain; in the second group all but the first being dropped, only one remains; and it will be observed that in 632 σοῦ might well be written, and I have already shown that caesura belongs after σύ in 1046. In 695 φίλου goes with πατρὸς and in 702 πως modifies the word after it, so that these two verses, at any rate, must be read almost continuously; and hence the rejection of all four of these verses is proper enough, while most of the verses rejected from the other group would have to be strained in order to place the caesura elsewhere; and seeing that elision at the diaeresis certainly answered for caesura, we should be justified in retaining the whole list as instances of quasi-caesura.

Secondly, I find in Soph. Antig. the following:

1. With elision after the third foot, vv. 44, 57, 74, 77, 80, 307, 399, 407, 408, 473, 515, 658, 732, 733, 764, 1012,—sixteen in all. The peculiar verse 544,

μήτοι, κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ—,

which really belongs here, I omit entirely, as it might be disputed.

2. Without elision, vv. 327, 518, 555, 723, 899, 997, 1021, 1073,—eight in all. In 55 δύο is to be read with μίαν, and in

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71 σοι should be emphatic, and is read with δοκεῖ, and 718 should begin ἀλλ' εἶκε θυμῷ; so that I omit these three verses. Rejecting, as before, in the first group 307, 407, 473, 515, 658, 733, 764, 1012, we have eight left; and in the second group we reject all but 1021, thus leaving the ratio 8 : 1. And in 327 (continuous), 555 (emphasis on ζῆν), and 899 (σοί emphatic), the removal of the caesura from the middle is not so violent as it is in any of the first group; consequently the above ratio should really be twice as large.

Finally, from EUR. Elect. I gather the following:

1. With elision after third foot, vv. 4, 14, 31, 64, 78, 96, 284, 305, 332, 504, 510, 555, 570, 642, 770, 782, 837, 980, 1008, 1012, 1036, 1065, 1087, 1262,—twenty-four in all.

2. Without elision: 43, 248, 1042, 1094,—four in all.

In the first group we reject 770, 837, 980, 1008, 1036, 1262, and in the second group all, leaving eighteen against none.

And yet these elisions at the middle of the verse, when main caesura is otherwise wanting, have been attributed to accident! These three plays are quite enough to show that, whether the author was conscious of it or not, he allowed this sort of diaeresis to pass for caesura. But I have gone further and examined all the plays of the three great Tragedians, omitting the Cyclops, but including Rhesus; and the following tables show the result:

1. Including all possible cases:

	With elision:	Without elision:	Percentages:	
Aeschylus,	89 instances;	39 instances.	69 +	31—
Sophocles,	150 "	53 "	74	26
Euripides,	315 "	101 "	76	24

2. Excluding all doubtful cases:

	With elision:	Without elision:	Percentages:	
Aeschylus,	42 instances;	19 instances.	69—	31 +
Sophocles,	44 "	9 "	83	17
Euripides,	123 "	1 (?) "	99	01 (?)

I have omitted Aristophanes because of the uncertainty of the caesurae in Comedy.

In excluding doubtful cases, I took no note of verses which have diaeresis after the first dipody in lieu of caesura, and it

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is the considerable number of these that apparently increases the instances without elision in Aeschylus in both tables.

In Euripides the only examples of verses with diaeresis in the middle without elision and without any break at one of the places for the principal caesura, are Hel. 86, and Bacch. 1125. But the former verse is corrupt, having in the MSS. an anapaest in the fourth place; and, by the way, it has a good caesura in the fourth foot; but the critics, in removing the anapaest, destroyed the caesura. Such an "emendation" is utterly unworthy of consideration. The other verse is:

λαβοῦσα δ' ὠλέναις ἀριστερὰν χέρα.

This being the only instance, one is tempted to remove it by writing ὠλέναισ'.

The statistics show that in Euripides a limit was attained, or nearly attained, towards which we see a tendency in passing from Aeschylus to Sophocles.

In collecting the examples I observed a few facts to which I call attention. 1. Verses which have diaeresis with a pause in the middle, especially when there is no elision, very frequently have one or more of the following peculiarities:

(*a*) There is an antithesis between the two parts. This may be expressed by μὲν . . . . . δὲ . . . as Antig. 555:

σὺ μὲν γὰρ εἵλου ζῆν, ἐγὼ δὲ κατθανεῖν—

(Cf. SOPH. Oed. Rex 785, Elect. 1036, Philoct. 503, 1009, 1021; EUR. Rhes. 161, Hippol. 313, Phoen. 521, Ion 742, Hel. 575, Iph. Aul. 827, etc.; and with elision, AESCH. Prom. 500; SOPH. Oed. Rex 1163, Elect. 696, Philoct. 359, 676; EUR. Alcest. 625, Med. 1141, Hec. 497, Hel. 49;) or it may be expressed by ὅτε . . . τότε . . . . , or in some other way, as AESCH. Theb. 1046, Pers. 251, Suppl. 401, Agam. 1353, 1396; SOPH. Ajax 1377, Antig. 518, Oed. Rex 968, Oed. Col. 1038, Elect. 1038, Philoct. 907; EUR. Alcest. 789, Androm. 656, Hec. 232, 253, Suppl. 268, 379, Heracl. 424, Hel. 987, Bacch. 507, 682, 975, Iph. Taur. 674, Iph. Aul. 747, etc. In these cases the real caesura is generally found in its proper place, and the emphasis of antithesis causes the caesural pause.

(*b*) There is a long pause near the beginning. When this pause occurs, the rest of the verse is naturally read con-

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tinuously, so that the mere break at the place for the principal caesura is sufficient, as Antig. 997:

τί δ' ἔστιν; ὡς ἐγὼ | τὸ ‖ σὸν φρίσσω στόμα.

So Philoct. 736, Phoen. 1005, etc., etc.

(*c*) The arsis (θέσις) of the third foot is a dissyllabic word, that is, it is resolved, and there is caesura in the foot, as Androm. 47:

ὃς δ' ἔστι παῖς μοι μόνος, ‖ ὑπεκπέμπω λάθρα.

The relative frequency of this in Euripides, where resolutions are frequent, leads to the suspicion that a computation might show it to be due to accident; but it is certainly striking, if we examine Orest. 1585, Phoen. 449, 846, Suppl. 1060, Herc. Fur. 321, 1181, Ion 742, 828, 1030, Hel. 267, 290, 1027, 1028, 1241, 1399, 1449, Elect. 43, 1084, Bacch. 297, 353, 841, 975, Iph. Taur. 371, 484, Iph. Aul. 747, etc.

2. (*a*) In Lyric passages when an occasional iambic trimeter occurs, as in other respects, so in regard to caesura, it is not subject to the laws of the ordinary verse; consequently I have omitted them in the count. As examples see Troad. 1305 and its corresponding verse 1320.

(*b*) A few verses present neither main caesura nor diaeresis, as Aesch. Suppl. 244, Pers. 501 (both ⏑ – ⏑ – |), Soph. Ajax 969 (⏑ – ⏑ – | with elision), Oed. Col. 373 (⏑ – – ⏑ – |), Eur. Suppl. 303 (which has a break in the middle, but pause after the second dipody).

As the collection of all these statistics was a mere *parergon* while I was reading the Tragedians for another purpose, I do not pretend that the figures I have given are absolutely correct. In fact, in some cases, I know that they are slightly erroneous; but they approximate the truth sufficiently to leave no doubt as to the correctness of the general result. I hold that I have fully established the fact that quasi-caesura must be recognized; and the explanation of it which I have given, it seems to me, is not only satisfactory, but is the only possible one. But we are not to imagine that the vowel exposed to elision received its full sound, and that a caesural pause was made in addition; for this would be like an anapaest with

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caesura after its first syllable. The elided syllable was pronounced enough to render the first part of the verse somewhat similar to that of a verse having the main caesura in the fourth foot The voice then passed rapidly on to the next word, unless the sense demanded a pause; and even when this was the case, the elided vowel, receiving a fuller pronunciation than was customary (as it was usual to suppress elided vowels entirely—elisions before long pauses being generally avoided), in a certain measure supplied the place of a pause. If the objection be made that this would make the verse like one having its caesura after the first syllable of an anapaest, I reply that this must be the case whether we recognize quasi-caesura or not, for it is universally admitted that before a strong punctuation an elision cannot be total This sort of caesura, then, is rather of the sort which serves merely as a link or bond to hold the two parts of the verse together, than of the sort which gives the reciter a space to catch his breath in. So that the portion of the verse after the caesura is like that of a verse having no caesura, except that most probably the vowel (which is always short) following the elision suffered a partial aphaeresis. But in all cases the elided vowel and the one after it were so pronounced as not to interfere with the proper time of the foot.

An apparent difficulty is presented by those verses which have elision with a long pause at the ordinary penthemimeres; for if the slight pronunciation of an elided vowel at diaeresis creates caesura, why does not the same thing at caesura destroy it by creating diaeresis? The reason is found in the fact that the diaeresis in the middle of the verse is always followed by a single mora whose place is, in a manner, partly filled by the elided vowel, there being no ictus, whilst the penthemimeres is followed by a double mora with ictus, whose place cannot be even approximately supplied by the elided vowel. For instance in Alcest. 381:

χρόνος μαλάξει σ'· οὐδὲν ἐσθ' ὁ κατθανών,

unless we slightly pronounce the elided vowel, we have μαλάξειϛ—which is hardly admissible; but the barely audible ε could not be mistaken for the arsis (θέσις) of the foot.

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Still it somewhat impairs the flow of the verse, so that some of the Romans, who in almost all cases had only partial elision, appear to have avoided this elision. Hence, in the only ode of Horace composed entirely of trimeters (the last Epode), containing eighty-one verses, there is not a single instance of this elision, and it is very rare in the trimeters in his other odes, which odes were composed, as I shall presently show, under laws less strict in other respects than the last Epode. The rarity of elision at the caesura in Horace can hardly be attributed to accident; for in the twenty-ninth Ode of Catullus, containing twenty-four verses, there are seven such elisions, three of which precede a polysyllable, which is more objectionable than before an unimportant monosyllable. In Horace, on the other hand, there are in all the trimeters only two instances, one of which (Epod. V, 97, where *vicatim* loses its ultima), takes place to allow the ictus to fall on the first syllable (Transactions Am. Phil. Assoc. 1876, p. 121), and the other (VI, 11) is

cave, cave: namqu*e* in malos asperrimus,

where, even if we place the caesura after *namque*, we must read continuously, and when this is done, *-que* really suffers total elision, as will appear hereafter. It must indeed be admitted that Catullus allows more elisions in general than Horace does, but not so many more as to account for this disparity.

That elision at the main caesura is so frequent in Latin dactylic hexameters is no matter of surprise, because the feminine caesura is also admissible. These cases are not to be confounded with those where elision takes place at the end of the second foot before a monosyllable, so that this monosyllable is by the elision closely connected in sound with the preceding word, and so admits caesura after it, as Hor. Epist. II, 1, 46:

Paullatim vell*o* et ‖ demo unum, demo et item unum.

(Or is this a kind of aphaeresis of the vowel of the monosyllable, which is usually *et?*) In other verses of sufficient length to make a breathing-place desirable, an elided vowel at this place was sounded a little even by the Greeks. Since this elision, frequently occurring in the *versus politicus*, as Nub. 1362:

καὶ τὸν Σιμωνίδην ἔφασκ' ‖ εἶναι κακὸν ποιητήν,

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caused the first half to sound somewhat as if it had feminine caesura, this latter came actually to be admitted, as Nub. 1411:

οὐ κἀμέ σοι δίκαιόν ἐστιν ‖ εὐνοεῖν ὁμοίως;

and finally even with a long syllable, as Nub. 1366:

ἐγὼ γὰρ Αἰσχύλον νομίζω ‖ πρῶτον ἐν ποιηταῖς.

But this one concession being made to the influence of elision, no further elision was tolerated at the feminine caesura. Again: even in the trochaic tet. cat., Aeschylus seems to have allowed elision, in one instance, to substitute apparent caesura for the otherwise universal diaeresis: Pers. 165:

ταῦτά μοι διπλῆ μέριμν' ‖ ἄφραστός ἐστιν ἐν φρεσίν.

From all this it is evident that in iambic trimeters, quasi-caesura is to be expected after the *second* foot (as well as the third), provided some circumstance *compels* the reciter to sound the elided vowel; and this actually occurs, (1) when there is a long pause at the end of the first dipody, and (2) when at that point the verse is divided between two speakers. The former kind is of rare occurrence, especially in the Tragedians, since the latter portion of the verse was rather long, and, besides, the syllable following the elision is not necessarily a short one (as in the middle of the verse). Still I suspect that Hel. 818:

ἐρεῖ δὲ τίς μ'; οὐ γνώσεταί γ' ὅς εἰμ' ἐγώ,

and a few other verses, such as Oed. Col. 1475, Trach. 449, 1136, 1208, Philoct. 1035, Ajax 969, etc., are of this kind.

Verses of the other sort are scarce, indeed, in the Tragedians (see Trach. 418), since they do not very often divide verses between actors, but in Aristophanes I find these instances: Lys. 911, Eccl. 1094, Ach. 832, Equ. 726, Aves 846, Nub. 726, 729, Pax 283, 367, Plut. 374. In my paper on Elision (1878) I called attention to the fact that, when elision seems to occur between two speakers, there is in fact no elision at all, but when the first speaker is uttering the vowel marked as elided, the second speaker utters his first syllable, there being not only no pause between them, but an actual overlapping. Hence, when there seems to be an elision of this kind after the first dipody, we really have the ordinary

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penthemimeres, the overlapping being employed to secure quick retort, or sudden reply of some sort, thus (Ach. 832, Nub. 726):

καὶ χαῖρε πολλά. ||
'Αλ| λ' ἀμὶν οὐκ ἐπιχώριον.

ἀπολεῖ κάκιστα. ||
'Αλ||λ' ὠγάθ' ἀπόλωλ' ἀρτίως.

Here the caesura took care of itself without any effort on the part of the first speaker, and hence this kind of caesura is as common at the end of the second as at the end of the third foot,—in fact more common in proportion as caesura in the third foot is more common than in the fourth.

§ 2. Quasi-caesura in Latin.

As the Romans were accustomed to hear vowels that were exposed to elision slightly pronounced, their ears were less delicate as to these vowels than were the ears of the Greeks, who were accustomed to the total suppression of elided vowels. Consequently, in Roman authors the quasi-caesura is not to be expected so frequently. But, as they always made elided vowels audible, if quasi-caesura occurs we may expect it occasionally after the *second* foot, no effort being required to produce it; but the fact that the latter portion of the verse is so long, and that the elision is usually followed by a long syllable (which cannot be represented by a diminished syllable), renders it rarer than at the middle of the verse. Accordingly there are a few examples of it in both places. But when the (apparent) elision takes place between two speakers, of course the same principle applies as in Greek, and we find not a few instances. (See Casina 352, 397, 509, etc.) In the other plays of Plautus it is not rare between two speakers. In Terence also we find a number of examples, as Andria I, 1, 7; I, 1, 92; II, 5, 5; IV, 4, 46; V, 3, 23; etc.

Sometimes the caesural pause seems to have prolonged a vowel exposed to elision into a whole *mora*, so that there was no need of this mora in the next word; whence arose hiatus at caesura,—a question too vexed for discussion here.

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§ 3. Principle underlying Quasi-caesura.

I have said that, in case of quasi-caesura in Greek, the reader, having passed to the middle of the verse without encountering caesura, unhesitatingly makes it at this point by slightly uttering the elided vowel, because he knows that it is the last chance for a main caesura. I now propose to illustrate this by giving some further applications of the same principle.

1. An iambic word (as Lachmann pointed out) rarely suffers elision in Latin, especially in dactylic hexameters, the cause no doubt being that the word would thereby be too much modified. (The elision sometimes occurs before *et* and rarely before other monosyllables; in which case I suspect aphaeresis rather than elision.) And when a reader has become accustomed to finding iambic words always unelided, he acquires the habit of boldly pronouncing them in full without reference to the following word. This gave the poets the opportunity of admitting hiatus after such words, as it removed one of the objections to hiatus—the danger of leading to a false reading. Consequently there is a considerable number of iambic words with hiatus, as "nŏvō auctus hymenaeo," "Sămō; hic illius arma." For many examples see Lachmann (ad Lucret. III) and Corssen (Ausspr. Voc. u. Bet. II, p. 785). Unless one is acquainted with this fact, he will hardly read correctly at the first attempt Verg. Geo. IV, 463:

atque Getae atque Hebrus et Actias Orithyia.

Also, when an iambic word is immediately preceded by the arsis, the final syllable may, for a like reason, be shortened before a vowel, as Catul. CXIV, 6: dum dŏmŏ ipse egeat; Ovid, Metam. III, 501: . . vălē, vălĕ inquit. Here the short syllables *dŏ-* and *vă-* force a short to follow.

2. The lengthening of a short syllable under ictus in hexameters is due to the same principle. For when you have read the thesis (ἄρσις), you know already that the long arsis (θέσις) must follow; so that you *make* the syllable long even though it be a short one; whilst, on the other hand, if you finish the arsis and find a short syllable after it, of course you pronounce it short expecting a dactyl, and this prevents the

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composer from substituting a short for a long vowel in thesis—a thing which he can do in arsis without any danger of being misread. It is for this reason that *common* syllables (δίχρονοι) also are made long much more frequently in arsis than thesis. The statement that the ictus lengthens a short syllable, if literally meant, is absurd. But for the difficulty mentioned, the lengthening would be much less of a license in thesis, for in arsis it is not only lengthened, but also receives special stress, which distorts the word all the more.

But in iambic verse, a short syllable cannot be lengthened under ictus (a good proof that ictus does not lengthen syllables); for the arsis may be resolved, and when you strike a short syllable you at once anticipate a resolution, and would go wrong were a short syllable put for a long one. For instance, if in the verse,

scis; feci ex servo ut esses lībertŭs mihĭ,

you put ego for mihi, the reader would put a dactyl in the fifth place, and the verse would come out defective:

scis; feci ex servo ut essem libērtŭs ĕgo.

§ 4. Elision at the End of a Verse.

1. Of elision at the end of a verse no example is known to me in the case of Latin iambic trimeters. In Aeschylus I find no instance of it. In Sophocles it occurs, as far as I know, ten times (Antig. 1031, Oed. Rex 29, 332, 785, 791, 1184, 1224, Oed. Col. 17, 1164, Elect. 1017), six examples being in one play. It is confined to verses which are so connected grammatically with the next, as to forbid a pause; and, as was to be expected, the *syllaba anceps* is not admitted. Several of these verses end with δ', which some editors strangely transfer to the beginning of the next line, as if you would not have to read continuously in either case.

In Euripides there appear to be no examples. Orest. 1489 and Elect. 1184, in both of which it takes place before a pause, are not to be counted, as they are mere accidental trimeters in Lyric passages. This is the second feature in which we have found Lyric trimeters to differ from ordinary ones.

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In Aristophanes I recall two examples (Aves 1716, Eccl. 351), in both of which δ' stands at the end, the preceding word being closely connected with the next line.

2. In Greek hexameters I do not know of any instances of elision at the end. Of course I take no notice of Nauck's attempt to banish -οις and -ῃς (Dat. pl. endings without final ι) from Homer, which attempt leads sometimes to -οισ' and -ῃσ' at the verse-end. In Iliad Θ 206, Ξ 265, Ω 331, Aristarchus wrote Ζῆν, and not Ζῆν'.

In Latin hexameters we find this elision occasionally under one of two conditions: (*a*) When the sense and grammatical structure allow no pause, then a vowel with -m, or a simple short vowel (especially in -que) may be elided. It is my opinion that, to insure a correct reading, the poets sometimes sought this elision, as VERG. Aen. VII, 160, X, 781:

> Iamque iter emensi turris ac *tecta* Latinorum
> *ardua* cernebant iuvenes, muroque subibant.
> Sternitur infelix alieno volnere, *coelumque*
> *adspicit*, et dulcis moriens reminiscitur Argos.

Other examples are Aen. I, 448, V, 422, VI, 602, VIII, 228, XI, 609. Also, Geo. I, 295, which is the only one where the elision is not needed.

(*b*) When -que stands at the end and occurs again between the main caesura and the end, then the last -que may suffer elision, even before a pause, as VERG. Geo. II, 443, Aen. II, 745:

> navigiis pinos, domibus cedrumque cupressosque;
> hinc radios trivere rotis, hinc tympana plaustris.
> Quem non incusavi amens hominumque deorumque,
> aut quid in eversa vidi crudelius urbe?

Other examples are Geo. II, 344, III, 242, 377, Aen. I, 332, IV, 558, 629, V, 753, VII, 470, IX, 650, X, 895. So OVID, Metam. IV, 11, 779, VI, 507, etc. The examples referred to in Vergil are exhaustive; so that it cannot be regarded as an accident that another -que is always found near the elided one. The cause is that the too frequent repetition of -que was unpleasantly monotonous, on which account the Romans often subjected one of them to this elision even at the verse-end, when it happened to be convenient. The aversion of the Roman ear to -que shows itself in several ways. Even

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when not repeated it is exposed very often to elision in the body of the verse. This happens frequently at the main caesura, and especially before *et* (cf. Hor. Epist. II, 3, 145, 162, 165, 196, 199, etc.). Again, after Lucretius, it became rare after short *e* (Horace, in Sat. I, 1, 89, has servā*reque* amicos, *with elision*); and finally went out of use after words ending thus. Still another striking evidence of their aversion to the monotony above mentioned is found in the fact that, when -que is found two or more times in the same part of the verse, it is frequently lengthened in one of its positions. We often see it stated in the elementary Prosodies that -que is sometimes lengthened; but I have never seen it stated *when* this occurs. Some speak, indeed, of its being lengthened before two consonants; and in fact it does usually occupy this position when lengthened, but the consonants are generally a mute and a liquid, which very rarely cause position when initial. In fact even the *strong* position is exceptional in Latin when it acts on a final vowel of a preceding word. In Greek Comedy the weak position never lengthens a syllable, and even in Tragedy, a final vowel to secure quantity always takes *movable* ν (if it can) before the weak double consonants; as Hel. 135, 656: ὤλεσεν κλέος, ἥλπισεν βροτῶν, and in hundreds of other places in all Greek poetry. And, what is more to the point, Vergil and other Latin poets do not under these circumstances lengthen final syllables of other words. Rare exceptions occur, as Catul. (in iambics) IV, 9: Propontidā trucemve, etc. One example of -quē occurs before a simple *s* in Vergil (Aen. XII, 363):

Chloreaquē Sybarimque Daretaque Thersilochumque,

where Wagner attributes to *s* the force of a double consonant! He cites, by way of proof, Aen. III, 464:—gravidā *s*ectoque elephanto. But if *s* had this weight, why do we meet no more instances of it? Besides, every one knows that occasionally any final vowel (and especially neuter plural *-a*) is lengthened before a single consonant. And of the letters, *s* is least likely to have such an effect. In Ennius and Lucilius *final -s* with an initial consonant in the next word hardly ever makes position in thesis, and with its vowel is

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elided very often. Cicero elided it in verse, and Catullus (CXVI, 8) drops it *before another s*. Priscian, on "distinctă *s*maragdo," says: "S enim in metro consonantis vim saepe amittit." Even in the middle of a word before a consonant it fails to make position not unfrequently in Plautus and Terence. It is the weakest of all the consonants, except final *m* before a vowel. Moreover, we have an example before *l* in Vergil (Aen. III, 91): liminaquĕ *l*aurusque, etc.; and even before *p* in Ovid (Metam. VII, 225): Othrysquĕ *P*indusque, etc. But, as I said, it usually precedes two consonants, as VERG. Ecl. IV, 51, Geo. I, 153:

> terrasquĕ *tr*actusque maris, coelumque profundum.
> lappaequĕ *tr*ibulique, interque nitentia culta.

The remaining examples in Vergil are Geo. I, 164, 352, 371, III, 385, IV, 222, 336, Aen. IV, 146, VII, 186, VIII, 425, IX, 767, XII, 89, 181, 363. In Ovid there are a good many instances, as Metam. III, 530, VIII, 526, etc.

The enclitic -ve, when repeated, also may suffer elision at the end, as HOR. Sat. I, 6, 102,—rūsvĕ pĕrēgrēve | Exirem, etc. When we consider all that has been shown about -que and -ve, and remember further that neve becomes neu, etc., and that -ne drops its -e sometimes even before a consonant, and that such forms as "omniaque" suffer elision in fifth foot of hexameters incomparably more than other words, we can hardly doubt that when these enclitics were exposed to elision, their vowel was *totally* suppressed.

When elision takes place at the end of a dactylic hexameter, the catalectic pause is destroyed by the continuity of the two verses, and so we can have no *syllaba anceps*, but the last foot must be an actual spondee. I am not disposed to insist on this, but apparent exceptions (such as VERG. Geo. II, 69, III, 449, Aen. XI, 333) have been removed not without MS. authority.

That the last syllable must be long after the elision has taken place is not disproved by the fact that, at the end of a Sapphic verse it may, under similar circumstances, be either long or short (cf. CATUL. XI, 19, 22: "nullum amans vere, sed identem ōmnĭ*um* | ilia rumpens," and "qui illius culpa

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cecidit velūt prātum | ultimi flos," etc.); for the last foot in this verse may be either a trochee or a spondee, as is shown by comparing these two verses:

Gallicum Rhenum horribile aequor ūlti—mosque Britannos.
Labitur ripa Jove non probante ūxo—rius amnis;

or in Greek:

πύκνα δινεῦντες πτέρ' ἀπ' ὠράνω ἄϊ θέ—ρος διὰ μέσσω.
ἰζάνει καὶ πλασίον ἆδν φῶνεῖ—σας ὑπακούει.

Nor is anything proved by the well-known distichs:

Ἦ μέγ' Ἀθηναιοῖσι φόως γένεθ' ἡνίκ' Ἀριστο-
γείτων Ἵππαρχον κτεῖνε καὶ Ἁρμόδιος.
Οὗτος δή σοι ὁ κλεινὸς ἀν' Ἑλλάδα πᾶσαν Ἀπῦλλῶ-
δωρος· γιγνώσκεις τοῦνομα τοῦτο κλύων.
Θῆκε δ' ὁμοῦ νούσων τε κακῶν ζωάγρια Νικο-
μήδης, καὶ χειρῶν δεῖγμα παλαιγενέων.

For it is too plain that the poet, in these verses, was driven to his wit's end to get the proper name with one short syllable between two long ones into an elegiac distich at all. The reason that no such division of word is found at the end of a hexameter ending in a long syllable, is that such a word could be incorporated elsewhere into the verse.

§ 5. The Porsonic Pause.

The substance of the well-known law promulgated by Porson in his Prolegomena ad Hecubam, which is usually expressed in a rather clumsy way, is this: *caesura in the fifth foot must not be preceded by the long ultima of a polysyllable;* or, to make it applicable also to the trochaic tetrameter: *caesura cutting off three half-feet from the verse-end must not be preceded by a long ultima.* (By *polysyllable* I mean a word of *more than one* syllable.) If the break is followed by an enclitic, the caesura is not so decided; so that some exceptions occur in this case, but not the tenth of what would naturally occur. Hence we infer that the enclitic was not regarded as preventing the caesura—a fact which sustains my views before expressed with regard to main caesura before an enclitic. The law applies to some extent, as was observed by Elmsley (*Review of Porson's Hecuba*), when the caesura is

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preceded by a long monosyllable which is more closely connected with what goes before than with what immediately follows. If it is a postpositive word, the offense is still greater, and if it is an enclitic, the offense is next to that of a full violation. Similarly, if a postpositive word follows the caesura, the offense is greater if it is not enclitic, but not so great as if it were not postpositive, and the offense of a proclitic approximates that of a trisyllabic word at the end. Hermann denies that the postpositive character of a word after the caesura excuses a violation of the law, except where ἄν is separated by the caesura from a verbal form suffering elision, as εἴποιμ' | ἂν τότε. My theory, however, that elision in Greek was ordinarily a total suppression of a final vowel, leading to a close connection of the two words (as τὸν ἄνδρ' ὁρῶ, ὅπλ' ἀφαιρεῖν, etc.) led me to expect to find occasional violations of the Porsonic law excused by elision, even though the word following should not be postpositive; for whatever be the reason for the rule, it has reference to a *pause* or *break* between words. My search for examples was at first almost fruitless; but finally I went to the old editions and MS. readings, and found my theory fully sustained. Since my investigation I have found that Munk had already stated that the rule does not hold "*wenn ein apostrophirtes Wort zur Verknüpfung mit dem folgendem zwingt.*" Of course, under the *partial elision* theory, this announcement went unheeded. To show to what extent elision had influence, it will be necessary to collate the principal exceptions to the rule, and briefly discuss the commonly received views, as first set forth by Hermann.

In the first place, though convenient, it is not accurate to speak of the forbidden *spondee*, for it has not even the form of a spondee, but of an anapaest, when the arsis of the fourth foot is resolved. Thus, if in Bacch. 495,

ἔπειτα θύρσον τόνδε πἀράδος ἐκ χερῶν,

we substitute πἀράδοῦς for πἀράδος, the Porsonic law is violated. One violation of this sort occurs in MSS., Ion 22:

φρούρω παραζεύξασα φὐλἀκᾶς σώματος,

where Porson very properly wrote φύλακε.

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Again, all the apparent violations where ἡμῖν and ὑμῖν precede the pause are to be removed by writing ἡμὶν and ὑμὶν or ἦμιν and ὖμιν. Dindorf calls attention to the possibility of this change, and yet he does not make it in his text. Aeschylus has one instance, Prom. 821,—ἡμὶν | αὖ χάριν; but there is another instance of the short ultima in Eumen. 347,—ἔφ' ἁμῖν ἐκράνθη, where the verse demands this quantity. In Sophocles these forms are quite common before the Porsonic pause, as Oed. Rex 1482, Oed. Col. 25, 34, 81, 1038, 1167, 1408, Elect. 1328, 1332, Philoct. 531; but the short ultima is met at every turn in other parts of the verse, and it looks strange to see in Dindorf's text (Oed. Rex 1482) the ending ὑμῖν | ὦδ' ὁρᾶν, and two lines lower down (1484), the beginning, ὃς ὑμὶν, ὦ τέκν', κτέ.

In Euripides there seems to be no shortening of this ultimate, and consequently these forms are not admitted before the Porsonic pause. One exception appears to occur in his Fragments (Dind. 711); but the verse is quoted by Aristophanes who, it is well known, frequently fails to reproduce the exact words.

Hermann, looking upon hephthemimeres as almost a fault, thought it required another pause in the latter part of the verse, so as to make this part more nearly equal to the first part. Hence he divides thus when this (3½) caesura occurs:

κείνη γὰρ ὤλεσέν νιν, | εἰς Τροί | αν τ' ἄγει.

This theory he applies in explaining certain violations of the rule in question. In fact it looks as if he got up the theory for this purpose; and he would have you believe that the neglect of the rule was intentional, in order to increase the weight, so to speak, of the latter part of the verse. Under certain circumstances, the presence of the hephthemimeres *does* seem to excuse a violation of the rule, but the violation could not have been sought, for then we certainly should have had more instances. The explanation of the simultaneous presence of hephthemimeres and disregard of the rule is mainly due to the fact that a trisyllable preceding the pause causes the objectionable *diaeresis in the middle*, and quadrisyllables of the suitable form (⏑⏑ ⏑ – –) are rare, and

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hence only the dissyllable (— ⏑ ⏑) is left, and this creates hephthemimeres. With a *monosyllable* there, the law ordinarily does not apply. There are, however, two ways in which the hephthemimeres might have failed to exist, the one when there is quasi-caesura, the other when a monosyllable follows the penthemimeres; and instances of both these actually occur in the few examples cited by Hermann (Ion 633, quasi-caesura, and Iph. Aul. 1212, monosyl.):

ἃ δ' ἐνθάδ' εἶχον ἀγάθ', ‖ ἄκουσόν μου, πάτερ.
πείθειν ἐπᾴδουσ', ‖ ὥσθ' ὁμαρτεῖν μοι πέτρας.

And the hephthemimeres, accordingly, is very common, when a polysyllable ending in a *short* syllable precedes caesura in the fifth foot, although the Porsonic law is then intact. But Hermann calls attention to the fact that often the caesura has a long pause. In the first place this is not so frequently the case as he assumes; for he puts a strong pause where he would not otherwise have placed it, as after *εἶρπ'* in Rhes. 715:

βίον δ' ἀπαιτῶν, εἶρπ' ἀγύρτης τις λάτρις.

(This particular example, however, is lyric, and proves little of itself; but it serves to illustrate.) And so, frequently, when the Porsonic pause is followed by an enclitic. But when it is followed by *γάρ, μέν, οὖν*, and other postpositive non-enclitic words, there generally *is* a pause at the hephthemimeres. But this seems to me to be chiefly due to the fact that these particles generally have a pause preceding them by a word or two. Hence we generally find the pause whether the law is violated or not, as, with violation, Trach. 932:

ἰδὼν δ' ὁ παῖς ὤμωζεν· ἔγνω γὰρ τάλας—

and without violation, Antig. 771:

οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ | οὖν λέγεις.

(Cf. Antig. 96, 255, 270, 407, 448, 478, 567, 989, 1023, 1043, 1103, 1165, 1255, 1302.) Besides, Aristophanes, who certainly disregarded the law, has hephth. like the Tragedians, when he has Porsonic pause. Still it may be that the pause, allowing the reciter to catch breath, justified the non-observance of the rule. For, although I cannot see why comic

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actors should be presumed to have better lungs than tragic actors, still we know that harder tasks were imposed upon them, and so, for want of a better, we accept Hermann's (and others') explanation of the law, viz., that it was to prevent too heavy a drag when the lungs of the speaker were nearly exhausted. If they had time to catch breath near the middle, the observance of the law, then, became less necessary.

I now proceed to examine all the violations, as far as I know them; and it will become quite evident that elision is one of the principal causes of disregarding the law. In collecting examples I have been greatly aided by ELMSLEY'S *Review of Porson's Hecuba*. (To collect examples would be the simplest thing in the world if the MS. readings had not been tampered with.) I shall first briefly allude to instances which have no apparent excuse, or at least, one that was not much applied. The emendations to most of these seem to have sufficient ground. In Pers. 321, *proper names* are concerned. In Rhes. 731, the same thing seems to occur; but the correct division into verses removes it. In AESCH. Suppl. 198, and one or two other verses, the origin of the false reading is evident. Oed. Col. 664, which a preposition seems to excuse, was changed by Porson. Οὐδείς and οὐδέν, changed by Porson into οὐδ' εἷς and οὐδ' ἕν, occur in Oed. Col. 1022, Alcest. 671, Phoen. 747, and Herc. Fur. 1338 (*spurious?*). Trach. 1136, had quantity before μνωμένη—changed by Heath to μωμένη. Philoct. 533 had προσκύσαντες (referring to *two*)—changed to dual; 731 was changed before law was known; Rhes. 928, Androm. 346, Hec. 729, Heracl. 640, Herc. Fur. 933, Ion 22, Iph. Aul. 530, 1456, and a few others in Euripides have received obvious emendations. For Ion 1, see Dindorf. Iph. Aul. 665 is manifestly corrupt, the verse being defective. In Androm. 346 and Hec. 729, where there is quantity before ψ (in ψεύδομαι), Dindorf accepts the emendations, but in Iph. Aul. 530, he retains κἄτα | ψεύδομαι, but rejects the whole passage. Munk retains all three, regarding the quantity *by position* as being less effective. In the Fragments of Euripides, 364, 2, Porson changes κἀποσώσαις to κἀποσώσαι'; 364, 28, is doubtful; Witzschel's reading of 499, 4, is unworthy of notice;

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in 594, 3 (*ἐμῇ γὰρ ἦλθε μητρὶ κεδνῇ πρὸς λέχος*) Conington writes *κεδνὸν εἰς λέχος*,—received by Dindorf; 699 was no doubt modified by Aristophanes, by whom it is quoted; the verse (—*κάμνειν*; | *κατθανεῖν*) in Plutarch, referred by Valckenaer (ad Phoen. 1331) to Eur. *Palamedes*, need not be considered; 707,—*τί χρῆν* | *εἶπατε* is quoted by Aristophanes, where *τί* throws doubt on the passage; 773 has *τοῦτο* (for *τούτου*) in MSS.; in 1019 *πολλὰ* (for *πολλὴν*) is found in one MS., and is to be retained as being the more obscure reading; in 1065, 3,—*μεταμέλειαν* | *λαμβάνει*, the emendations (Heimsoeth *ἀλφάνει*, Meineke *μεταμέλεια*) appear to be quite arbitrary. The fact, however, that relatively so large a number occur in quoted fragments casts doubt upon their accuracy.

The great body of instances of disregard of the law, nearly all of which are genuine, but have been much tampered with, I take up in this order: 1, Where there is elision; 2, an enclitic; 3, *γάρ*, *μέν*, *οὖν*, etc., after pause; 4, enclitics and postpositive words before pause; and I shall include the trochaic tet. cat.

1. First, then, where there is elision:

Aesch. Suppl. 752: *καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ', ὦ τέκνα*, where Elmsley writes *τάδ'*; in fact he always writes *τάδ'* and *τόδ'* when he finds *ταῦτ'* and *τοῦτ'*, although he is compelled to leave *τοῦδ'* (as Oed. Rex. 219) and *τῶνδ'* (as Iph. Aul. 895), etc., unchanged.

Aesch. Pers. 762: *ἐξ οὗτε τιμὴν Ζεὺς ἄναξ τήνδ' ὤπασεν.*

Soph. Ajax 1101: *ἔξεστ' ἀνάσσειν, ὧν ὅδ' ἡγεῖτ' οἴκοθεν*; Pors. *ἦγεν*, others *ἦγετ'*.

" Oed. Rex 219: *ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ.*

" Oed. Col. 505: *τοὐκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'· ἦν δέ του*—: changed by Elmsley.

" Elect. 413: *εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἂν τότε.*

" Trach. 718: *πῶς οὐκ ὀλεῖ καὶ τόνδε*; *δόξῃ γ' οὖν ἐμῇ*—(*γοῦν ?*).

" Philoct. 22: *ἃ μοι προσελθὼν σῖγα σήμαιν' εἶτ' ἔχει.* All efforts to change this, as far as I know, have failed.

Eur. Alcest. 1080: *ἔγνωκα καὐτός· ἀλλ' ἔρως τίς μ' ἐξάγει*: Elms. *τις ἐξάγει.*

" Hippol. 294: *γυναῖκες αἵδε συγκαθίσταιντ' ἂν νόσον*; MSS. *συγκαθίστανται*, etc.

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Eur. Androm. 875: *προδοὺς ἐάσει δωμάτων τῶνδ' ἐκπεσεῖν.*

" " 935: *βλέπουσ' ἂν αὐγὰς τἄμ' ἐκαρποῦτ' ἂν λέχη.*

" " 1184: *οὗτος μὲν οὖν ἐκ τῶνδ' ἐτιμᾶτ' ἄν, γέρον.*

" Troad. 464: *οὐκ ἀντιλήψεσθ', ἢ μεθήσεσθ', ὦ κακαί;* where Musgrave and others have *μεθήσετ'.*

" Orest. 91: *οὕτως ἔχει τάδ', ὥστ' ἀπείρηκ' ἐν κακοῖς:* Pors. *ἀπείρηκεν.*

" " 615: *μᾶλλον δ' ἐκείνη σοῦ θανεῖν ἐστ' ἀξία,* and

" Bacch. 246: *ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἔστ' ἄξια,* in which verses Elms. proposed *ἐπαξία, ἐπάξια,* and Dindorf accepts.

" Phoen. 522: *ζεύγνυσθε δ' ἵππους, πεδία πίμπλασθ' ἁρμάτων:* Pors. *πίμπλαθ'.*

" Phoen. 1619: *ἀλλ' ἔτι νεάζων αὐτὸς εὕροιμ' ἂν βίον;*

" " 1626: *ἐγὼ δὲ ναίειν σ' οὐκ ἐάσαιμ' ἂν χθόνα.*

" Heracl. 456: *μάλιστα δ' Εὐρυσθεύς με βούλοιτ' ἂν λαβών—*

" " 529: *καὶ στεμματοῦτε καὶ κατάρχεσθ' εἰ δοκεῖ,* which Porson does not mention, and Dindorf is unable to change.

" Ion 1016: *εἰς ἓν δὲ κρανθὲν ταὐτὸν ἰχῶρ' εἰσφέρεις,* well changed into *εἰς ἓν δὲ κραθέντ' αὐτὸν, ἢ χωρὶς, φορεῖς.*

" " 1426: *ἔστιν τι πρὸς τῷδ', ἢ μόνῳ τῷδ' εὐτυχεῖς;*

" Hel. 1628: *οἵπερ ἡ δίκη κελεύει μ' ἀλλ' ἀφίστασθ' ἐκποδών:* Pors. *ἀφίστασ'.*

" Bacch. 1272: *κλύοις ἂν οὖν τι κἀποκρίναι' ἂν σοφῶς*

" Iph. Aul. 380: *ὡς ἀδελφὸν ὄντ'· ἀνὴρ γὰρ αἰσχρὸς αἰδεῖσθ' οὐ φιλεῖ,* where Markland puts *χρηστὸς αἰδεῖσθαι φιλεῖ.* Some change was needed.

" " 523: *ὃν μὴ σὺ φράζεις, πῶς ὑπολάβοιμ' ἂν λόγον;*

" " 635: *ἐγὼ δὲ βούλομαι τὰ σὰ στέρν', ὦ πάτερ:* Dind. rejects.

" " 858: *δοῦλος. οὐχ ἁβρύνομαι τῷδ'· ἡ τύχη γάρ μ' οὐκ ἐᾷ:* Elms. *γὰρ οὐκ.*

" " 895: *Μενέλεως ἀφείλεθ' ἡμᾶς, ὃς κακῶν τῶνδ' αἴτιος:* Pors. *τῶνδ' ὃς αἴτιος κακῶν.*

" Frag. 1045, 5: *οὐδ' ἂν γένοιτο γράμμα τοιοῦτ' ἐν γραφῇ,* changed by Nauck.

I have omitted such cases as Trach. 592,—*ὡς οὐδ' | εἰ δοκεῖς;* for it does not matter how closely a word bears upon a mono-

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syllable before the pause, the rule does not apply, if that monosyllable bears upon what follows. Hence, there are many such endings, as SOPH. Elect. 574—*οὐδ' εἰς | Ἴλιον*, 596—*ὡς τὴν | μητέρα*, 1411—*ἀλλ' οὐκ | ἐκ σέθεν*. Cf. Oed. Rex 388, 515, Oed. Col. 1443, 1646, Philoct. 385, Rhes. 418, 765, Alcest. 320, Hippol. 79, Androm. 378, Hec. 592, Heracl. 181, 255, 270, etc., etc. (All these, by the way, sustain my theory that a break between a proclitic and the next word is not to be disregarded in discussing caesura; for here it is clear that the two are *not* rhythmically one word.)

In the examples collected above, it will be seen that there are many instances of *ἄν* with elision. Let it now be observed that in all the Tragedians, to the best of my knowledge, *there is no instance of ἄν without elision* in such positions; and it was quite easy for the poets to construct such endings, and they would certainly have done it by accident, had they not avoided it. The frequency of elision where there is no *ἄν* cannot be the result of accident either, and it shows clearly that we are not, without some other sufficient ground, to attempt to make emendations. It would be a strange thing if so large a per cent. of corrupt exceptions to the rule *happened* to have elision.

2. I shall merely refer to other violations of the Porsonic law, without quoting them in full. The instances where the pause is limited by an enclitic, as in

τί παρθενεύει δαρὸν ἔξον' | σοι γάμου,

are AESCH. Prom. 648, Agam. 1052, Choeph. 903; SOPH. Ajax 995 (?), Oed. Col. 982, Elect. 432, Philoct. 593, 788, 801; EUR. Rhes. 715 (lyric), 868, Alcest. 1085, Hec. 507, Orest. 111, Heracl. 516, Ion 633, Hel. 471, Elect. 1119, Iph. Taur. 942, Iph. Aul. 1207, 1212, Frag. 126. (Frag. 794, 4, is corrupt.) In Agam. 1052, Elmsley reads *πειθέ | νιν λόγῳ* for *πείθω κτἑ*; Alcest. 1085, Valckenaer *ἠβάσκει κακόν* for *ἡ φ' | σοι κακόν*; Iph. Taur. 942, *ἐνθέν | μοι πόδα* variously emended; Iph. Aul. 1207 changed by Porson:—only *four* attempts at emendation in *twenty-three* examples. If the commentators had spared those which have elision as much as they did these, the condition of the texts would be much better.

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3. The following verses have *μέν*, *γάρ*, etc. immediately after the Porsonic pause, with objectionable preceding spondee, as in

σὺ δ' ἡμὶν ἡ μισοῦσα μισεῖς | μὲν λόγῳ.
ἰδὼν δ' ὁ παῖς ᾤμωξεν· ἔγνω | γὰρ τάλας—,

namely: AESCH. Prom. 107; SOPH. Oed. Rex 142, Oed. Col. 265, Elect. 357, Trach. 308, 932, Philoct. 422, 466, 596; EUR. Heracl. 303, Ion 954, Hel. 1552, Iph. Taur. 678, Iph. Aul. 391, 1146 (which has both *ἀνακαλύψω | γὰρ λόγους* and *ἀνακαλύψομεν λόγους*). To the other fourteen examples I have encountered no emendations.

4. When an enclitic or postpositive monosyllable *precedes* the Porsonic pause, as in

ὦ μῆτερ, ηὔδας, ἦ πολύν σοι | βοστρύχων—,
ζητεῖ παρελθεῖν· τῶν κακῶν γὰρ | μητέρων—,

the rule has, among others, the following exceptions: SOPH. Elect. 376, Oed. Rex 435, Oed. Col. 115; EUR. Androm. 230, Troad. 1182, Phoen. 403, Elect. 275, Frag. 162, 2, Frag. 716 (Dind. *σοί*, Witzschel *σοι*). Phoen. 403, *ἤν τις | δυστυχῇ*, varies in MSS. This list, being collected by a rapid perusal, cannot be exhaustive. The examples show two things: *first*, that in such cases the law did apply; but, *secondly*, that the offense was not so great as in polysyllables.

From all this we deduce the following conclusions:

1. *All* departures from the Porsonic Law, as I at first explained it, are to be regarded as exceptional.

2. These exceptions may take place under the following conditions:

(*a*) When the break is followed by an enclitic, in which case there is frequently a weak hephthemimeral pause or quasi-caesura.

(*b*) When the break is followed by a postpositive particle (*μέν*, *γάρ*, etc.), in which case there is generally, from the nature of the case, a strong hephthemimeral pause.

(*c*) *When there is elision at the break, whether it be followed by a postpositive word* (*ἄν*), *or not.* This is the only excuse for a real polysyllable with long ultima followed by a real or virtual amphimacer. There is, in this case, no restriction as to caesura, because the elision

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renders a word foot of any possible form admissible before the break. The pause is always short enough to allow *total* elision.

(*d*) NOTE: When, instead of a polysyllable, a postpositive or enclitic monosyllable *precedes* the break, the law is not so rigorous.

§ 6. THE PORSONIC PAUSE IN LATIN.

The Roman Dramatists did not observe the Porsonic law, the structure of their verse with respect to quantity being looser even than that of the Greek Comedy, where the rule does not hold. The statement which I have seen that Catullus carefully observed the rule, is somewhat ridiculous, as his senarii are all pure, rendering a violation of the law impossible. Horace, in Epode XVII, observed the law; but in v. 10 is a violation, an *anapaestic* word coming before the break. It is true, there is elision in this case, but the effect of this elision in Latin is not the same as in Greek. In Epode XVI the senarii being pure, and other Epodes containing no violation being very short, we conclude that Horace, with the above exception, neglected the law. Of course, when the law is violated, you will generally find the hephthemimeres, for the reason already stated, the exceptions being when there is a word of the form – ⏑ – before the break, or a monosyllable of proclitic nature (so as to prevent diaeresis in the middle) followed by the word foot ⏑ – , as Epode V, 17, XI, 27:

iubet sepulcris ‖ caprificos erutas.
Sed alius ardor ‖ aut puellae candidae.

This makes it, if possible, still more evident that this ($3\frac{1}{2}$) caesura came *unsought*, for Horace did not feel himself under the necessity of mitigating what he did not regard as an offense; for when I speak of violations of the law I mean merely what *would* be violations if any attempt were made to observe it. The long pause at the ($3\frac{1}{2}$) caesura is not so frequent as in the Greek Tragedies; but the cause of the pause in Greek (γάρ, μέν, etc.) did not exist in Latin. Still, as I said before, there was probably some mitigation in the pause,

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although it thus originated; that is, the pause renders possible a violation of the law.

In Latin, elision would be no mitigation, as the elided word was not entirely suppressed.

In Seneca, the phenomena attending caesura in the fifth foot stand in no relation whatever to those in Greek. He seems to have desired a cumbersome ending. Elision, indeed, is common, but, as I said, is no mitigation, for that is exactly what he did not wish, as the facts will show. In Herc. Fur. a word ending in a *trochee* never precedes the break, whether there is elision or not, nor does a *short* monosyllable nor a dactyl without elision ever precede the break; that is, we never find the forms ⏑ | – ⏑ , – ⏑ | ⏑ , – ⏑ (⏑) | – ⏑ – , – – ⏑ ⏑ | – ⏑ – ; but only – | – – ⏑ –, ⏑⏑ – – | – ⏑ – –, – ⏑ ⏑ (⏑⏑) | – ⏑ , – – (⏑) | ⏑ , and, in the play mentioned, in such manner that we find

Total caesurae without elision,	20
" " with "	129
Violations of Pors. law without elision,	11
" " " with "	59
Conformity to Pors. law as nearly as possible,	0 (!)

From this it is evident that he was fond of elision at the break, or of anything else that would make the ending drag.

§ 7. Relations of Elision to Accent.

In composing verse, two things must be observed: *first*, each verse must preserve its proper feet, caesura, rhythmical accents (ictus),—in short, everything that distinguishes it from other verses; that is, *regard must be had to the form of the verse*. *Secondly*, the words which form a verse, must not, in order to become adapted to the verse, be distorted too much in their pronunciation; that is, *regard must be had to the words and the sense*. If an awkwardly composed verse be so read that its metrical form shall be preserved, the sense is lost and the words sound ridiculous. If, on the other hand, such a verse is read according to the form of the words and the sense, no one will suspect that it is a verse at all. Now this paper has only dealt with *the form of the verse*. But the

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form of the words, and the sense, are also concerned with elision. In Latin, for instance, it enables the ictus or stress of voice to fall on the root-syllable, as in

ita mé vetústas ámplex*u*, ánnor*um* énecát,

since ámplex*á*, (especially in the second and fourth places) would distort the form of the word too much. So in dactylic hexameters, the ending – ⏑ ⏑ | ⏑ ⏑ – ⏑ ⏑ is to be avoided, while it is more admissible (though not much, for another reason) with elision: – ⏑ ⏑ (⏑) | ⏑ ⏑ – ⏑ ⏑.

These are mere illustrations. The whole subject of accent and ictus in trimeters is discussed in *Transactions Am. Phil. Assoc.* for 1876; and for hexameters, the subject is discussed in *Transactions* for 1878.

IV.—*Studies in the Heliand.*

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Since the Heliand was first made accessible to scholars in general by the publication of Schmeller's edition in 1830, a number of editions have appeared, and several critical and exegetical essays of high worth have contributed to its elucidation, especially in what relates to its age, origin, and place in literature. A general survey of these productions has been given in the last and most complete edition of the Heliand, that of Eduard Sievers, which, anxiously awaited by his fellow craftsmen, at length issued from the press early in 1878.

Sievers, by printing the carefully collated text of both MSS. upon opposite pages, and accompanying it with the prose passages on which the poetical version is founded, has deserved well of all Germanists; but he has gone much farther: for, however the conception of the alliterative formula or of the poetical formula in general may be modified by future investigators, it is undeniable that he has, with much

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labor and tact, made the first collection of the standing epithets and phrases employed by the old Saxon singer, and, in so far as they furnish parallels, by the old Norse and Anglo-Saxon poets.

His earlier studies on this subject bore fruit in a monograph entitled *Der Heliand und die Angelsächsische Genesis* (*Halle*, 1875). In this he seeks to dismember the Genesis formerly ascribed to Caedmon, and to demonstrate that vv. 234–832 rest upon an old Saxon original,—upon a lost poem by the author of the Heliand. By a consent which is nearly unanimous among scholars he has made good his theory, and it was the acumen thus displayed that marked his eminent fitness to be the future editor of the Heliand.

Lastly, his volume contains a body of annotations at once learned and suggestive.

The Heliand has been unaccountably overlooked in England and this country; though it appeals alike to lovers of poetry, antiquity, and religion, yet no English translation of it has ever been made for the reading public; even its relation to Paradise Lost, through the poem of Caedmon, has been but incidentally remarked, if at all.

Since, however, increased attention has of late years been bestowed upon the Teutonic languages and literature, and the researches of Grein in Germany, March in our own country, and Sweet in England, have revived, or in some sense created an interest in the beginnings of English speech, it may not be unadvised to prophesy that the Heliand, as the most important literary monument bequeathed to us from the original seat of the Saxon race, will be as deeply and fruitfully studied among the English-speaking peoples as by the Germans.

Vilmar, *Deutsche Alterthümer als Einkleidung der Evangelischen Geschichte* (*Marburg*, 1862), and also Windisch, *Der Heliand und seine Quellen* (*Leipzig*, 1868), have recognized the epic structure of the Heliand. The former has pointed out some of its more obvious relations to Beowulf and the older heroic poetry, while Windisch, on the contrary, has dwelt most on the poet's art in selection and arrangement,

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his strivings after an organic unity suggested neither by Tatian's Gospel Harmony nor the triad of commentators, and his fusion of heterogeneous elements to a compact and well-ordered whole.

No less, however, than by his tact in choosing out of this somewhat chaotic evangelical history the most striking and mutually consentaneous passages, does our unknown poet betray the hand of a master in his original additions and the treatment of individual scenes. By original additions we must not be understood as meaning those amplifications of a thought that consist in the piling up of synonymous expressions around a central core—a well-known feature of Saxon poetry, both continental and insular—nor do we refer to the national coloring dyed, as it were, in the grain, to that transforming light which, emanating from the ancient ethnic words employed, suffuses the whole composition with tinges and tones caught from the dawn of history. Rather do we designate those lines or longer sections for which no manuscript authority stands responsible, but which have flowed spontaneously from the mind of the author as informed by the tradition of his people and a vital faith in the conquering and already pervasive Christianity. So far as known, no attempt has yet been made to separate and systematize these passages, so significant from the culture-historical point of view.

Not less deserving of attention is his manner of enlivening the Gospel narrative by dramatizing every scene which admits of interlocutors, substituting dialogue for narration, and pictures for history. Here he has full command of his resources, giving rein to his imagination, but never permitting it to lead him into extravagance or a disregard of the limitations imposed by the sacred and veracious character of his theme. Not alone in the introduction of strictly dramatic form, but generally in the disposition of accessories, in a motivation of some hitherto isolated occurrence, in the omission of a circumstance deemed inconsistent with the heroic tone of the composition or with the conception of certain personages, or, finally, in the insertion of some natural reflection excluded by the severe and self-restrained Evangelists, do we perceive the touches of a master hand.

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Reversing the order of presentation of these two topics, this paper will treat: (A) of the chief modifications undertaken with the design of adding vividness or life-likeness, but in no true sense extraneous to the sacred text and the comments possessed by our author; and (B) of the accretions which bear the stamp of newness, and are evidently of his own invention, though they vary in intrinsic worth, and in their relation to the fabric of the poem; while a third section (C) will be devoted to a few syntactical observations upon characteristic idioms and constructions.

The quotations refer to Sievers' edition, and generally to the Munich manuscript.

A.

Verses 106–8. *So he tho thana uuiroc drog*
ald after them alaha, endi umbi thana altari geng
mid is rocfatun rikiun thionon.

The ceremonies of the Roman Catholic Church, rather than of the Jewish Temple, seem to have been present to the author's consciousness.

144–58. A monody on the ravages of Old Age. The plaint is true to Jewish habits of thought, yet derives much of its elegiac sentiment from German pensiveness. Worthy of note the specification of age at marriage—twenty winters—and of the time which had since elapsed—seventy winters. With *gibenkeon endi gibeddeon*, cf. our English law-phrase *bed and board.*

159–63. The angel's grief and surprise at Zacharias' unbelief.

185. *Butan that he mid is suidron hand;* 'With his right hand' is added for picturesque effect.

208 ff. The impersonality of numbers merges into the personality of one, and he an old, wise man. So 221 ff. A kinsman, but now, to mark difference, an overweening and presumptuous man, insists upon disregarding the mother's wish, and (225 ff.) is answered by the first speaker, who—and not Zacharias—proposes the use of a writing-table.

231–6. He, the old man, goes nearer, lays the book in

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Zacharias' lap, and entreats him to write wisely with word-marks what the name of the holy child shall be. Here is doubtless a reminiscence of the Runic scratchings and gravings.

287–8. Mary is noways double-minded. *Nis mi hugi tuifli.* Rather is she clear in her perceptions, trustful and unshaken. Cf. Vilmar, pp. 32–3.

293. 'Said to whom she would.' Makes no secret of her condition, being strong in the consciousness of her purity. Characteristic of German womanhood and confirmatory of Tacitus, Germania, 8 and 19.

380–1. Poetry and popular speech touch and mingle. 'With her two hands.' Cf. English, *I saw him with my two eyes*, and Hel. 980, 1177, 1194, 2042.

388. *Ehuscalcos.* Grooms or horse-herds, instead of shepherds. Cf. 2400, *Hrosso hofslaga.* There is no allusion to horses in the Gospels; this trait is peculiarly German. Hengist and Horsa are the names of the traditionary Saxon chiefs who first settled in Britain.

481. 'Now I am so well stricken in years.' May perhaps be inferred from the Bible narrative, but is nowhere explicitly stated. Cf. 493.

548. The whole interview between the Magi and Herod is dramatically conceived, but properly falls under B.

587–92. Worthy of remark is the precision: 'Self-same day,—out of the East.'

601. 'Each morning' protracts the time, and consequently the distance, to the imagination.

641. *Uuestar.* But Bethlehem is nearly south of Jerusalem. Cf. also 597, both times because the wise men have been described as coming from the East.

656. 'White stars.' Similarly 590, 663, 2605, 4313.

732 ff. The whole account of the Massacre of the Innocents is highly wrought. Similarities have been detected between this narrative and that in Otfrid's Krist, as elsewhere between the two works. A reference list of correspondences may be found convenient, and is here given.

Those for which a common basis has been made out are as follows:

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Heliand.	Otfrid.	Common Author.
48 ff.	II.9.11 ff.	Alcuin in Joh.
420	I.12.24	Vulgata.
464	I.15.11	Beda in Luc.
545	I.17.15	Hrab. in Matt.
1024	II.4.1 ff.	Hrab. in Matt.
1046 ff.	II.5.5 ff.	Hrab. in Matt.
1305	II.16.7	Hrab. in Matt.
2028 ff.	II.8.23	Alcuin in Joh.
3053 ff.	III.12.23	Hrab. in Matt.
4956 ff.	IV.12.34	Alcuin in Joh.

The following still await explanation:

Heliand.	Otfrid.	Heliand.	Otfrid.
734 ff.	I.20 passim	4446 ff.	V.20.113
803 ff.	I.22.23 ff.	4572 ff.	IV.12.5
1597–9	II.21.23	4833	IV.16.52
1604 ff.	II.21.31 ff.	5478–9	IV.24.27
2925	III.8.24	5535 ff.	IV.27.8
3843	III.17.13	5566	IV.30.8
4027–8	III.24.11	5571	IV.30.23
4040–1	III.24.21	5607 ff.	IV.32.1–2
4065 ff.	III.24.47 ff.	5638	IV.33.18
4380 ff.	V.20.5	5642 ff.	IV.33.20
4385	V.20.19 ff.	5723 ff.	IV.35.7 ff.
4396	V.20.71	5762	IV.36.19
4398) 4423)	V.20.73		

758–60. Accurate notions of geography evinced.

964–7. Cf. Sievers' note to 251, where a long list of similar constructions is given.

968. John is blithe of heart when he sees the approach of Christ. Cf. 1163.

983. 'Fair from the flood;' a happy alliteration.

985. *Himiles doru.* Elene 1230; Salomon 37; Ps. 77:25. Probably biblical.

1121. The wilderness of temptation is represented as an illimitable wood.

1178–9. It is natural to suppose that the nets should have been broken the night before, but the statement must be looked on as embellishment.

1197–8. Matthew leaves the 'gold and silver and many gifts, precious treasures,' and chooses Christ as his liege. In these and similar words is contained the germ of many a later tale of loyalty and devotion, of Charlemagne and his

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paladins, of Arthur and his knights. Christianity is beginning to leaven the Middle Age. By it the national virtues of the simple-hearted but warlike Germans are confirmed, their rudeness and ferocity mollified.

1610–2. The poet cannot conceive of God as the tempter, and therefore prays for His aid against the machinations of the evil spirits.

1840–3. The power against unclean spirits, to cast them out, is not delegated to the apostles, but is reserved to himself by their Lord,—the policy of an earthly prince strenuous in maintaining his authority.

1854–5. The apostles are forbidden to take with them gold and silver, for they will gain nothing thereby.

2026–7. To be exhorted before the whole assemblage is conceived of as prejudicial to Christ's dignity.

2258–9. The wind and the sea are in a manner personified. 'They fulfilled his command, Wielder's word.'

2279–92. No allusion is made to the swine into which the devils entered.

2572. 'Bitter fire,' i. e., biting, devouring fire.

2707–9. Philip is considered as having died before the marriage of his wife with Herod.

2720–4. It is Herodias who casts John into prison.

2750–2. It is at the request of Herod that the daughter of Herodias dances for the diversion of the company, and he makes the promise before she begins. Upon this her mind is inclined toward him, and the dance commences. Vv. 2763–4 prove that this sort of dancing was strange to the Germans, for it is these words that are always attached to every description of foreign and unfamiliar customs.

2813–4. 'Was their curiosity great concerning wise words' explains why they had congregated in such numbers.

2852. 'The folk bode still.' Not found in the sources.

2856–7. Christ *orders* the meat to be borne away by his disciples and dealt out. Matthew simply says that they distributed to the multitude.

2906–9. 'Then let they on the strengthful stream
High-horned ship the clear waves
Part the sheer water. Sank light of day,
Sun neared its setting.'

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For the same sense of *sheer* in English, cf. Rich. II. v. 3, 61.

3100–1. The reproof is softened in tone, to be more in keeping with Peter's dignity as primate.

3135–6. The transfiguration extends likewise to the mountain where Christ and the disciples are standing.

3157–9. An antidote against fear is provided in the assurance that nothing of what they had seen should harm them.

3200. Christ's discussion with Peter as to the propriety of his paying tribute was omitted, lest he should seem to be compromised by doing at another's behest what he was under no moral obligation to perform.

3261–2. *Thoh he mildean hugi bari an is breostun.* May be gathered from the context.

3324. *Obar that.* Cf. English, *Over and above that.*

3356. The *letha uuihti* who sink the rich man's soul into the swart hell are introduced as the counterpart to *Godes engilos* (3350), who bore Lazarus to Abraham's bosom.

3418. The command is given but once, while in Matt. 20:3 it is repeated.

3564–6. An argument is drawn from Christ's universal beneficence.

3576–8. This expression is singularly beautiful. They ask to behold man's busy doings, the light of the sun, and the splendor of the earth.

3671 ff. The particulars concerning his mode of entry and the animal that bore him are omitted.

3676. *Mid berhtun blomun.* A figment of the author's.

3691. *Uue uuard thi.* Cf. English, *Woe worth the day.*

3709–10. A loud voice, the most powerful of songs, is raised when they reach the Holy City.

3822–5. The coin is brought sensibly before our eyes by the realistic handling.

3828. The powers of Caesar are dwelt upon, and the extent of his dominion.

3865. The writing with the finger is passed over as of small moment, or difficult of explanation.

3980. John 11:5 omitted. Indeed, the whole story is much condensed, to its manifest improvement for the poet's purpose.

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4234–7. Olivet is pictured as one of the mountains of Germany. In truth, it is neither broad nor high, neither green nor beautiful.

4284–5. The transition from the fate of the temple to that of the world is made with much skill, and affords the necessary bridge to the disciples' next question.

4305. Here, and again 4309, the coming is spoken of, not as Christ's, but as the Father's.

4339. The fig-tree, being unknown to the Saxons, is not distinguished by name.

4486–9. The rulers promise and actually give to Judas whatever he demands as the price of his treachery. By this we are made aware of their eagerness to destroy the Saviour.

4499 ff. Account of Jesus' washing his disciples' feet much abridged. Only the essential features are retained.

4501. *Skred uuester dag, sunne te sedle.* Poetical addition. With *uuester* compare the English *westering*, 'toward the west.'

4577–80. Not only the treachery of Judas, but his deliberate betrayal of the Master for money is insisted on.

4750–2. Tears fall from him, his sweat drops to the ground, as gore comes boiling from wounds.

4983–5. *Thar uui an themu bomgardon*
herron thinumu hendi bundun,
fastnodun is folmos.

Not in the original.

5086–8. The high priest adjures Christ to declare whether he is the Son of God, and adds these words:

'Who this light created,
Christ eternal King. We can perceive naught thereof,
Neither in thy words nor in thy works.'

5416. To designate the character of Barabbas it is said that he perpetrated crime often by dusky night.

5449–52. Pilate's wife is terrified by the vision.

5535–8. It is true that Hrabanus Maurus is authority for the details of the crucifixion, but none the less is the poet's vigorous language worthy of admiration:

'They drove cold iron
New nails hatefully (?) sharp
Hard with hammers through his hands and through his feet,
Bitter bands.'

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5573. They revile the Saviour, and infer from his apparent powerlessness that the subjects of such a ruler would be miserable indeed: 'Woe worth the world, quoth he, if thou shouldst have control of it.'

5607–10. In John 19:25, the names of all the women are given, and that of Mary is but coördinated with the rest. Here special prominence is given to the latter, the others being mentioned only in general terms, and not till after the description of Mary's grief and her view of Christ's sufferings:

Blec under them bome: gisah iro barn tholon,
uuinnan uuunderquala.

The verses quoted are not without a touch of that pathos which finds its embodiment in the Latin *Stabat Mater*.

5798–9. The earthquake is represented as the effect of the angel's appearance.

B.

The portions independent alike of Scripture text and commentary will be found in this section. It is convenient to arrange them under six heads. The grounds upon which certain doubtful passages have been assigned to particular classes will recommend themselves, it is hoped, to all who have scrutinized the language and pondered the thought of the Heliand, though different critics will naturally vary in their estimates of the import and character of any extract whose place is not at once decided by the most cogent internal evidence.

I. In the first rank are to be placed such verses as contain the artistic motive or explanation of a subsequent part, and which therefore belong to the organic structure of the poem. In this regard a suggestive and regulative influence is to be attributed to the commentators, since the author must have reflected on their mode of dealing with disjointed, but weighty statements of the Evangelists, especially when the truth conveyed is unusually important or startling.

But making all allowance for hints thus derived, we can scarcely help seeing in the poet of the Heliand an artist with exquisite perceptions of sequence and relation, one who aims

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first at perfection of design before attempting the lighter task of adding grace and roundness to the representation in detail.

Thus he accounts (43–5) for the universal sway of the Romans by assuming a decree of Divine Providence, (239–42) for Zacharias' blindness, (478–80) for Simeon's reverential eagerness, (865–72) for the career of John the Baptist by supposing a communication direct from heaven, prefaces (1146–50) the calling of the disciples by a general statement, accounts (1163–5) for the readiness of Andrew and Peter to forsake their previous vocation, (3113–22) for the Transfiguration, (3954–6) for Christ's departure across the Jordan, gives (4807–8 ff.) distinctness to our view of Judas with the approaching band, by causing the apostles to wake from sleep and look upon the troop, explains (4964–6) Peter's faintheartedness, comments (5111–3) upon the malicious cruelty of the Jews, and (5503–5) upon Christ's willingness to endure it, and assigns the reason (5794–6) of the women's presence at the sepulchre.

Allusions to the Judgment occur (2609–20, 5096–7) apart from the general description of Doomsday. Cf. also the formulae under *der Jüngste Tag* in Sievers' catalogue.

II. Intimately connected with the foregoing are such verifications of prophecy and sequels of incipient action as are omitted by the Evangelists, but, being probable in themselves, satisfy the natural demand for poetic justice and completeness. Here also we find express assertions of that which is contained only inferentially in Scripture.

Zacharias (170–4) is stricken with dumbness, according to the word of the angel, the birth of Christ (371–5) fulfills prophecy, (1984–93) general conclusion of Christ's connected discourses, (2066–74) effect of the miracle at Cana, (3029–33) joy of the Syrophenician woman, (3275–7) synopsis of Christ's reply to the rich young man, and (5460–4) mention of the messengers sent to Pilate by his wife.

With 5424–6, which contains an allusion to the retribution that overtook Pilate, compare an article by Wilhelm Creizenach, in Paul and Braune's *Beiträge* I, entitled *Legenden und Sagen von Pilatus*, p. 94 ff.

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III. Not adduced in the way of motive or effect, but simply to mark a transition, are the following: 1436–7, 1613–5, 2462–4, 2491–3, 2513–6, 5245–6.

IV. More noteworthy than any, except those under I., are the portions which relate to manners and customs, or to modes of thinking and theological opinions among the German people.

(*a*) The high estimate placed upon womanly purity is indicated by the emphasis put upon the penalties attached to its loss (305–12, 3843–5).

(*b*) Light is thrown upon the universally Germanic, but specially upon the English unwritten constitution, the binding force of precedent, and the development of common law in England by the fact that *landuuise* and *gibode*, *eo* and *aldsidu*, *custom* and *law*, are coupled as synonymous terms. Cf. 454, 796, 2763, 4549–53, 5258, 5404, 5739.

(*c*) The Germanic notions of fate and predestination are illustrated (4617–20) by Christ's words to Judas:

> *Frumi so thu thenkis, quad he,*
> *do that thu duan scalt: thu ni maht bidernien leng*
> *uuilleon thinan. Thiu uurd is at handun,*
> *thea tidi sind nu ginahid.*

Likewise by 2187–90, 4778–80, 4784–5, 4823–8, 4978–80.

(*d*) The wedding feast at Cana (2001–12) and Herod's birthday banquet are portrayed with great minuteness and zest. One side of the Saxon nature is here displayed. Cf. Beowulf 612–652, 1981–4, 2015–25.

(*e*) Generosity and condescension are praised in the chief (628–9, 1199–1202), while loyalty, gratitude, fidelity, and tenacity of purpose are regarded as indispensable virtues in his retainers. Cf. 675–7, 1169–72, 1187–9, 2154–8, 3215–23, 4002–4, 4521–5, 4556–9, 4773–5. In 5000 ff. the repentance and sorrow of Peter in view of his unfaithfulness is depicted with moving pathos.

Riches in abundance are the material reward of obedience and courage, 1345–7, 1649–52. The relation between lord and vassals is transferred to Christ and his disciples, so that when he is seated and speaking with authority, they surround him, and are in one sense his supporters, his *eaxlgesteallan*,

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the executants of his will. So 1272–8, 1281–90, 1381–8, 1580–6, 2167–75.

The wounding of Malchus by Peter (4877–82) is amplified in the relation, in accordance with the tastes of the age and nation.

(*f*) The foreknowledge and omnipotence of God are emphasized, 644–8, 3239–41.

The primacy of Peter and the literal interpretation of Matt. 16:18, 19 (3066–82) are accepted as beyond peradventure. Again, Peter is represented as answering in the name of all the apostles (3054–6) and is exhorted to mildness, since to him is consigned the charge of Christ's flock upon the earth (3253–6). His denial of Jesus is excused because of God's foreordination (4978–80) and explained to be the means of teaching him man's weakness and the duty of forbearance (5028 ff.).

As to the cultus of Mary, there is much less ground for forming an opinion, though tradition and the awakening sentiment of chivalry would appear to have grafted more than one strange slip upon the simple Bible stem. That she is a lovable and virtuous maid (252) need surprise no one; the two Marys at the sepulchre are also lovable. She is called Christ's mother (2018, 5607), and our Lord's mother (264); but in the latter case the qualifying phrase, *mid mannun*, is added. 'Fairest of women' (270, 379, 2017, 2032) and 'Fairest woman' (438) are standard epithets in Anglo-Saxon (Gen. 626, 700, 821, Men. 148, 168, El. 1170), but are applied to no one else in the Heliand.

The more weight may be attached to this fact, since our author is always sparing of his superlatives, never weakening their force by indiscriminate application.

Mary, even after the birth of Jesus, is called *thiorna* (436, 665, 802, 1998, etc.), a word which elsewhere in the Heliand must be translated *virgin*.

Was the perpetual virginity of Mary accepted at that time among the Saxons as an article of belief? A negative inference might be deduced from the use of *magad*,—once for Mary (1997), once for the sisters of Lazarus (3967), and

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five times for the daughter of Herodias (2760, 2766, 2770, 2777, 2784),—but also for the woman taken in adultery (3861). It cannot be concluded, from the evidence furnished by the Heliand, that Mariolatry was already established in Northern Germany during the first half of the ninth century.

V. This class contains didactic or moral generalizations, often couched in the form 'so each man does,' 'will do,' or 'shall do.' They are such as naturally arise in the consideration of topics bearing most directly upon the duties of life. Here are also included predications of good or evil as attendant upon contrary actions and dispositions. Instances are: 1072–5, 1458–60, 1769–70, 1824–6, 2226–31, 3659–60, 4114–7, 4375–7. This moralizing strain is in imitation of the commentators (cf. 5046–9).

VI. Under this head are collected poetical expansions and additions, often original and of great beauty, which do not fall under any of the preceding divisions.

197–8. Flight of the winter-year:

Skred the uuintar ford, geng thes geres gital.

199–20. The comeliness of John the Baptist:

Lik uuas im sconi,
uuas im fel fagar, fahs endi naglos,
uuangun uuarun im uulitige.

Gentility was indicated among the Germans as well by *naglos* as by *fel* and *fahs*.

Further: 292–5, 327–9, 350–6, 383–6, 438–40, 447–9, 526–8, 548–62, 732–44, 790–2, 1020–4, 1049–52, 1482–3, 2077–87, 2097–9, 2119–24, 2136–8, 2161–7, 2206–12, 2238–41, 2264–8, 2284–90, 2524–8, 2543–4, 2639–46, 2696–8, 2796–9, 2805–10, 2952–60, 3193–5, 3207–15, 3345–7, 3405–11, 3428–31, 3749–50, 3755–7, 4103–14, 4203–5, 4256–69, 4331–3, 4440–3, 4663–6, 4757–60, 4946–8, 5117–21, 5134–6, 5142–4, 5172–4, 5286–91, 5298–5303, 5365–7, 5376–9, 5394–6, 5418–20, 5562–4, 5631–3, 5827–31.

C.

A complete syntax of the Heliand is still wanting, but Behaghel's *Modi im Heliand* will be of much service to the

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future grammarian who shall undertake to supply this desideratum. Only a few scattered observations are presented below.

The abundance of reflexives must instantly strike the scholar. Following Mätzner, *Englische Grammatik*, they may be divided into reflexives with intransitive verbs:
(*a*) of Rest; (*b*) of Motion; and (*c*) of Mental Action.

(*a*) Verbs of Rest:

Wesan: 79, 87, 253, 506, 654, 782, 962, 987, 1027, 1052, 1121, 1175, 1193, 1227, 1233, 1234, 2112, 2187, 2219, 2401, 2465, 2495, 3294, 3329, 3953, 3969, 4239, 4632, 5695, 5716, 5865, 5964, 5983. *Sittian:* 988, 1176, 1286, 1291, 3332, 4273, 5946, 5976. *Witan:* 653, 4184, 4558. *Standan:* 1811, 2378, 3758. *Werdan:* 1198, 2401, 2408. *Libbian:* 81, 4034, 4113. *Gisittian:* 5805. *Wonôn:* 989. *Bûan:* 2706. *Liggian:* 3336. *Bîdan:* 5721.

(*b*) Verbs of Motion:

Giwîtan: 458, 531, 650, 677, 712, 780, 806, 832, 873, 960, 1024, 1113, 1134, 1189, 1248, 1994, 2088, 2167, 2236, 2282, 2290, 2305, 2693, 2799, 2802, 2973, 2982, 3033, 3110, 3163, 3170, 3182, 3458, 3585, 3663, 3706, 3906, 4010, 4185, 4198, 4212, 4237, 4554, 4628, 4715, 4718, 4769, 4786, 4796, 5159, 5312, 5440, 5729, 5743, 5762, 5870, 5910, 5974.

Gangan: 102, 477, 1127, 1150, 2000, 2334, 2381, 3878, 3893, 3913, 4270, 4478, 4526, 4798, 4804, 4838, 5001, 5061, 5150, 5176, 5232, 5584, 5693, 5703, 5715, 5722, 5906. *Faran:* 683, 718, 796, 1136, 1228, 2292, 2488, 2676, 2698, 2894, 3482, 3541, 5163, 5776, 5956. *Gehnîgan:* 981, 3122, 4744. *Wendian:* 699, 3293. *Kuman:* 1235, 3184. *Fiscôn:* 1156. *Kînan:* 2409. *Talôn:* 2471. *Farfâhan:* 2503. *Stîgan:* 2681. *Thurugangan:* 3488. *A'rîsan:* 4714. *A'wahsan:* 859.

(*c*) Verb of Mental Action:

Andrâdan: 116, 1903, 1907, 2252, 3157, 4882, 5818.

Besides, a reflexive is found with *biginnan:* 312, 1148, 2389, 2395, 2402, 2499, 2710, 2942, 3233, 3325, 3478, 3485, 3495, 5062, 5072, 5959.

In 859, 4100, the dative should probably be coupled with *was* and not with the participle. The frequent use of a reflexive with *wesan* might easily be the occasion of this idiom.

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Appositives with the definite article after a vocative are common (March, Anglo-Saxon Gram. § 289, a). So *Herro the godo* (1588), *Drohtin the godo* (1607), *Fro min the godo* (2099). Further, 2105, 2423, 2550, 2824, 2935, 3258, 4032, 4080, 4292, 4403, 4509, 4517, 4685.

Genitives with the definite article or demonstrative are also of frequent occurrence. The place of the latter varies.

(*a*) Before the genitive: *Thana godes sunu* (1384), *themu is liohte* (1548), *them is godun uuercun* (1687), *thin godes lera* (2479), *thene godes sunu* (2671), *them is godun iungarun* (3176), *them is lerun* (4196), *them is uuordun* (4205), *them is iungarun* (4635).

An adjective precedes the genitive: *Thie guodo godes suno* (4011, 5089).

An adjective follows the genitive: *Mid thiu is godum gumscepi;* cf. the attributive genitive in Greek (Hadley, § 531).

(*b*) After the genitive: *Is thana fader* (228), *is thane endi* (1356), *is thero gesteo* (2045).

The repetition of the same thought in two consecutive lines often brings two synonymous words or phrases to stand on opposite sides of a part of speech relatively superior, which accordingly may be regarded as governing or supporting either one of the two, while the other is appositional. Abbott deals with a somewhat similar phenomenon in his Shakespearian Grammar, § 513. An example of the peculiarity in question is found at 1306:

Thie motun thie marion erde
ofsittien that selbe riki.

Other instances occur at 1988, 2018, 2672, 2711, 4000, 4114, 4204, 4216, 4337, 4379, 4612, 4742.

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V.—*On the Development of the Latin Subjunctive in Principal Clauses.*

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It is the object of this paper to give a brief outline of the probable development of the Latin Subjunctive in Principal Clauses. It aims to trace the steps by which the various meanings of this mood, as seen in Latin authors, have been gradually developed out of the simple etymological force of its original forms.

The Latin Subjunctive contains the forms of two moods, originally distinct, though closely related,—the subjunctive proper with the sign *a*, and the optative with the sign *i*. These forms, however, are used without any difference of meaning, and are made to supplement each other. Thus the subjunctive forms are found in the present tense of the second, of the third, and of the fourth conjugation, as *moneas*, *moneatis*, *regam*, *regamus*, *audiat*, *audiant*, while the optative forms are used in all the other tenses of these conjugations, and in all the tenses of the first, as *monerem*, *rexerim*, *audivissem*, *amem*, *amarem*, etc.

Moreover the Latin Subjunctive contains the meanings, as well as the forms, of two distinct moods—the subjunctive and optative, of the cognate tongues, and what is especially noteworthy in this connection is that while in Sanskrit and Greek the subjunctive and optative meanings are denoted by separate forms, in Latin they are both expressed by the same form.

Again in Latin the subjunctive and optative forms are not by any means confined to the significations ordinarily ascribed to those moods in the cognate tongues, but have a much wider range of application. Thus:

1. They supply the place of the future indicative in all verbs of the third and of the fourth conjugation. Thus the subjunctive form *regam*, 'let me rule,' also supplies the future

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'I shall or will rule;' *audiam*, 'let me hear,' is also future, 'I shall or will hear.' But in the other persons, the optative forms supply the future. Thus *reges*, *reget*, etc., though optatives in origin and form, are never used in an optative or a subjunctive sense, but only with the force of the future indicative, not 'may you rule,' 'let him rule,' etc., but, 'you shall or will rule,' etc.

2. The forms of the Latin Subjunctive not only thus supply the future indicative, but they are also used with their own proper force in various subordinate clauses which originally must have taken the indicative. They thus occur in causal and temporal clauses, in dependent questions, and in the subordinate clauses of the oratio obliqua.

Such are some of the peculiarities of the form and use of the Latin Subjunctive, peculiarities whose complete explanation can be found only in the general development of the mood itself. Special discussions of separate points are of course indispensable, but they often rest upon too narrow a basis to give the best results. Such discussions of special usages in the Latin Subjunctive have often been for this very reason but partially successful. Constructions, closely connected both with each other and with the general subject, have been taken out of their proper connections, as parts of one complete whole. But any trustworthy discussion of the Latin Subjunctive, or of any vital points connected with it, must rest upon a much broader basis. It must gather light, not only from the whole range of the Latin language, but even from the cognate tongues. Such a discussion will accordingly involve:

1. The general development of the subjunctive and optative moods, as shown by constructions common to the Sanskrit, the Greek, and the Latin.

2. The later special development of the mood on Latin soil.

What then, we inquire, was the origin of the two classes of forms appropriated to the subjunctive and optative moods, and what was their original force?

It is well known that the Indo-European language developed various methods of forming the present stem from the root.

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The stem thus formed differed in meaning from the root simply in the fact that it denoted continued action, while the root expressed only the general idea of the action itself, without any reference to its continuance. Of the various forms of the present stem originally used, three became especially important in the subsequent development of verbal inflections. These were:

1. The reduplicated present stem, from which was developed the Indo-European perfect. For a discussion of this subject, it is only necessary to refer to an able paper read before this Association four years ago by Professor Alonzo Williams.

2. The present stem in *a*, from which was developed the Indo-European subjunctive.

3. The present stem in *ja* = *i*, 'to go,' as seen in εἶμι, *eo*. From this were developed the optative mood and the future indicative.

Thus both the subjunctive and the optative mood are in their origin only special developments of certain forms of the present tense, a view now generally accepted, I think, by the leading scholars of the new school. Let us now briefly illustrate this point in its relation to each of these moods. We shall thus find, I trust, that these etymological forms throw light upon the subsequent development of the Latin Subjunctive.

It will be remembered that in the mother-tongue of the Indo-European family, from which the Latin, the Greek, and the Sanskrit alike derived their various inflections, the original type of a verb consisted simply of the union of a verbal root with a pronominal root or stem. Thus from the root *da* was formed *da-ta*, Latin *dat*, 'he gives;' from root *bhar*, *bhar-ta*, Latin *fert*, 'he bears.' Subsequently these roots were developed into stems in various ways, especially by the addition of the determinative *a*. These stems were then inflected by the addition of pronominal roots or stems. Thus from the root *bhar* was formed the stem *bhara*, from which comes the verb *bhara-ta*. The language then contained two sets of forms, one denoting simply the action of the verb, the other that

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action in its continuance, progress, as *bhar-ta*, 'he bears,' *bhara-ta*, 'he is bearing,' 'is trying to bear,' or 'is one who bears.' This latter form, denoting as it does continued or prolonged action, is especially fitted to emphasize the idea of effort. Indeed the conative use of the present indicative is distinctly recognized in all ages of the Latin literature. But earnest effort readily suggests *desire*, as one strives only for that which one desires to attain. Hence *bhara-ma*, 'I am bearing,' or 'trying to bear,' comes also to mean 'I desire, intend, purpose, to bear.' But vigorous effort suggests not only *desire*, but also *possibility* or *probability*, as one will very likely accomplish that which one is already attempting. Here then we have, as I conceive, the original form and meaning of the Indo-European subjunctive, a special form of the present indicative used in a somewhat special sense to denote, first, an *attempted* action, and secondly, a *desired*, *possible*, or *probable* action. The development of the mood was doubtless exceedingly slow and gradual. At first the difference in meaning between this particular form and the other forms of the present tense was scarcely perceptible, but it gradually became more and more marked until at length a new mood was recognized. Then for the first time in the history of the Indo-European language did the subjunctive mood have a recognized existence, as distinct from the indicative.

But the Latin Subjunctive, as we have already noticed, also contains the Indo-European optative, a mood developed from that form of the present stem whose formative element is the verb *ja*, or *i*, 'to go.' The stem in *ja*, which, like all forms of present stems, denoted originally *duration*, *continued action*, became the basis of several important verbal inflections, of which we notice the following:

1. The present indicative, as ἀγγέλλω = ἀγγέλ-jω, '*I go as a messenger, am a messenger, I announce.*'

2. The future indicative, as *erit* = *es-it* for *es-i-ti*, 'he is going to be;' δώσω = ἑώσ-jω, '*I am going to give.*'

3. The optative, as *sit* = *esit* = *es-ie-ti*, identical with the original form of the future, and like that meaning originally '*he is going to be;*' δοίης = δο-ίη-σι, '*you are going to give.*'

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Now these etymological facts are instructive in various ways. They show

1. That the Indo-European optative was identical in origin both with the future indicative and with one form of the present.

2. That it was used originally to denote a *contemplated, future*, or *probable* action, as δοίην, '*I am going to give*,' almost synonymous with δώσω, '*I shall give*.' Here we recognize at the very outset in the development of the mood one of the familiar uses of the Greek optative, viz., its potential use with ἄν, often best rendered into English by the future indicative with which it was identical in origin.

But this etymological meaning of the optative naturally suggests *desire, wish*, as δοίην, *I am going to give, intend to give*, readily suggests the kindred thought, *I would like to give, may I give.*

We have thus reached for the Indo-European optative two distinct but closely related meanings, which may be regarded as primitive and etymological,—meanings, moreover, which accord very exactly with those previously found for the subjunctive.

From the facts now presented it seems clear that originally the subjunctive and the optative were closely related, both in form and meaning, not only with certain parts of the indicative, but also with each other.

But we have already noticed the fact that the Latin Subjunctive contains the general meanings of the subjunctive and the optative of the cognate tongues, and that these meanings are denoted sometimes by subjunctive forms, and sometimes by optative forms, i. e., indiscriminately by either. We have also observed that these same forms in a large class of verbs regularly supply the place of the future indicative.

What now is the explanation of this remarkable confusion in the use of forms, a confusion so great that different forms, subjunctive and optative, occur with precisely the same meaning, and the same forms with different meanings? Did the Latin lose important distinctions which it had inherited from the Indo-European, or were these kindred forms which we

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have been considering so closely related in meaning when that language first began to have a separate existence, that they might be used with comparatively little difference of meaning? That the Latin may have lost some distinctions that it once had, is not at all improbable, but that it ever possessed the nice and delicate distinctions seen in the Greek subjunctive and optative is in the highest degree improbable. Indeed these distinctions are, I think, now regarded by those whose opinions are entitled to the greatest weight as the special product of the Greek mind. Accordingly, in my judgment, the indiscriminate use in Latin of subjunctive and optative forms in connection with the regular use of those same forms to supply the place of the future indicative in many verbs, contains an important historical fact in the development of these moods. It shows that, when the Latin first became a separate language, the forms of the subjunctive, of the optative, and of the future indicative were used with little or no difference of meaning, a view fully confirmed, as we have just seen, by the etymology of the forms themselves.

Having thus examined the etymological meaning of the Latin Subjunctive forms, we proceed, in the second place, to inquire what relation this meaning sustains to that which is actually found in the works of Latin authors. In conducting this inquiry we shall find it necessary to study the Latin Subjunctive, first in simple sentences and principal clauses, and secondly in subordinate clauses.

What then appears to be the primitive or fundamental meaning of the Latin Subjunctive as seen in Principal Clauses? That the primitive features of the mood were first developed in principal rather than in subordinate clauses scarcely admits of a doubt. The old theory which made all subjunctive clauses subordinate by supplying supposed ellipses, is so completely exploded as scarcely to require a passing remark, yet traces of its influence may be discovered, even in valuable works of recent date. The most trustworthy scholars, however, are all agreed in the opinion that the subjunctive and optative moods, in all their general and characteristic features, as seen in the Sanskrit, the Greek, and the Latin, were developed in principal clauses.

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But what has already been said in regard to the etymological meaning of the subjunctive forms renders it clear that we must not expect to find, as the result of this inquiry, any broad and well defined line of distinction between the provinces originally occupied respectively by the indicative and the subjunctive. Accordingly, when we turn to the Vedas, which furnish us our earliest specimens of Sanskrit, and to the poems of Homer, which furnish us our earliest examples of Greek syntax, we often meet the subjunctive in uses much more closely related to that of the future indicative than in later works. Indeed, in such examples as the Homeric

οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, Iliad 1, 262,

'*for I have never seen, and I do not expect to see such heroes*,' the substitution of the future indicative for the subjunctive would scarcely make a perceptible change in the thought. It is also well known that in the Homeric poems the aorist subjunctive and the future indicative are often identical in form, and that the difference in meaning between them is sometimes so very slight that it is not possible even to distinguish the one from the other. We have already noticed the familiar fact that the optative with ἄν is often used in a future sense. But the Latin, Greek, and Sanskrit, in the use of moods, conform to the same general analogy. Indeed the use of subjunctive and optative forms in Latin to supply the place of the future indicative does not differ at all in kind from the Homeric use of similar forms in a future sense; it is in fact simply the result of carrying out that analogy on a larger scale. In view of these facts the conclusion seems inevitable

1. That when the Sanskrit, the Greek, and the Latin first became separate languages, the distinction between the indicative, on the one hand, and the subjunctive and optative on the other, so clearly recognized in the classical period, was only partially developed.

2. That among the various meanings denoted by subjunctive and optative forms in the earliest writers, those which are most closely related to the general meaning of the indicative may safely be regarded as the earliest. We recognize, therefore, in the signification just noticed, as belonging to the early

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Sanskrit, Greek, and Latin, one of the most primitive uses of these moods, the potential use denoting *expectation, likelihood, a contemplated action.*

But the Latin Subjunctive, like the Sanskrit and Greek subjunctive and optative, also denotes *desire, wish.* It is thus used:

1. In prayers and wishes: *Di bene vertant,* 'may the gods cause it to turn out well,' Plaut.

2. In exhortations and entreaties: *Consultamus bonis,* 'let us consult for the good,' Cic.

3. In commands, admonitions, warnings, and especially in negative commands, prohibitions: *Scribere ne pigrere,* 'do not neglect to write,' Cic.

4. In admissions and concessions: *Fuerint pertinaces,* 'grant or admit that they were obstinate,' Cic.

This use of the subjunctive, like the potential, is readily developed out of the etymological signification of the subjunctive form, as we have already seen, since earnest effort naturally implies *desire.* Indeed, in the Vedas and in the Homeric poems we sometimes find the subjunctive of desire apparently in the very first stage of its development, scarcely distinguishable, on the one hand, from the future indicative, and on the other from the potential subjunctive, but perhaps differing from the latter very much as the two ordinary signs of the English future —*shall* and *will*—differ from each other. In the Homeric expression already quoted, *οὐ γάρ πω ἴδον, οὐδὲ ἴδωμαι,* the subjunctive involves no idea of desire; it is entirely *potential* in its nature, but is as yet so imperfectly developed as to be scarcely distinguishable from the future. It may even be rendered by the future *shall,* but not by *will.* In some passages, however, as

δεῦτε, δύω μοι ἕπεσθον, ἴδωμ', ὅτιν' ἔργα τέτυκται, Iliad 22, 450,

'*here, you two follow me, I wish to see what has happened,*' the subjunctive denotes *desire,* yet it is so closely related to the future that it may be rendered by our auxiliary *will, I will see.* Indeed, in some instances in Homer, it is very difficult to determine even from the context whether a given subjunctive

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should be interpreted as *potential*, or as expressive of *desire*, or even to say why the subjunctive is used at all, as

ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι, Odys. 6, 126,

'*but come, I will myself try and see*, or *let me try and see*;' or again,

ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω, Iliad 6, 340,

'*but come, now wait, let me put on my martial armor*,' or '*I will put on*,' etc. The subjunctive in such instances appears to be still in embryo.

We have now seen that these two uses of the Latin Subjunctive, and of the corresponding moods in the cognate tongues, the subjunctive and optative, appear in different stages of development in the very earliest literary records that have come down to us from any branch of the Indo-European family, and that they are readily and naturally derived from the etymological meaning of the forms themselves. Moreover it is well known that these two meanings, which for convenience we may call potential and optative, run through the whole range of Sanskrit, Greek, and Latin literature, and that in their several forms they embrace all the meanings known to the Latin Subjunctive in Principal Clauses.

If the doctrine of this paper is correct, it is quite clear that the view once so generally received that the potential subjunctive was first developed in conditional sentences is no longer tenable. We have already seen that the potential use of the subjunctive springs directly and naturally from the etymological force of the forms, and that it is also found fully developed in simple sentences in the earliest literary records extant. I may also add that there are strong reasons for believing that it was long used before conditional sentences were known.

But before we close this part of our discussion, I must anticipate an objection from those who adopt without qualification the views of Professor Delbrück, as set forth in his masterly treatise on the use of the subjunctive and optative in Sanskrit and Greek, a work, let me add, greatly superior, in my judgment, to all others upon the subject which it treats.

Delbrück, in his attempt to find the primitive meaning of these moods, assumes without authority, as it seems to me,

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that it is to be sought only in the first person singular, thus excluding from his investigation all plural forms, and all forms in the second and third persons. He does so simply because, as he himself says, it is generally admitted that the primitive meaning of the optative is that of wishing, and that this meaning is expressed in its greatest purity in the first person singular. His own words are: "Es wird vermuthlich jetzt allgemein angenommen, dass die älteste Bedeutung des Optativs der Wunsch sei." But if the common opinion that the idea of wishing lies at the basis of the optative is correct, what occasion is there for a special investigation on the part of Professor Delbrück to ascertain the primitive use of that mood? On the other hand, if the correctness of such an opinion is questioned, what right has the Professor to limit his inquiry to the particular person and number in which that meaning appears, and to reject the other persons in which a different idea is prominent? How does he know in advance that the latter may not be as truly primitive as the former? This assumption, it seems to me, has led Professor Delbrück to overlook one important element in the primitive use of the subjunctive and optative. Assuming that the original force of each is seen in the first person singular, he reaches the conclusion that the subjunctive originally denoted *will, determination;* the optative *wish, desire.*

Now if we examine subjunctive and optative forms in the second and third persons in the identical classes of sentences examined by Delbrück, we shall find the *potential* idea, in the form of *likelihood, probability, possibility*, just as distinctly and clearly expressed as is that of desire in the first person. I claim, therefore, that we have the strongest possible reasons for believing that two distinct meanings, apparently equally primitive, were developed at a very early period, that of *desire* in the first person, and that of *possibility, likelihood*, in the second and third, and that subsequently these two meanings, though especially conspicuous in the particular forms in which they were respectively developed, were extended to all the persons.

We have thus far considered the development of the Latin

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Subjunctive only in those clauses which remained independent throughout the classical period, but the subjunctive in many subordinate clauses also belongs to our theme, as it was developed while those clauses were yet independent. Modern linguistic research has clearly established the fact that originally the syntax of sentences in the Indo-European family of languages was exceedingly simple. Even in connected discourse, thoughts were presented separately in simple sentences, or followed each other in coördinate clauses, and yet the thoughts thus expressed were by no means equally important. In fact, one of them might be quite subordinate to another, and yet be presented as entirely coördinate with it. Homer and Plautus furnish abundant illustrations of this.

Subordinate clauses, originally unknown, were subsequently developed, by a slow and almost imperceptible change, out of simple sentences and principal clauses. Every subordinate clause therefore represents an independent sentence or clause, and accordingly in examining a subjunctive in such a clause, our first inquiry must relate to the history of the mood in this special instance. We must ascertain whether it owes its origin to the nature of the thought itself, or has been developed by the subordinate character of the clause. Upon investigation I think we shall find that in conditional sentences and in concessive, final, and consecutive clauses in Latin, the subjunctive is entirely independent of the character of the clause in which it stands, and was in fact developed before the clause became subordinate, but that in causal and temporal clauses, in dependent questions, and in the subordinate clauses of the oratio obliqua, the mood in many instances has been developed simultaneously with the subordinate character of the clause, and is entirely dependent upon it.

We proceed to examine the cases in which the subjunctive appears to be original, that is, to have belonged to the clause in its original and independent form. Some of these in the use of moods conform, to a considerable extent, to the corresponding constructions in Sanskrit and Greek. For this particular part of our discussion, therefore, we shall find abundant material and important aid in the work of Delbrück to which I have already referred.

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We begin with conditional sentences. That the mood in the condition does not depend upon the conditional particle is obvious from the following facts:

1. The conditional particles *εἰ*, *si*, *nisi*, are used with different moods. In fact, in Latin *si* is used, or may be used, in every conceivable form of condition.

2. A conditional particle is not even an essential part of a conditional sentence. The force of such a sentence may be expressed in Greek, Latin, or English without any particle whatever. Thus: *Negat quis*, *nego*, 'does any one deny, I deny' = if any one denies, I deny. *Roges me, nihil respondeam*, 'ask me, I will make no reply.' *Lacesse; jam videbis furentem*, '*provoke him*, i. e., if you provoke him, *you will see him frantic*.' In these examples, it will be observed, we have the full force of conditional sentences expressed without any conditional particles, in clauses entirely independent, yet containing all possible varieties of finite moods, the indicative, subjunctive, and imperative. Moreover, in such examples as these, we find, I conceive, the original type out of which conditional sentences were developed. Originally the two clauses, the condition and the conclusion, were entirely independent, as in the examples just noticed, and the mood in each was determined by the ordinary principles which regulate the use of moods in principal clauses. The indicative was used in treating of facts, and the subjunctive or imperative in all other cases. *Si*, probably the locative case of an indefinite pronoun, meaning *at any time* or *in any manner*, has nothing whatever to do with the mood, but merely serves to show that the action in the conclusion is connected in time or manner with that in the condition. Thus, without the particle, *negat*, *nego*, 'he denies, I deny;' with the particle, *si negat*, *nego*, literally '*he denies* (at some time, then or at that time), *I deny*.' Here we have the indicative, whether with or without the conditional particle. Let us now analyze a case with the subjunctive: *Dies deficiat*, *si velim numerāre*, etc., 'let me at any time wish to recount, etc., then the day would fail me.' Here we have distinctly before us the subjunctive of desire in the condition, and the potential subjunctive in the conclusion, the identical

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forms which we have met in principal clauses. The subjunctive in conditions is always a subjunctive of *desire*, that in the conclusion is generally *potential*, though that also sometimes denotes *desire*, as, *peream, si poterunt*, etc., 'they will sometime be able, etc., then let me perish.'

Concessions are so closely related to conditions that they scarcely require separate notice. The subjunctive is the same in both. Thus the subjunctive of desire is easily recognized in the following examples: *Quamvis sit magna exspectatio, tamen eam vinces*, 'let the expectation be as great as you please, even then, or even thus you will surpass it.' *Absolvite Verrem qui se fateatur pecunias cepisse*, 'acquit Verres, let him admit that he accepted money.' We must not forget that the clause introduced by *qui* was originally independent. *Licet, irrideat, plus tamen ratio valebit*, 'it is permitted, let him deride, with all this derision reason will avail more.' In this short sentence we have three clauses, each one of which retains the identical mood which it adopted when it was an independent sentence.

Again final clauses need not detain us long, as purpose necessarily involves desire, and is readily developed out of it. Such clauses therefore always contain a proposed or desired action, and accordingly in Latin require the subjunctive, as: *Punit ne peccetur*, 'he punishes, let not crime be committed.' Here the second clause contains the desire, command, purpose involved in *punit*. The independent sentence out of which it was developed already contained the subjunctive of desire, and in fact remains unchanged in form in the final clause before us. *Servis imperat ut filiam defendant*, 'he commands his servants, so let them defend his daughter.' By thus restoring the final clause to its original independent form, we can appreciate, in a measure, the true force of the subjunctive of desire. *Te rogo ut eum juves*, 'I ask you, so aid him.' *Legum idcirco servi sumus, ut liberi esse possimus*, 'we are servants of the law for this reason, accordingly let us be able to be free.' *Vereor ne laborem augeam*, 'I fear, let me not increase the labor.' *Periculum est ne ille te verbis obruat*, 'there is danger, let him not overwhelm you with words.'

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Moreover, in the Homeric poems, where final clauses are less fully developed than in later Greek or in Latin, we sometimes meet with passages in which it is difficult to say whether we have before us an independent clause containing the the subjunctive of desire, or a dependent clause expressing purpose. Such passages are especially instructive on the question of the origin of final clauses. Thus

μ' οἷον ἐάσατε, . . .
. . . . ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν,
λίσσωμ' ἀνέρα τοῦτον, Iliad 22, 416,

'*let me go forth alone to the ships of the Achaeans that I may supplicate this man.*' But perhaps the original conception is here preserved, *let me supplicate this man.* Again, take a negative sentence,

μηδέ τιν' ὕπνος
αἱρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν, Iliad 10, 192,

as purpose, *let not sleep take possession of any one, lest we become a joy to our enemies*, but perhaps better as independent clauses, *let not sleep take possession of any one, let us not become a source of joy to our enemies.*

Consecutive clauses are in origin, form, and history closely related to final clauses. Both refer to the result of the action, the former contemplating it as *probable*, as something *to be expected*, the latter as something *desired*, *intended*, *proposed*. While, therefore, the subjunctive in final clauses is found to be a subjunctive of desire, that in consecutive clauses, denoting simply expectation, is potential: *Non is sum, qui his utar*, 'I am not the one who is likely to use these things.' *Aristides ita vixit ut Atheniensibus esset carissimus*, 'Aristides so lived that he was likely to be very dear to the Athenians.' Observe that the subjunctive, in examples like this, did not originally express an actual result, but only a contemplated one, that which would follow as a matter of course. Then, in relation to a past event, the transition became very simple and natural from a contemplated result which was to be expected in a given case, and which would follow as a matter of course, to that which did follow as a matter of fact. Hence the Latin, which meant, originally, *he so lived that he would of course be very*

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dear to the Athenians, may be not improperly rendered, *he so lived that he was very dear to the Athenians.*

An additional argument in support of the view that the subjunctive in consecutive clauses is potential in origin and force, is found in the fact that it takes the negative *non*, the regular negative of the potential subjunctive, while final clauses take *ne*, the regular negative for the subjunctive of desire, as: *Ita vixi, ut non frustra me natum existimem*, 'I have so lived that I do not think, or, more literally, that I am not likely to think, that I was born to no purpose.'

In the cases which we have thus far examined, the Latin Subjunctive appears to be original, that is, to have been required by the very nature of the thought contained in these clauses in their original and independent form. We find here no new use of moods, but simply the two distinct and well recognized uses of the Latin Subjunctive which run through all departments of Latin literature in all ages of its history, uses moreover not at all peculiar to the Latin, but belonging equally to the Sanskrit and the Greek.

In conclusion, it only remains for us to notice the fact that these two primitive uses of the subjunctive sometimes occur in still other classes of subordinate clauses, having been developed in them while they were still independent. As they appear, however, in forms much less disguised than those already examined, they will in general be readily recognized. A few brief examples will be a sufficient illustration of this point, as: *Etiam tum vivit, quom esse credas mortuam*, said of infamy, 'even then it lives, when you would suppose it to be dead,' the potential subjunctive in a temporal clause. *Differant, dum defervescat ira*, 'let them defer it till their anger cools, i. e., that it may cool, or to come still nearer the original conception, let them defer it, in the mean time let their anger cool.' In most other cases, as in dependent questions, and in the dependent clauses of the oratio obliqua, an original subjunctive is so easily recognized that it does not even require illustration.

We have thus endeavored to trace in outline the development of the Latin Subjunctive in Principal Clauses from its origin

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in the Indo-European tongue to its latest uses in the works of Roman authors. We have seen:

1. That its forms, etymologically examined, denote *effort, attempted action*, and are closely related in origin and force to the conative present.

2. That attempted action suggests:

a. Desired, proposed action.

b. Probable, possible action.

3. That the uses of the subjunctive actually found in principal clauses in the works of Latin authors naturally arrange themselves in two classes, corresponding to the two meanings already derived from the etymology of the forms, and authorize us to distinguish:

a. An optative subjunctive, or a subjunctive of desire.

b. A potential subjunctive.

4. That to one or the other of these two classes belong:

a. The subjunctive in all principal clauses.

b. The subjunctive in conditional, concessive, final, and consecutive clauses.

c. All original subjunctives in other subordinate clauses.

But our discusssion now brings us to a use of the Latin Subjunctive in subordinate clauses, which is peculiar and special, which finds few analogies in Sanskrit or Greek, which is not strictly potential or optative, and which seems to have few claims to be regarded as original. It occurs in causal and temporal clauses, in dependent questions, and in the subordinate clauses of the oratio obliqua. Unlike the uses already considered, it seems never to have been developed in principal clauses. It does not therefore fall within the scope of this paper, and the discussion of it must be reserved for a future occasion.

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VI.— *The Original Recension of the De Corona.*

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Just what relation the speech of an Athenian orator delivered in court, in answer to a counter-plea, holds to the same speech as subsequently revised and published, is a question that can never be settled as to details. But as regards the more general features, such as consistency of argument, evenness of finish in all parts, unity of plan, direct reference to points made by the first speaker,—in all these matters it would seem that the internal evidence gained from a careful comparison of two rival speeches would be sufficient to determine, with some degree of accuracy, not only the relation of two such speeches to each other, but also of each speech in its revised form to the same speech as originally planned and delivered.

An examination, for example, of the speech of Demosthenes vs. Timocrates shows verbal repetitions, contradictions, and less careful finish in the second half. These facts led Benseler to suppose that this oration is a patchwork made up of the speech of Demosthenes vs. Androtion, of that of Euctemon vs. Timocrates, and of a speech of Demosthenes vs. Timocrates. Schaefer regards the speech as a combination of two drafts or sketches by Demosthenes, an earlier and a later; the earlier was directed, he thinks, against both Androtion and Timocrates; but, since Androtion and his associates paid the prize-money while the action was pending, the orator prepared the second draft to meet the changed situation. This is substantially the opinion, also, of Blass. That in the prooemium the payment of the money should be denied, in the statement of the case (cf. § 11–16) be granted, then again denied in the second part of the speech (cf. 121, 131), not to mention the cases of hiatus and violations of the Demosthenic law of εὐρυθμία to be found in the second half of the oration, is sufficient evidence that this speech cannot originally have been cast in a single mold.

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This oration against Timocrates affords at once both an illustration of Kirchhoff's theory of the original recension of the *de Corona*, and, by way of contrast, as we shall attempt to show, a reason for doubting the soundness of that theory.

Kirchhoff's theory of the origin of the *de Corona* in its present form, is contained in the *Abhandlungen der Königlichen Akademie der Wissenschaften zu Berlin*, 1875, and is substantially as follows: It is well known that the trial of Ctesiphon was, for some reason, delayed for several years. Demosthenes, according to Kirchhoff's theory, wrote out a plea soon after the bringing of the indictment, in 336 or 335 B. C. This plea could have been directed only against the formal writ of complaint, for beyond this nothing could be definitely known of the attack of Aeschines. The *de Corona* in its present form plainly divides itself into four parts: first, § 1–8; second, § 9–53; third, § 53–121; fourth, § 122–324. The third part is that which contains the reply to the specific charges of the indictment.

It is this part (53–121), plus 3, 4, and 8 of the prooemium, which constitutes the *original* plea.

But when the trial came off, some six years later, the situation was changed. Ctesiphon and Demosthenes then agreed to divide the material of the defence, Ctesiphon taking the legal points and Demosthenes the political issues. Accordingly, Demosthenes, after careful preparation, but in extemporized language, replies to his antagonist's attack upon his political career, and makes no use of the original plea drawn up six years before. After his case was won, Demosthenes concluded to publish his speech.

In preparing his oration for publication, it was the purpose of Demosthenes to incorporate with the speech actually delivered by him at the trial, the original plea on the legal points, so as to present the entire defence in a complete form. But in remodeling the old plea he must, of course, notice the statements of his opponent, and, by interpolated passages, meet the points he had not anticipated. In proof of this recasting and interpolating, Kirchhoff cites § 73–79 and § 95–101. In § 75—Τοῦτο μὲν τοίνυν . . . . . Λέγε—Kirchhoff

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discovers an interpolation out of all harmony with the context; A. Mommsen, however, takes this, it seems with good reason, as a passage inserted by the author of the spurious documents immediately following.

But Demosthenes soon became convinced that this attempt to recast the old plea, so as to make it seem an organic part of the speech spoken at the trial, could not succeed, and the project was abandoned. Thereupon he contented himself with reducing to writing the speech actually delivered by him, reproducing, as closely as possible, the language and the arguments employed. Thus arose the *second* or *younger* speech, which is preserved in § 1, 2, 5, 6, 7, 10–52, 122–324. It was the intention of Demosthenes to publish only this *younger* speech and to keep the *older* in retirement. But circumstances unknown to us prevented this intention from being realized. The unknown editor of the *de Corona* found among the literary remains of the orator both the older plea, bearing the marks of an uncompleted recasting, and the completed transcript of the speech delivered at the trial; and, in the belief that the orator intended that both these pleas should be united, the editor took up the task of interjecting the older into the body of the younger speech, so as to form one united and complete defence. The work, though mechanical, was done with discretion. In conclusion, Kirchhoff expresses the hope, that, while many may not be inclined to adopt his theory without more proof, he has at all events succeeded in shaking the universal admiration of the *de Corona* as a faultless masterpiece of rhetorical art.

Kirchhoff starts out with the assumption that Demosthenes could not have arranged the subject matter of the *de Corona* in its present form, without possessing a minute acquaintance with the contents of the speech of his opponent. With this assumption we cannot agree, except so far as it may apply to certain direct references to the speech of Aeschines which will be noticed below. Furthermore, Kirchhoff thinks that Demosthenes had no expectation that Aeschines would charge him with being the promoter and author of the peace of Philocrates, and regards, therefore, the entire second division, § 9–53, as a

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part of the later and actually delivered speech inserted in the earlier plea.

But this charge of Aeschines is only a degree more bold than that which he had made some thirteen years before, in his defence concerning the embassy. From a comparison of Aeschines, *de Falsa Legat.*, § 53–61 and 79, with *contra Ctesiphontem*, § 60–71, it appears that the difference in the attitude of Aeschines is simply this: in the latter speech he is almost silent about his own relation to the peace, and in the former he charges upon Demosthenes, in company with Philocrates, not the authorship of the peace, but bribery in its negotiation. When we take into the account the course of events after 344, it is not at all surprising that Aeschines, in his desire to charge the policy of Demosthenes with as many disastrous results as possible, and with his talent for misrepresentation, should, in 330, have modified the more general charge of copartnership with Philocrates in bribery, to the more specific charge of being the joint cause of the peace. It does not seem at all likely that Demosthenes was "completely surprised," as Kirchhoff supposes, at the charges of his opponent in relation to the peace; and, bating a few direct allusions to the very words of Aeschines, no good reason can be shown why Demosthenes should not have treated this topic from the very first substantially as we find it. Nor can the supposed surprise of Demosthenes be inferred from the language in § 225, as Kirchhoff would have it. These words refer, if to anything definite, to the Theban alliance, but are best understood as a rhetorical remark upon the desperate means to which Aeschines resorts. Somewhat similar are *τίς οὐκ ἂν ὤκνησε κ.τ.ἐ.*, § 126, and the language in § 209 where the allusion is decidedly obscure. The whole passage (§ 9–53) on the peace may be regarded as antedating the trial in origin, with the exception of the following direct allusions to the words of Aeschines: § 27–28, beginning with *ταῦτα τὰ χωρία*, § 41, § 51, 52, and possibly one or two more that are not so clearly distinguishable.

Kirchhoff passes now to examine the formal reply to the bill, which is contained in § 53–121. From the nature of the case, Demosthenes could more easily anticipate the course

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of the attack upon the legal questions involved than upon the political issues to be discussed. So completely had Demosthenes anticipated in his preparation this part of the case, that he needs to stop but seven times in this part of his defence to notice the very words of his opponent. This is just what we should expect. But in discussing the relation of this part of the *de Corona* with the speech of Aeschines, Kirchhoff leaves it an open question whether the final recension of the speech of Aeschines was prior or subsequent to that of the speech of Demosthenes. Now a comparison of these two speeches justifies the belief that the reviser of the Aeschines had before him the present revision of the Demosthenes. Though not proved, it is properly inferred from a comparison of Aeschines, § 225, 226, with Demosthenes, § 243, and of Aeschines, § 189, with Demosthenes, § 319. So again from a comparison of the arguments of the two rival orators on the question of the place of proclamation, it seems reasonable to infer that Demosthenes could not have had the argument of his opponent in its *present* form before him when he made his own; for, while he might not have made a *satisfactory* defence upon this point, it does not appear probable that he would have made so little show of defence against the elaborate argument of Aeschines.

But the main support of Kirchhoff's theory lies in the relation which the passage § 53–110, in which Demosthenes treats of his public career in answer to the first count of the indictment, is made to bear to the rest of the oration. It is worthy of notice, to be sure, that Demosthenes should not, in this part of his speech, review his administration beyond the reform in the trierarchal law (Olymp. 110, 1). But is it reasonable to suppose that the orator, when he composed this part of his oration, had no intention of making any allusion to the important rôle he played in the events just prior to Chaeronea? The part Demosthenes had in withdrawing Athens from the war about Amphissa, in bringing about the alliance with Thebes, in fortifying the city after the capture of Elatea, the confidence the people continued to repose in him after the great catastrophe—all this Demosthenes had no idea of men-

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tioning in vindication of his policy, if we must believe the theory of Kirchhoff. And why? Because Demosthenes says in § 110:

καίτοι τὰ μέγιστά γε τῶν πεπολιτευμένων καὶ πεπραγμένων ἐμαυτῷ παραλείπω, ὑπολαμβάνων πρῶτον μὲν ἐφεξῆς τοὺς περὶ αὐτοῦ τοῦ παρανόμου λόγους ἀποδοῦναί με δεῖν, εἶτα κἂν μηδὲν εἴπω περὶ τῶν λοιπῶν πολιτευμάτων, ὁμοίως παρ' ὑμῶν ἑκάστῳ τὸ συνειδὸς ὑπάρχειν μοι.

But this language is nothing more than a rhetorical artifice common enough in transitions and introduction of new topics. Compare the expression οὐδενὸς τούτων μέμνημαι, § 69, and similar turns in the seventeenth and twentieth prooemia of Demosthenes. We understand the orator to mean that he passes by these most important of his public deeds for the present (παραλείπω = I am [now] leaving out of view), without implying that he does not intend to speak of them later. To account for this silence about events subsequent to Olymp. 110, 1, Kirchhoff supposes that Demosthenes, at the time of the composition of his original plea, judged it to be politically inopportune to discuss the affairs connected with Chaeronea when they were still so fresh in memory. But supposing the trial had occurred when the action was first brought, is there not a moral certainty that the connection of Demosthenes with these very events would have formed a prominent part of the attack, and would have required a correspondingly vigorous defence?

In confirmation of his theory, Kirchhoff cites those passages in this division of the oration (§ 53–121) which are direct answers to the points of Aeschines, and claims that they are recognizable as later insertions and additions, since they can be detached from the context without breaking the connection, and in some instances seem to interrupt the course of the narrative or argument. Kirchhoff mentions § 70, 73–79 as far as καὶ τούτοις ἠναντιούμην, 82, 85, and 95–101 as clearly of later origin than the body of this part of the oration.

It is not with Kirchhoff's view of these passages that we find fault, but with his argument; for it involves the position that in what he holds to be the real speech of Demosthenes—§ 10–52 and 121–324—the direct allusions to the words of Aeschines

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are not thus easily separable and do not break the connection, on the ground that they are not later insertions in the body of a speech composed before the trial. It is here that Kirchhoff's theory seems to break down. If passages of a like character with those above mentioned can be found in the supposed extemporized oration, then is not only Kirchhoff's theory disproved, but the opposite claim that the entire oration has the same genesis and was composed and written altogether, either before or after the trial, is established.

To this question let us now turn. There are in the *de Corona* twenty-nine distinct references to the language of Aeschines. Of this number seven are found in the formal reply to the indictment, three in the prooemium, and the rest, nineteen, are divided between divisions *two* and *four*, i. e. five in § 9–53, and fourteen in § 122–324. This seems like a distribution of points controlled rather by a pre-arranged division of the entire subject matter, than like one resulting at the moment of the trial from the order pursued by the first speaker. The speaker who extemporizes in reply to an attack is likely to follow, to some extent at least, the order of his antagonist.

It is quite remarkable how widely Demosthenes departs, alike throughout his entire speech, from the order which his rival chose in attacking him. Numbering the allusions made by Demosthenes to the words of Aeschines in the order of succession in which they occur in the speech of Aeschines, we find the corresponding sequence in the *de Corona* to be as follows: 22, 23, 5, 9, 7, 15, 8, 3, 12, 26, 27, 10, 2, 4, 18, 29, 13, 14, 6, 17, 11, 19, 21, 16, 24, 1, 28, 25, 20. It is just this disagreement in order, as compared with the speech of the plaintiff, that we should expect to find in the speech of the defendant if the structure of his speech was fixed in advance of the trial.

The question now is, are the allusions in what Kirchhoff calls the real speech of Demosthenes any less separable from the context, and any more consistent with the connection than those in the supposed original plea. While Kirchhoff does not claim this, it is yet the necessary inference from his

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argument. What Kirchhoff claims to have shown in respect to the allusions in § 54–121 to the language of Aeschines, may equally well be shown, we think, in respect to similar allusions in other parts of the *de Corona*. Without pretending to be able to point out the stitches which fasten these passages to the body of the speech, we may find traces of the seams. Take, e. g., § 126–128. A glance at this passage shows that its original structure has been disturbed for the sake of ridiculing the high-flown peroration of Aeschines. The anacoluthon occasioned by δὲ in the second line (a reading of the best authority), is possibly an incidental mark of the departure from the original form.

The addition in § 161–2, beginning with οὐκ ἀπὸ τῆς ἐμαυτοῦ γνώμης, the object of which is to show the false conduct of Aeschines toward Aristophon and Euboulus (cf. Aeschines, § 25, 139), weakens the sentence whose natural close is with διετέλουν.

Examine next the passage from § 218 to § 247, inclusive. The consummation of the alliance with Thebes has just been discussed. There were two points connected with that transaction which required defence: first, the favorable terms granted to Philip; second, the results of the alliance. The passage has these peculiarities: § 227–231 is evidently a later insertion. Demosthenes turns the point of the illustration, but with reference to an entirely different matter.

The reference in § 232, παραδείγματα πλάττων κ. τ. ἑ., seems to have suggested the entire passage from § 232 to § 237, inclusive. It is worthy of notice that in § 241 Demosthenes repeats the enumeration of the results of his policy already named in § 230, adding only one new item, sc. καὶ τῆς σιτοπομπίας. § 244–246 is apparently called forth by the taunt of Aeschines upon the bravery of Demosthenes. The connection of § 247 with § 239 is so close that they seem to belong together. The original part of this passage (i. e. the part composed in advance of the trial) may possibly be § 218–224, 238, 239, 247.

Demosthenes had still to point to the survival, after Chaeronea, of the confidence reposed in him, as evidenced by his election to the office of grain commissioner and of public

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eulogist of those who had fallen. We cannot suppose that he prepared beforehand any plan of his speech without including these two points. They are treated in § 248–290. But this passage contains also three direct allusions to the speech of Aeschines, and a comparison of the fortunes of the two rivals. The reference to the case of Cephalus (§ 251) is rather loosely joined to the context by Ναί, φησίν. If we take § 252–275 as a part of the original composition, παντα χόθεν of § 252 seems to fit in well with the closing sentence of § 250. § 276–284 seems to be one of the clearest instances of later insertion in the whole oration. The opening sentence, καὶ πρὸς τοῖς ἄλλοις, helps make the transition, but does not hide the seam. The break between § 284 and 285 is the most abrupt in the oration, and has been noticed as a rhetorical defect by many critics.

The allusions to the language of Aeschines found in the remainder of the speech are so brief and so unimportant to this discusssion as not to require any notice. We need not examine Kirchhoff's analysis of the Prooemium. He has confused there, as elsewhere, the notion of a subsequent revision, in which the orator incorporates extempore passages spoken at the trial, with the idea of two distinct speeches welded together by some later hand.

The theory of Kirchhoff involves other difficulties:

(1) Demosthenes is supposed to have prepared at the outset a plea on the legal points of the indictment, but when the trial occurred to have assigned this part of the defence to Ctesiphon. But for this change of plan no reason can be found, and nowhere is there any allusion by Demosthenes to a plea made by Ctesiphon.

(2) In § 238 Demosthenes repeats the allusion to the Byzantians by Aeschines already referred to in § 95, which favors rather the supposition of Schaefer, that Aeschines omitted from his revised speech what he had said on this point, out of regard for the Rhodians, than that of Kirchhoff, who believes (apparently overlooking the second allusion in § 238) that Demosthenes misquoted Aeschines.

But on Kirchhoff's supposition that Aeschines had not

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mentioned the Byzantians, the allusion in § 238 as well as in § 95 would be an instance either of erroneous anticipation or of later insertion, and would go to prove that the parts of the *de Corona* in which they occur are of contemporaneous origin.

(3) The theory of Kirchhoff forces us into this dilemma: either the unknown arranger and combiner of the two speeches succeeded remarkably well in accomplishing a task which the orator himself abandoned as impracticable, or Demosthenes did not succeed, when he put his speech in writing, in giving it that unity of structure and closeness of connection in all its parts that should characterize a production carefully composed out of material fully known and at hand. The only explanation of these instances of loose connection and abrupt insertion, is to suppose that the body of the oration was composed before the trial, and that the orator in a subsequent revision inserted these originally extemporized passages as best he could.

It may be objected that too much stress has been laid in this discussion on the supposed blemishes of structure in the last division of the oration, and that the hope expressed by Kirchhoff, that he has succeeded, at least, in shaking the universal admiration with which critics have regarded the *de Corona*, seems to be confirmed by our own demonstration. The answer to this charge is three-fold: (1) In combating the theory of Kirchhoff we have employed his own weapons, and made the most of every point. The evidence brought to sustain the theory might properly be assailed as an illustration of a kind of criticism which "strains at a gnat and swallows a camel." (2) On our theory it is to be expected that the interpolated passages should be easily separable from the context, and should sometimes show the seam by which they are, so to say, stitched into the whole. The skill with which this is done in most instances is itself worthy of admiration. (3) A comparison of the *de Corona* with other speeches of Demosthenes argues the essential unity of origin of this oration.

Take, for example, the oration of Demosthenes on the False Embassy.

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In this oration critics have discovered grave faults of arrangement and composition, and have proposed bold changes and excisions. One of the latest and boldest of these critics is O. Gilbert (die Rede des Demosthenes περὶ τῆς παραπρεσβείας, Berlin, 1873). The latest defender of the present plan of the speech is Blass, who seconds the views of Schaefer except as regards the relation the written speech holds to the spoken. From the discrepancies between the speech as we have it and the allusions to it found in the reply of Aeschines, Blass argues that the written speech was prepared some time before the trial, and was not afterward revised so as to meet the change of situation brought about by the condemnation and flight of Philocrates; while Schaefer, on the other hand, explains these discrepancies by supposing that Demosthenes, in revising his speech, suppressed some passages and added others.

However that may be, the point that concerns us more particularly is that the most radical view of the origin and character of the *de Fals. Legat.* goes no farther than to point out displacements and later insertions in the text, and throws no doubt upon the original oneness of origin of the oration.

It would be interesting in this connection to make a minute comparison between the oration of Aeschines *de Fals. Legat.* and the *de Corona*, particularly with reference to the direct allusions which each orator makes to the words spoken by the other. From such a comparison it would appear that Aeschines pursued, in the subsequent revision of his speech, the same course that we suppose in the revision of the *de Corona*. We have space to notice only a few of the twenty direct allusions made by Aeschines to the words of Demosthenes.

In § 56 Aeschines refers to the attack of Demosthenes upon his speech before the assembly (τῆς δὲ ὑπὸ . . . . . περὶ τῆς εἰρήνης), and proceeds to show that Demosthenes falsified, referring particularly to the statement of Demosthenes, *de Fals. Legat.*, § 13–16. This statement covers two points: (1) That Aeschines spoke against the peace of Philocrates the *first* day, and in favor of it the *second* day of the Assembly; (2) that he thus changed his attitude in the presence of the envoys

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sent by the Greek states to act in concert with Athens. The answer of Aeschines to (2) is contained in § 57–62; to (1), in § 63–69. The sentence in § 69, *ἐπειδὴ δὲ καὶ τὴν δημηγορίαν κ.τ.ἑ.*, is plainly intended to form the connecting link between the inserted passage and the body of the speech.

An examination of Aeschines' *de Fals. Legat.*, § 144–171, warrants the belief that this entire passage is a later insertion. The beginning of this passage marks what is, perhaps, the most abrupt transition in the oration. Aeschines has been explaining how Phocis came to be ruined, "first through fortune which is the arbiter of all, then through the length of time and the ten years' war." He calls for testimony from Boeotians and Phocians to show how he had benefited their states, and then asks *πῶς οὖν οὐκ κ.τ.ἑ.*, § 143. Then without any introduction, without any sentence to make the transition, excepting the words *ἐτόλμησε δ' εἰπεῖν ὡς ἐγὼ τοῖς . . . . . περιπίπτω*, he passes to consider, in § 144–171, matters of a personal nature in response to the attacks of his opponent. The close of this passage is but little less abrupt than its beginning. In § 170 Aeschines calls up testimony to his honorable record as a soldier; § 171 forms the connecting link between these personal considerations and a review of the history of Athens.

An analysis of the passage itself, including § 144–171, shows the sutures of the different parts. In § 144–145 Aeschines tries to turn the point of the quotation of Demosthenes about *φήμη*. In § 146–152 he meets the charge of betraying his country into the hands of Philip. In this passage occurs the allusion to the attack of Demosthenes on Philon, no reference to whom is found in the speech of Demosthenes as handed down. § 153–159 is occupied, as far as the sentence *ἀλλ' οἶμαι κ.τ.ἑ.*, with a reply to the contrast Demosthenes had drawn between the conduct of Aeschines and of Satyrus towards the Olynthian woman and the prisoners of war. What follows in § 159–161 seems intended to lead the hearer (reader) back to the main issue; but presently this is forgotten, and in § 162–163 the charge is noticed that he joined with Philip in singing paeans after the destruction of Phocis. The abruptness of the opening sentence in

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§ 162, its want of connection with what precedes, is apparent at a glance. In § 164–166 Aeschines answers the charge that he so suddenly changed his attitude towards the peace. Then follows, in § 167–170, the defence of his military record, already mentioned above.

The last part of this oration, from § 172 on, seems originally to have been directly connected with the passage immediately preceding § 144–171. In § 130–138 Aeschines aims to show that through the agency of Demosthenes and his associates Athens was prevented from joining with Philip in an honorable attempt to put an end to the Phocian troubles. In § 172–178 he proceeds to show that it was in the line of ancestral precedent to make peace as well as to carry on war, and that peace had generally been productive of more good than war.

The sentence *οὐ τοὺς Δημοσθένους ὑμᾶς οὐκ ἐῶν προγόνους μιμεῖσθαι κ. τ. ἑ.*, in § 171, is plainly intended to recall the expression in § 138, *τοὺς προγόνους ἐκώλυσα τὸν δῆμον μιμεῖσθαι*, and seems to have been written for the very purpose of connecting these disjointed parts.

Enough has been shown of the structure of the *de Fals. Legat.* of Aeschines to make it appear that in its present form it is to some extent—just how far may not be exactly determined—a reconstruction and recension of the one original speech delivered at the trial, and a fit parallel of the *de Corona* in its genesis and composition.

While we may never be able to show just how far this process of recasting and revising an oration for publication extended, we trust that this discussion has, at least, made apparent the wide distance that separates an oration like the *de Corona*, and the *de Fals. Legat.* of Aeschines, from a production like the *Timocratea*, which, as was shown at the outset, is confessedly not simply a revision of what was originally one speech, but a combination of two or three different pleas, characterized, in spite of the skill shown in the work of combination, by contradictions, by literal repetitions, and by unevenness of finish.

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VII.—*The Authorship of the Dialogus de Oratoribus.*

By TRACY PECK,

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As far as our knowledge extends, it was Beatus Rhenanus who, in his editions of Tacitus early in the sixteenth century, started the discussion in regard to the authorship of the Dialogus de Oratoribus. About fifty years later, Lipsius maintained with more force that Tacitus could not have written the work, and his judgment—based mainly on the wide difference between the style of the Dialogus and that of the admitted writings of Tacitus—greatly influenced his contemporaries, and is still not without adherents. But the broad question whether the work is the composition of Tacitus, or of Quintilian, or of the younger Pliny, or even of Suetonius or Maternus, by the consent of modern scholars has been narrowed to this question,—whether Tacitus was or was not the author. The arguments once advanced in favor of all others except Tacitus are so easily overthrown by considerations of chronology, literary style, judgments of men and things, and mental characteristics, that, if I mistake not, these quasi-claimants are now without champions. The current of criticism, so far as it has been publicly expressed, is to-day setting strongly in favor of Tacitus. It is hoped by this paper not so much to add materially to this discussion—now nearly three hundred and fifty years old—as to excite among us greater interest in a work which singularly merits and rewards study as the outcome of and protest against the literary condition of Rome in the first century of the Empire, and because of its fertile suggestiveness of thought, its exquisite Latinty, and the freshness of its style.

The Dialogus is nowhere distinctly mentioned in extant classical Latin, but in a letter of the younger Pliny (IX. 10) to Tacitus it is in all probability quoted from. Pliny's words are these: Poëmata quiescunt, quae tu inter nemora et lucos commodissime perfici putas. Now, the exact idea and the essential words appear in chapters 9 and 12 of the Dialogus, nor are

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the words in such a use elsewhere found in Tacitus. This contemporary evidence should seem conclusive: but it has been urged that the quotation is from some work or part of a work of Tacitus now lost. It is hard to see how the thought could have found pertinent expression in any of his historical compositions. Of course the passage might have been in the vanished correspondence of Tacitus, but this explanation can hardly appear probable to one who examines the question with a judicial rather than a partisan frame of mind.

It seems like trifling to mention the other ground on which the authority of this letter has been impugned. Heinrich Gutmann maintains that the letter was written by Tacitus himself in reply to Pliny's (I. 6) communication. But in the earlier letter there is nothing to which this could serve as a fit answer. The style of the letter is through and through that of Pliny himself. There is no evidence that Tacitus wrote poetry, and had he thus written, Pliny would in all probability have added his name to the list of versifiers in Ep. v. 3. And by what strange chance should this single letter of Tacitus have alone been preserved, while all other epistles from Pliny's many correspondents (save only those from the Emperor Trajan) were excluded from the collection? If Pliny had thought to honor Tacitus by the insertion of one of his letters, would he have chosen this exceedingly light specimen?

The testimony of the manuscripts is in favor of Tacitus alone. All existing MSS. of the Dialogus have the important lacuna between chapters 35 and 36, and other corrupt passages, and are doubtless derived from the copy that was brought to Rome in or very near the year 1457. In all MSS. the title runs, *Cornelii Taciti Dialogus de Oratoribus.* Additions to this are of late and known origin. Thus Gronovius in his edition increases the codex-superscription with the words *sive de causis corruptae eloquentiae.* This was the subject of an early work of Quintilian (Inst. Or., VI. prooem. 3), but Spalding (l. c.) has clearly proved that the Dialogus cannot be this treatise of Quintilian. Furthermore, the Dialogus is not found with the MSS. of the Histories or Annals, so that it cannot thus by accident or blunder have been identified with the works of Tacitus.

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Diplomatic tradition thus speaks only in favor of Tacitus, and if we ignore this, the door is opened wide for scepticism in regard to the authorship of nearly all ancient literature.

Of no little weight is the testimony of Pomponio Leto of Calabria, who died not later than 1498. His words are: *C. Tacitus scripta Maecenatis appellat calamistros.* The epithet is found in the Dialogus, cap. 26, nor is it elsewhere in extant Latin applied to this effeminate littérateur. Lipsius endeavors to rebut this evidence for Tacitus with a contemptuous remark about the ignobleness of the witness. Of illegitimate birth he certainly was: so, too, is he freighted in history with many names; but nothing is known of him that justifies us in supposing him guilty of falsehood or of easy credulity in regard to our present question.

In the chronology of the Dialogus there is nothing inconsistent with the theory that Tacitus was its author. The work professes (cap. 1) to be an accurate reproduction of a discussion held in the sixth year (cap. 17) of Vespasian's reign. The reporter was at that time *juvenis admodum*,—a tantalizingly elastic expression. Tacitus applies (Agr. 7) the words to Domitian when he was eighteen years old, and to Vespasian (H. II. 78) and Helvidius Priscus (H. IV. 5) with much vagueness. The birth-year of Tacitus is not known, but it was probably 54 A. D., so that in 74 or 75 A. D. he could properly have been spoken of as *juvenis admodum*. The time of composition of the Dialogus can only be conjectured. The objective way in which the writer speaks of himself in the first two chapters, implies, to my mind, a considerable interval between the discussion and its report. Nor does it seem natural that Justus Fabius, to whom the work is addressed, should have 'frequently' (*saepe ex me requiris*, cap. 1) requested a *juvenis admodum* to undertake the discussion of so weighty a theme. But the fact of a youthful writer seems unmistakable from the entire warp and woof of the piece itself, and if Quintilian (Inst. Or., X. 3, 22), as is altogether probable, alludes to the work, it must have been given to the public some time before the death of Domitian in 96. The Dialogus may thus have been published late in Vespasian's

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reign, or under Titus. Nor do I see anything fatal to the view that it came out in the first years of Domitian's rule. Tacitus in the Agricola (3) certainly says that the fifteen years of that monster's reign were passed in silence; but he is apparently characterizing the entire reign from its last terrible years, and is referring to the capital danger of faithfully writing history or the lives of outspoken, freedom-loving individuals, rather than to the composition of such inoffensive pieces as the Dialogus. Under Domitian Quintilian certainly wrote, as did Statius, Silius Italicus, Martial, and many others whose names are better known than their writings. I do not think that the style or temperament of the piece will allow us to place its composition after Domitian's death. Too late, also, appears the mysterious absence of Tacitus from Rome for four years (Agr. 45) just before Agricola's death in 93. So late in Domitian's jealous and vindictive period Tacitus would hardly have ventured to speak in such praise of Vespasian (capp. 8, 17), nor could he then have spoken with such buoyant cheerfulness of the imperial régime (41). Even the work of the calm and impartial Quintilian (I. O., x. 1, 91, 92) is marred by the servile flattery of the times, but we need not suspect that the grave Tacitus—and that, too, gratuitously—thus prostituted his powers.

Leaving these external considerations, we are now prepared to question the personal motive, the sentiments, and the literary style of the Dialogus. Reading between the lines, I think we may find that Tacitus intended the work as a kind of *pro domo sua*, a vindication of his withdrawal from the career of a forensic orator and devotion to literature. As Cicero in his *de Oratore* speaks his own views through Crassus, so here Tacitus probably puts forth Maternus as his representative. Maternus is certainly the leading character: the discussion takes place at his house; he is introduced as a well-known person; his tragedies give rise to the debate; he directs and closes the argument, and twice recalls the disputants from digressions. In early life Maternus had gained prominence as a lawyer, but was now absorbed in the writing of plays; Tacitus, too, was educated as a lawyer and entered upon the

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practice of the law, but abandoned this career for that of a historian. That the writer of the Dialogus had had a legal training like that of Tacitus is beyond a doubt: the discussion is introduced as an actual trial, in which we have plaintiff, defendant, advocate, and judge; the closing speech of Maternus bears the character of a judicial verdict; in the body of the work are many legal terms, as *cui bono? formula*, *interdictum*, and frequent reference is made to speeches that deal largely with legal technicalities and processes.

The Dialogus and the acknowledged writings of Tacitus show a quite remarkable consistency of views of men and events, and a like conception of life. In all we see a regret for the grander life and opportunities of the republic, but at the same time a philosophic acquiescence in the empire as the inevitable, and thus a strong tendency to fatalism. Here as there we find a cordial recognition of woman's influence in the prudent training of her children; a rich vein of satire—the genuine Roman satire—worked against the present, but with an earnest desire for its improvement; a disposition to concede greatness in men of the times, provided they are not measured by the superior standards of the past; a keen insight into human nature and motives, and a portrayal of character and action with real dramatic effect; pregnant, epigrammatic utterances—not accumulated and paraded, as in Seneca, as sheer rhetorical tinsel, but naturally suggested by the course of thought. Here as there we see that Cicero—particularly his rhetorical writings—and Vergil had been sympathetically studied, and have left their stamp upon thought and expression.

In the youth of Tacitus there were two antagonistic schools of style, whose chiefs were Quintilian and Seneca. There seems no doubt that Tacitus was first drawn to the former—a modified type of Ciceronianism. The younger Pliny (Ep. VII. 20) clearly implies this, and the Dialogus is the best extant specimen of this literary renaissance. The prevailing fulness of expression, the rhythmical periodic structure, the thoughts brocaded with an almost gaudy rhetoric, and at the same time frequent instances of tautology and an almost cloying richness of language, show both the author's success and failure in this

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tour de force. But Tacitus was not one to wear long the garb of any school or model, and from the Dialogus on through the Agricola, and the Germany, and the Histories, and the Annals, we can trace the steady development of that marvelous method of expression which finally puts Tacitus apart from all who have ever written. The difference between the styles of the extremes in this series is certainly very great. But style naturally varies with the subject, changes with the times, and is modified by maturer years and wider experience. The historical studies of Tacitus, and his observation of the whimsical and brutal use of power, and of the apparently inevitable decline of his country, had profoundly affected his whole soul, and his style could not have remained stationary. Tacitus had not always been the austere, almost gloomy man that might be inferred from his latest writings: from the letters of Pliny he appears to have been a very genial and companionable friend; there is even a tradition that he once wrote a book of witticisms (*liber facetiarum*), and certainly the Dialogus shows in its author a cheery and hopeful disposition.

The Latinity of the Dialogus, though based upon a close study of Cicero, reveals in all its texture the traits of the "Silver Age," and has many of the peculiarities of the later writings of Tacitus. Among these peculiarities may be mentioned a fondness for using pairs of words of like meaning—especially nouns and adjectives; a decided poetic coloring, as in the free use of metaphor and of personification; the reversal of the traditional order of the *nomen gentile* and *cognomen;* and the reckoning of the reign of Augustus from his first consulship, instead of from the battle of Actium or from the time of receiving the title of Augustus.

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VIII.—*On the Date of the Prometheus of Aeschylus.*

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All efforts to determine the date of the representation of the Prometheus Bound have failed to discover convincing arguments. Concerning the date of no other Greek drama do scholars differ so widely. While Schoemann and others hold this to be the earliest of the extant plays, Moriz Schmidt classes it with the Rhesus as the rear-guard, the stragglers—*der Nachtrab*—of Greek tragedy. To Westphal and Dindorf the character of the metres seems to point to a late epoch in tragic art; to Wecklein the careful formation of the trimeters seems to indicate that the play was written before the Persians. Gottfried Hermann believes that only two actors were employed, and assigns the play to an early date; Karl Otfried Müller thinks that three actors were necessary, and that the play is one of the poet's latest works, produced after Sophocles had introduced the third actor. Donaldson selects for the date of representation "the year 464 B. C., when the news would reach Athens that Themistocles had entered the service of the Persian king. The warrior of Marathon and Salamis, and the friend of Aristides, would at such a time with peculiar force utter that abomination of treason, which the poet puts into the mouth of his chorus." Who, unacquainted with the play, would suppose that this "abomination of treason" referred to lines 1067 fg.:

> μετὰ τοῦδ' ὅ τι χρὴ πάσχειν ἐθέλω·
> τοὺς προδότας γὰρ μισεῖν ἔμαθον,
> κοὐκ ἔστι νόσος
> τῆσδ' ἥντιν' ἀπέπτυσα μᾶλλον!

It is indeed childish, as Haupt says, to seek or accept in the plays of Aeschylus or Sophocles allusions to the politics of their time. This notion of Donaldson is shown in its full absurdity by the equally improbable hypothesis of a later English writer,

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that this play was intended, on the other hand, as a glorification of Themistocles. In that event it would be best dated before the Persians.

All the above arguments are based upon the metre, the language, and the construction of the play, or upon some uncertain political allusion. From the very nature of the arguments and the known facts of the poet's life they are inconclusive. According to the Marmor Parium, Aeschylus was born Ol. LXIII 4, 525 B. C., and contended with Pratinas Ol. LXX, 500 B. C. With the latter date agrees the statement at the beginning of the *βίος* Αἰσχύλου—*νέος δὲ ἤρξατο τῶν τραγῳδιῶν*. The Persians, the first tragedy of which the date is fixed, was represented in the archonship of Meno, 472 B. C.; the Orestean Trilogy, the last presented by Aeschylus at Athens, was put upon the stage in the archonship of Philocles, 458 B. C. These fourteen years were by no means the *Lehrjahre* of Aeschylus. At the beginning of this period he had been writing tragedies for twenty-eight years, and was probably then fifty-three years old. While he was ready to accept suggestions from his younger rival, Sophocles, and modify his stage arrangements, we have no reason to suppose that he materially changed his style of composition or metres. The history of the Athenian stage of that period is by no means clear. We do not know even whether the third actor was first introduced by Aeschylus or Sophocles. Much less are we informed as to the date of other innovations. We have too few of our author's works to justify us in the assertion, from internal evidence, that one play belongs to his fifty-fifth year and another to his sixty-fifth year. We do not know what is accidental in the play and what belongs to the period of development and work. The simplicity of language and construction of the Prometheus may be explained as natural to the earliest age of tragedy, or as the result of Sophoclean influence.

A comparison with the Suppliants has been suggested as affording an indication of the date. In both plays the fortunes of Io are referred to in similar language, and the return of the Danaids to Greece is alluded to in the Prometheus. We may compare Suppliants 29: *τὸν ϑηλυγενῆ στόλον*,

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38: λέκτρων ὧν θέμις εἴργει, 312: καὶ Ζεύς γ' ἐφάπτωρ χειρὶ φιτύει γόνον, 46: Ζηνὸς ἔφαψιν· ἐπωνυμίᾳ δ' ἐπεκραίνετο μόρσιμος αἰὼν | εὐλόγως, Ἔπαφον δ' ἐγέννασεν, 314: Ἔπαφος ἀληθῶς ῥυσίων ἐπώνυμος, 179: αἰνῶ φυλάξαι τἄμ' ἔπη δελτουμένας, 223: ἐσμὸς ὡς πελειάδων | ἵζεσθε κίρκων τῶν ὁμοπτέρων φόβῳ | ἐχθρῶν ὁμαίμων καὶ μιαινόντων γένος, 253: γένος Πελασγῶν τήνδε κηρύσσεται χθόνα, 304: πανόπτην οἰωνοσκόπον, . . μύωπα κινητήριον, . οἶστρον, . . μακρῷ δρόμῳ, 311: Κάνωβον κἀπὶ Μέμφιν ἵκετο, 320: πεντηκοντάπαις, 467: ὠμμάτωσα, 540 fg.: Ἰὼ | οἴστρῳ ἐρεσσομένα | φεύγει ἀμαρτίνους, | πολλὰ βροτῶν διαμειβομένα | φῦλα κτλ. with Prometheus 846:

ἔστιν πόλις Κάνωβος ἐσχάτη χθονὸς,
ἐνταῦθα δή σε Ζεὺς τίθησιν ἔμφρονα
[ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον].
ἐπώνυμον δὲ τῶν Διὸς γέννημ' ἀφῶν
τέξεις κελαινὸν Ἔπαφον, ὃς καρπώσεται
ὅσην πλατύρρους Νεῖλος ἀρδεύει χθόνα·
πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις
πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται
θηλύσπορος, φεύγουσα συγγενῆ γάμον
ἀνεψιῶν· οἱ δ' ἐπτοημένοι φρένας,
κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
ἥξουνι θηρεύοντες οὐ θηρασίμους | γάμους κτλ.

Also 789: ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν, 569: μυριωπὸν εἰσορῶσα βούταν, 675: μύωπι χρισθεῖσ' ἐμμανεῖ σκιρτήματι, 580: οἰστρηλάτῳ δὲ δείματι, 591: τοὺς ὑπερμήκεις δρόμους, 499: ἐξωμμάτωσα, 709 fg. and 792 fg., a list of the many tribes through which Io must pass before she finds rest.

Aeschylus shrank no more than Homer from the repetition of a thought in similar words, and might be as willing to give the substance of his Suppliants in a later tragedy as to amplify into a new tragedy the sketch given in the Prometheus. It is not easy, then, to draw from this comparison any definite conclusion as to priority of composition. Moreover the exact date of the Suppliants is unknown.

A surer criterion we may perhaps find in a comparison with the works of Pindar, of which Aeschylus was a careful student, as he was a student of the other lyric poets and of Homer, and did not hesitate to borrow from Phrynichus. He trans-

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ferred ἐς τὸ καλὸν ἐκ τοῦ καλοῦ. His originality was so great and undisputed that he could afford to borrow. We think no less of Milton's genius when other nations claim the original plan of the Paradise Lost, and when we find in Spenser the germs of some famous passages. The great Teutonic poet is in our time not accused of lack of originality, though Greene claimed that Shakespeare was decking himself in borrowed plumes. So Aeschylus' genius is manifested in all the changes which he made in the plan of the Phoenissae. He gave the prologue of the Persians (if it may be called a prologue, in the parodos) to the chorus of old peers, and not to the eunuch dusting the throne. Wisdom was shown also in the constitution of the chorus from Persian peers, and not from Tyrian women brought to Susa without sufficient motive. It is an evidence of our different estimate of Euripides that we are not quite sure how much of the Medea's beauty is due to Neophron.

As then the Persians, perhaps the earliest tragedy which has come down to us, bears witness to the willingness of Aeschylus to study and profit by the works of other poets, and as he himself said that his dramas were but scraps from the sumptuous banquets of Homer, we need not be prejudiced against the thought that he not only studied but borrowed from his great contemporary.

The resemblance between the most tragic of lyric poets and the most lyric of tragic poets has been often noted. Born in the same lustrum, educated in the schools of the same city, though widely separated by their different relations to the wars for the freedom of Greece, and differing in some minor points, as in their treatment of the strife of the Gods, they were alike in their ethical views, in their sublime, rugged, and sometimes grandiose style, and, as we should expect, were alike in their use of words and constructions. Thus a comparison with Pindar has not only restored ἁπλάτου for the ἁπλήστου of the MSS. in Prometheus 371, but has explained many other passages.

Both poets use the present tense in predictions. So Prom. 513: δύαις τε καμφθεὶς ὧδε δεσμὰ φυγγάνω, 848: ἐνταῦθα δή σε Ζεὺς

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τίθησιν ἔμφρονα, Agam. 126: χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἄδε κέλευθος, Pind. Ol. VIII, 42: Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἁλίσκετια, Pyth. IV, 48: τότε γὰρ μεγάλας | ἐξανίστανται Λακεδαίμονος.

The emphatic position of the proper name at the end of the sentence is not indeed peculiar to Aeschylus among the tragic poets, but with e. g. Prom. 612: πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα, we may compare Ol. VII, 13: τὰν ποντίαν | ὑμνέων παῖδ' Ἀφροδίτας, Ἀελίοιό τε νύμφαν, Ῥόδον, Pyth. VI, 30: ἐναρίμβροτον | ἀναμείναις στράταρχον Αἰθιόπων | Μέμνονα, Isth. IV, 53: Θηβᾶν ἄπο Καδμεΐᾶν μορφὰν βραχύς, ψυχὰν δ' ἄκαμπτος, προσπαλαίσων ἦλθ' ἀνήρ | . . υἱὸς Ἀλκμήνας.

Common to both poets is the use of a noun as an adjective. Agam. 403: ἀσπίστορας κλόνους, Isth. I, 23: ὁπλίταις δρόμοις. Both have the figurative use of ποιμήν. Supp. 767: ναῶν ποιμένες, Ol. X, 88: ἐπεὶ πλοῦτος ὁ λαχὼν ποιμένα | ἐπακτὸν ἀλλότριον | θνάσκοντι στυγερώτατος, Nem. VIII, 6: ποιμένες . . | Κυπρίας δώρων. So with πρύτανις, Prom. 169: μακάρων πρύτανις. Pyth. VI, 24: βαρυόπαν στεροπᾶν κεραυνῶν τε πρύτανιν. Both poets use αἶσα frequently and in various constructions. Ol. IX, 42: Διὸς αἴσᾳ, Pyth. IV, 107: κατ' αἶσαν, Pyth. VIII, 13: παρ' αἶσαν, Frag. I, 2: σὺν θεῶν αἴσᾳ, Supp. 545: ἐν αἴσᾳ, 79: παρ' αἶσαν, Choeph. 927: πατρὸς αἶσα. In Pyth. X, 66: φιλέων φιλέοντ', ἄγων ἄγοντα, the ὁμοιοκάταρκτα remind of Prom. 19: ἄκοντά σ' ἄκων, 29: θεὸς θεῶν, 192: σπεύδων σπεύδοντι, 218: ἑκόνθ' ἑκόντι, 276: πρὸς ἄλλοτ' ἄλλον, 671: ἄκουσαν ἄκων.

Both fancy the appositional use of ποινή and similar words. Supp. 626: εὐχὰς ἀγαθὰς, ἀγαθῶν ποινάς. Isth. III, 7: εὐκλέων δ' ἔργων ἄποινα χρὴ μὲν ὑμνῆσαι τὸν ἑσλόν κτλ.

Constructions which were later less frequent were not uncommon in these two poets. Such is περί with a dative of cause. Persians 695: σέβομαι δ' ἀντία λέξαι | σέθεν ἀρχαίῳ περὶ τάφρει, Pyth. V, 58: λέοντες περὶ δείματι φύγον.

We may further compare Pers. 1056: γενείου πέρθε λευκήρη τρίχα and Pyth. IX, 80: Εὐρυσθῆος ἐπεὶ κεφαλὰν | ἔπραθε φασγάνου ἀκμᾷ. Agam. 113: οἰωνῶν βασιλεύς and Ol. XIII, 21: οἰωνῶν βασιλέα. Supp. 998: τέρειν' ὀπώρα (of the maidens) δ' εὐφύλακτος οὐδαμῶς is illustrated by Isth. II, 4: Ἀφροδίτας | εὐθρόνου μνάστειραν ἀδίστην ὀπώραν, Prom. 155: δεσμοῖς ἀλύτοις ἀγρίως πελάσας,

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by Pyth. IV, 227: *τοὺς ἀγαγὼν ζεύγλᾳ πέλασσεν.* Examples of this similarity might be indefinitely multiplied.

But not infrequently we find coincidence of thought or language, which seems to be the result of conscious imitation, and with perhaps only a single exception, we find from the known dates of ode and tragedy that it is Aeschylus who borrows. We may perhaps regard as accidental the similar allusions to the punishment of Aesculapius, Ag. 1022, Pyth. III, 55; and to the crime of Ixion, Eum. 718 (*πρωτοκτόνοισι προστροπαῖς Ἰξίονος*), Pyth. II, 32 (*ἐμφύλιον αἷμα πρώτιστος οὐκ ἄτερ τέχνας ἐπέμιξε θνατοῖς*); and the same figure of a cock fighting on his own dunghill, Agam. 1671, Eum. 861 (but in a suspected passage), Ol. XII, 14. In other cases, however, the connection is more evident.

Pindar, Pyth. VIII, 95: *ἐπάμεροι· τί δέ τις; τί δ' οὔ τις; σκιᾶς ὄναρ | ἄνθρωπος* was in the mind of Aeschylus, we may well believe, when he wrote Agam. 839: *ὁμιλίας κάτοπτρον, εἴδωλον σκιᾶς*, unless we accept the possibility that both are later than Aesch. fr. 390: *τὸ γὰρ βρότειον σπέρμ' ἐφ' ἡμέραν φρονεῖ, | καὶ πιστὸν οὐδὲν μᾶλλον ἢ καπνοῦ σκιά.* The resemblance to Pindar is perhaps as close, though not so obvious, in Prometheus 545 fg.:

> *φέρ' ὅπως ἄχαρις χάρις, ὦ φίλος· εἰπὲ ποῦ τίς ἀλκά;*
> *τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης*
> *ὀλιγοδρανίαν ἄκικυν*
> *ἰσόνειρον, ᾗ τὸ φωτῶν*
> *ἀλαὸν (δέδεται* ins. Hermann) *γένος ἐμπεποδισμένον;*

and 448: *ὀνειράτων | ἀλίγκιοι μορφαῖσι.* That chorus of the Prometheus, 545 fg., it may be remarked in passing, has been noticed by Heinrich Schmidt for its Pindaric form; and in the first strophe we find the dactylo-epitritic measure which prevails in Pindar, but which is found in Aeschylus only there and in the same play 887 fg., and perhaps once in the Suppliants.

But among the more specific points of resemblance between odes of Pindar and the Prometheus of Aeschylus, the most remarkable is the description of the hundred-headed monster, Typhon, Pyth. I, 15 fg.:

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ὅς τ' ἐν αἰνᾷ Ταρτάρῳ κεῖται, θεῶν πολέμιος,
Τυφὼς ἑκατοντακάρανος· τόν ποτε
Κιλίκιον θρέψεν πολυώνυμον ἄντρον· νῦν γε μάν . .
Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα· κίων δ' οὐρανία συνέχει,
νιφόεσσ' Αἴτνα . . τᾶς ἐρεύγονται μὲν ἁπλάτου πυρὸς ἀγνότατοι,
ἐκ μυχῶν ραγαί κτλ.

The Prosodion to Aetnaean Zeus, of which we have fragments 92, 93, seems to have been written about the time of the first Pythian ode, when Hiero honored in every way the city which he founded on the site of Catana: *Κείνῳ μὲν Αἴτνα δεσμὸς ὑπερ. φίαλος | ἀμφίκειται.*

. . ἀλλ' οἷος ἅπλατον κεράϊζες θεῶν
Τυφῶν' ἑκατοντακάρανον ἀνάγκᾳ, Ζεῦ πάτερ,
ἐν Ἀρίμοις ποτέ.

The monster is mentioned also in Pyth. VIII, 15: *βία δὲ καὶ μεγάλανχον ἔσφαλεν ἐν χρόνῳ.* | *Τυφὼς Κίλιξ ἑκατόγκρανος οὔ νιν ἄλυξεν.* Here we see that Typhon was not yet Aetnaean, and Strabo intimates that Pindar was the first to transfer him to Sicily.*

With these passages we have to compare Prometheus 351 fg.:

τὸν γηγενῆ τε Κιλικίων οἰκήτορα
ἄντρων ἰδὼν ὤκτειρα, δάϊον τέρας
ἑκατογκάρανον πρὸς βίαν χειρούμενον
Τυφῶνα θοῦρον, πᾶσιν ὃς ἀνέστη θεοῖς κτλ.
364: *κεῖται στενωποῦ πλησίον θαλασσίου*
ὑπούμενος ῥίζαισιν Αἰτναίαις ὕπο,
. . ἔνθεν ἐκραγήσονταί ποτε
ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
τῆς καλλικάρπου Σικελίας λευρὰς γύας . .
371: *θερμοῖς ἁπλάτου βέλεσι πυρπνόου ζάλης.*

That the resemblance here is beyond the workings of chance is evident; but which is the original? Perhaps the answer to this question might be left to the scholarly instinct of each

*In Hesiod, Theogony 860, for *ἀιδνῆς*, the reading of the MSS., Schoemann conjectured *Αἴτνης*. This has been received into the text by Flach. But, besides the uncertainty of the emendation, the passage in the Theogony is quite distinct in style from the rest of that work, and may be of later date than Pindar and Aeschylus.

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reader. Schoemann says that Aeschylus' description of the eruption might have been written if the poet had never seen Sicily. It would hardly have had its present form if he had never seen or heard the first Pythian ode of Pindar. We may be supported in our decision by an examination of the ode. Hiero of Syracuse had gained the victory in the chariot-race at Delphi. Six years or possibly only two years before, he had driven out the inhabitants of Catana and had founded there a Doric city, named from the mountain on whose slope it lay. He was therefore to be celebrated as Aetnaean, and the glory of the city Aetna is the real subject of the ode. The poet begins with an address to the lyre: *Χρυσέα φόρμιγξ, Ἀπόλλωνος καὶ ἰοπλοκάμων σύνδικον Μοισᾶν κτέανον.* "The minstrels obey thy biddings. Thou dost quench the thunderbolt of ever-living fire. The eagle, *ἀρχὸς οἰωνῶν*, sleeps on the sceptre of Zeus. Thy notes soothe the hearts of the divinities. But all the creatures which Zeus does not love are frightened at the voice of the Pierides." *ὅσσα δὲ μὴ πεφίληκε Ζεύς, ἀτύζονται βοάν | Πιερίδων ἀίοντα, γᾶν τε καὶ πόντον κατ' ἀμαιμάκετον, | ὃς τ' ἐν αἰνᾷ Ταρτάρῳ κεῖται κτλ.* From this creature who *Αἴτνας ἐν μελαμφύλλοις ὀέδεται κορυφαῖς*, the transition is natural and easy to the mountain and the city named from it, which, with the founder's victory, is to be celebrated in the ode.

It is obvious that Typhon is an essential link in Pindar's chain. He is not introduced as a mere ornament or illustration, or as Philoctetes, 52 fg., to exalt the Syracusan king. Let us now look at the parallel passage in the tragedy. After speaking of Atlas, Prometheus continues: *τὸν γηγενῆ τε Κιλικίων οἰκήτορα κτλ.* At the conclusion of this description, Prometheus abruptly changes the subject by addressing Oceanus:

σὺ δ' οὐκ ἄπειρος οὐδ' ἐμοῦ διδασκάλου | χρήζεις.

I am so far from agreeing with Wecklein that the mention of Atlas is only a transition to the description of Typhon and the eruption of Aetna, that the mention of Atlas seems to be complete in itself, while Typhon is only introduced to give a local allusion which would be appreciated best at the court of Syracuse. For an Athenian audience Typhon did not stand on the same footing as the Titan Atlas, and the Athenians

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felt no particular interest in the eruption of Aetna. It is to be noted, moreover, that in the epode of the following chorus, Typhon is ignored and Atlas alone referred to in *μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις | . . εἰσιδόμαν κτλ.* This could hardly be, if it were true that the Titan was mentioned only as a transition to the monster. Considering then, the necessity of the myth to this ode of Pindar's, and the loose and episodical way in which it is introduced in the tragedy, I think we may find some confirmation of our opinion that the Prometheus was written after the ode, which latter is dated by Boeckh 474 B. C., but by Bergk assigned to 470 B. C.

In the second Pythian ode, which was composed for Hiero, probably 477 or 476 B. C., we find:

93. *φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα ζυγόν*
ἁρήγει· ποτὶ κέντρον δέ τοι
λακτισόεμεν τελέθει
ὀλισθηρὸς οἶμος.

We find the same thought in Prometheus 322: *οὔκουν ἔμοιγε χρώμενος διδασκάλῳ | πρὸς κέντρα κῶλον ἐκτενεῖς*, and Agamemnon 1624: *πρὸς κέντρα μὴ λάκτιζε.* Euripides uses the expression twice; once in Bacchae 795: *πρὸς κέντρα λακτίζοιμι θνητὸς ὢν θεῷ*, and again Frag. 607: *πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσί σου.* By the time of Euripides it was becoming proverbial, as it was a mere maxim in the time of St. Paul. In this connection it is to be remembered that in Acts IX, 5 the words *σκληρόν σοι πρὸς κέντρα λακτίζειν* are not found in the Greek MSS., but are inserted in the *textus receptus* from Acts XXVI, 14. In the latter passage St. Paul is giving to Agrippa an account in the Greek language of the vision and the voice which addressed him "in the Hebrew tongue." The Apostle, then, undoubtedly gave a free translation, in a current Greek proverb, of the words which he had heard. Commentators have been, perhaps, too hasty in assuming that this was already such a common expression in the time of Pindar and Aeschylus. In this they have neglected the *φέρειν δ' ἐλαφρῶς κτλ.* It would not be in the manner of Pindar to develop the figure as he has, if it were not his own fresh expression.

In the same second Pythian ode, *ἔν θ' ἅρματα πεισιχάλινα*

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καταζευγνύῃ | σθένος ἵππιον, verse 11, reminds of Prometheus 465: ὑφ' ἅρμα τ' ἤγαγον φιλήνιους | ἵππους.

In the same ode, verse 34, in speaking of Ixion's passion for Hera, the poet says: χρὴ δὲ κατ' αὐτὸν αἰεὶ παντὸς ὁρᾶν μέτρον. The same thought is expressed in Prometheus 890: ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ.

With a hyporchema written for Hiero at the same time as this second Pythian ode, Frag. 105: Νομάδεσσι γὰρ ἐν Σκύθαις ἁλᾶται Στράτιος, | ὃς ἁμαξοφόρητον οἶκον οὐ πέπαται, may be compared Prometheus 709–710:

Σκύθας δ' ἀφίξει νομάδας οἵ πλεκτὰς στέγας
πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις.

This last seems like a dramatic development of ἁμαξοφόρητον οἶκον.

It is instructive, also, to compare the prophecy of Themis concerning Thetis, as given in the two poets. Isth. VIII, 34 fg.:

εἶπε δ' εὔβουλος (cf. Prom. 18: ὀρθοβούλου Θέμιδος) ἐν μέσοισι Θέμις,
εἵνεκεν πεπρωμένον ἦν, φέρτερόν κε γόνον ἄνακτα πατρὸς τεκεῖν
ποντίαν θεόν, ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος
διώξει χερὶ τριόδοντός τ' ἀμαιμακέτου, Διὶ δαμαζομέναν
ἢ Διὸς παρ' ἀδελφεοῖσιν.

This evidently is the prophecy to which reference is made in the Prometheus 908:

τοῖον ἐξαρτύεται
γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος
θρόνων τ' ἄϊστον ἐκβαλεῖ κτλ.
920: τοῖον παλαιστὴν νῦν παρασκευάζεται
ἐπ' αὐτὸς αὑτῷ, δυσμαχώτατον τέρας·
ὃς δὴ κεραυνοῦ κρεῖσσον' εὑρήσει φλόγα,
βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·
θαλασσίαν τε γῆς τινάκτειραν νόσον
τριαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ.

The Titaness Themis is referred to in the tragedy once and again as the source of her son's knowledge of futurity, and we notice that Aeschylus adds two lines which did not affect the danger of Zeus. The poet had in mind Pindar's ἢ Διὸς παρ' ἀδελφεοῖσιν.

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It is noteworthy that all but the last of these Pindaric passages to which parallels have been found in the Prometheus are from the odes and the hyporchema which were composed for Hiero of Syracuse. For this there is no easier explanation than that the tragedy also was prepared for the court of Syracuse. No other reason appears why the Prometheus should be fuller of Pindaric expressions and allusions than the Agamemnon. This is especially true of the Typhon episode. This monster is mentioned again in the Seven against Thebes, but the name is not found in any other Attic writer, except once in the Phaedrus of Plato, Aristophanes' Clouds 336, and, according to Hesychius, in a lost play of Sophocles. Neither in these passages just mentioned, nor in Herodotus, is he brought into connection with Sicily. As the description of the Aetnean eruption serves a dramatic purpose, to show the prophetic power of Prometheus, the prediction concerning the Amazons, verse 723 fg., has been compared with it. This prediction is very brief, however, and the more natural as the Amazons were far more interesting than Typhon to Aeschylus as an Athenian.

That Pindar should have seized upon the story of Typhon is natural. Sicily was colonized after the beginning of the historical period. The island is not rich in myths, and strangely enough, in all his Sicilian odes Pindar never mentions the Cyclops. Moreover the Syracusan tyrant was not descended from the ancient heroes. When an Aeginetan received the victor's crown the poet had an *embarras de richesse* in the justice and honor of Aeacus, in the exploits of Telamon and marriage of Peleus, and the brave deeds of Ajax and Hector. When Diagoras of Rhodes was victor we have the story of the first appearance of the island, and the betrothal of the island's nymph to the sun. For Thebes cf. Frag. 29:

> *Ἰσμηνὸν ἢ χρυσαλάκατον Μελίαν,*
> *ἢ Κάδμον, ἢ σπαρτῶν ἱερὸν γένος ἀνδρῶν,*
> *ἢ τὰν κυανάμπυκα Θήβαν,*
> *ἢ τὸ πάντολμον σθένος Ἡρακλέος,*
> *ἢ τὰν Διωνύσου πολυγαθέα τιμάν,*
> *ἢ γάμον λευκωλένου Ἁρμονίας ὑμνήσομεν;*

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This abundance of mythical subjects was not to be found in Sicily, and thus Aeschylus' conscious imitation is more natural and obvious. In the prediction concerning the eruption of Aetna, in the mention of the "smooth fields of fertile Sicily," and of the monster, where, as Wecklein says, the poet speaks rather than Prometheus; in the warning not to kick against the pricks; in the exhortation to marry in one's own rank; in the Scythian wheeled houses—in all this, Hiero heard allusions to his victories, and to the Epinikia of Pindar in his honor—allusions which were well understood by his court and the Greeks generally. We cannot suppose that these allusions were introduced for an audience at Gela or at Athens.

The abundance of nautical metaphors in the Suppliants indicates to Teuffel the possible Sicilian origin of that play. There is no lack of such figures in the Prometheus; e. g. 149: *οἰακονόμοι*, 182: *δέδια γὰρ ἀμφὶ σαῖς τύχαις | πᾶ ποτε τῶνδε πόνων | χρή σε τέρμα κέλσαντ' ἐσιδεῖν*, 190: *τὴν δ' ἀτέραμνον στορέσας ὀργήν*, 515: *οἰακοστρόφος*, 1001: *ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν*, 1015: *οἷός σε χειμὼν καὶ κακῶν τρικυμία | ἔπεισ' ἄφυκτος*. But in neither, perhaps, do we find more sea words and phrases than in the Seven against Thebes, which begins:

> *Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια*
> *ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως*
> *οἴακα νωμῶν*,

and ends,

> *μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν*
> *ὅδε Καδμείων ἤρυξε πόλιν*
> *μάνατραπῆναι μηδ' ἀλλοδαπῶν*
> *κύματι φωτῶν κατακλυσθῆν.*

From this then we draw no conclusion. Aeschylus has merely proved himself what Dionysus was not, a true *Σαλαμίνιος*. I would lay no stress either upon the Siciliauism of *ἁρμοῖ* of verse 615 of the Prometheus.

I would rest the argument upon the comparison with Pindar. This alone makes it probable that the tragedy was composed in Sicily, and after the first Pythian ode and the hyporchema which Pindar wrote for Hiero. This ode is in honor of the chariot victory which was gained at the 29th Pythiad. Accord-

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ing to Bergk and the earlier authorities, who reckon from the first στεφανίτης ἀγών in Ol. XLIX 3, this would be in the early autumn of 470 B. C. Boeckh, however, reckons from the establishment of the ἀγὼν χρηματίτης, and his date for the ode, 474 B. C., is adopted by Dissen, Schmidt, and others. This fixes the latter part of 474 or 470 B. C. as the earliest date possible for the tragedy. But in the Spring of 472 Aeschylus produced the Persians at Athens. It has been suggested that it was the fame of that play which gained for Aeschylus an invitation to the court of Syracuse. The Persians would naturally arouse the tyrant's interest. He loved to hear the conflict with the Carthaginians, in which he had a share, compared with the battle of Salamis. As the conflicts were near in time, they were alike in results. It does not surprise us, then, to find Himera and Salamis united in that first Pythian ode. Aeschylus reproduced (φασὶν ἀναδιδάξαι τοὺς Πέρσας ἐν Σικελίᾳ) his Persians on the stage of Syracuse. We may well believe that it was during this visit that he composed the Aetnean Women and the Prometheus Bound. The satyric drama of the Persian trilogy was, as is well known, the Prometheus Πυρφόρος or Πυρκαεύς. That there was a trilogy devoted to Prometheus has been assumed since Welcker, and is perhaps probable. In that case it is natural to suppose that the satyric drama which accompanied the Persians was written before the Promethean trilogy, and in the Πυρκαεύς the poet saw how the subject could be treated in a trilogy. It is not easy to believe that a Promethean trilogy was produced in 473 B. C., with a satyric drama on another theme, while the Πυρκαεύς was put upon the stage a year later. Moreover there is no positive evidence that Aeschylus was in Sicily between 475 and 472 B. C.

The duration of the visit of Aeschylus at Syracuse after the spring of 472, is uncertain. According to Plutarch he was again at Athens in 468, when Sophocles gained his first dramatic victory. The Seven against Thebes was presented in 467. In this latter year Hiero died and his court was in confusion.

If, then, we accept the Pythiad reckoning of Bergk and the

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older authorities, there is reason to believe that the Prometheus Bound was written at Syracuse between the autumn of 470 and the early spring of 468 B. C. If we follow the Pythiad reckoning of Boeckh and Dissen, we may believe that it was written between 472 and 468 B. C.

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American Philological Association.

1878-9.

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MEMBERS IN ATTENDANCE AT THE ELEVENTH ANNUAL SESSION.

(From the autograph register.)

Stephen Pearl Andrews, New York, N. Y.
William Hyde Appleton, Swarthmore College, Swarthmore, Pa.
Albert N. Arnold, Pawtuxet, R. I.
Charles J. Buckingham, Poughkeepsie, N. Y.
L. H. Buckingham, English High School, Boston, Mass.
W. C. Cattell, Lafayette College, Easton, Pa.
Albert S. Cook, Johns Hopkins University, Baltimore, Md.
Edward P. Crowell, Amherst College, Amherst, Mass.
Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.
T. T. Eaton, Petersburg, Va.
James M. Garnett, St. John's College, Annapolis, Md.
B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md.
W. W. Goodwin, Harvard University, Cambridge, Mass.
A. Harkness, Brown University, Providence, R. I.
Samuel Hart, Trinity College, Hartford, Conn.
M. W. Humphreys, Vanderbilt University, Nashville, Tenn.
Mary H. Ladd, Chauncy-Hall School, Boston, Mass.
Charles R. Lanman, Johns Hopkins University, Baltimore, Md.
Robert F. Leighton, Brooklyn, N. Y.
John R. Leslie, Newport, R. I.
F. A. March, Lafayette College, Easton, Pa.
A. C. Merriam, Columbia College, New York, N. Y.
Wilfred H. Munro, Bristol, R. I.
C. K. Nelson, St. John's College, Annapolis, Md.
Charles P. Otis, Institute of Technology, Boston, Mass.
L. R. Packard, Yale College, New Haven, Conn.
Tracy Peck, Cornell University, Ithaca, N. Y.
William T. Peck, High School, Providence, R. I.
J. B. Sewall, Thayer Academy, South Braintree, Mass.
T. D. Seymour, Western Reserve College, Hudson, Ohio.
William E. Thompson, Genesee Wesleyan Seminary, Lima, N. Y.
Crawford H. Toy, Norfolk, Va.
Julia E. Ward, Mt. Holyoke Seminary, South Hadley, Mass.
Benjamin I. Wheeler, High School, Providence, R. I.
J. Colver Wightman, Taunton, Mass.
Alonzo Williams, Brown University, Providence, R. I.

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AMERICAN PHILOLOGICAL ASSOCIATION.

NEWPORT, R. I., Tuesday, July 15, 1879.

The Eleventh Annual Session was called to order at 3 o'clock P.M., in the hall of the Rogers High School, by the President, Mr. Jotham B. Sewall, of Thayer Academy, Braintree, Mass.

An address of welcome was made by His Excellency Governor Van Zandt, to which the President replied.

Mr. Sewall announced the death of the Secretary, Professor Thomas C. Murray, of the Johns Hopkins University, Baltimore, Md., and the appointment of Professor Charles R. Lanman, of the same institution, to serve in his stead from March until the next election of officers.

The Treasurer, Charles J. Buckingham, Esq., presented his report, showing the receipts and expenditures of the past year. [See p. 38.]

The Chair then appointed Professor A. C. Merriam and Professor J. M. Garnett a committee to audit the Treasurer's report.

The Secretary *pro tempore*, Professor Lanman, presented a report from the Executive Committee, announcing the prompt publication of the Transactions for 1878, and the election to membership of

Professor Albert S. Cook, Johns Hopkins University, Baltimore, Md.; Professor Walter Q. Scott, Wooster University, Wooster, Ohio; Rev. Ambrose J. Faust, Ph.D., Washington, D.C.; and Mr. Joseph R. Anderson, Jr., Richmond, Va.

On motion, Professor B. L. Gildersleeve, Professor C. H. Toy, and Professor F. A. March were appointed a committee to draw up resolutions in commemoration of the late Professor Murray.

On motion, Professor F. A. March, Mr. Charles J. Buckingham, and Colonel John R. Leslie were appointed a committee to arrange the hours for the sessions.

The first paper was by Dr. E. G. Sihler, of New York, on "The Critical and Rhetorical Labors of Dionysius of Halicarnassus and

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the Ars Rhetorica." In the absence of the author, it was read by the Secretary.

I. The extant rhetorical and critical works of Dionysius were all written at Rome, with one probable exception. They are not a continuous and systematic exposition of rhetorical theory and practice, but detached treatises illustrating the mature convictions and tenets of the practical teacher. Mr. Sihler endeavored to explain the principles and practices therein embodied. Of the latter, the most important is the Atticism of Dionysius, the rigorous and absolute exclusion of any models but the standard-bearers of classic Attic prose, of the century from Andocides to Demosthenes. The practical instruction of Dionysius was therefore necessarily merged into literary criticism. His criticism, again, to be appreciated, must be judged from the one-sided, practical (non-historical) stand-point of its author. The degree of suitableness of the several classic Attic authors for practical imitation and the purposes of rhetorical culture seems to have served as the basis of Dionysius' canon. This explains his strictures on the orations in Thucydides, on the fullness and poetical flights of Plato, and on the padding and the monotonous rise and fall of the Isocratean periods.

What we may call the *system* of Dionysius was then set forth: viz., 1. His σύνθεσις or construction, rising from the analysis of sounds and the metrical consideration of prosody in prose to that of clauses and periods; 2. His diction and vocabulary (ὀνόματα).

II. Very many critics have denied the Dionysian authorship of the so-called *Ars Rhetorica*. It is an aggregate of detached pieces referring exclusively to the epideictic kind of oratory. It holds in high esteem the models of Plato and Isocrates. The former of these is often imitated in minute terms and phrases, and even Demosthenes is made an imitator of Plato.

Mr. Sihler suggested that the *Ars* may have been a performance of the younger years of Dionysius, written in his Greek home (this piece alone is dedicated to a man bearing a Greek name); and that the Lysianic and Demosthenean standard influencing the other and later writings of Dionysius may to some extent be due to his association and close coöperation with the Atticist and purist, Caecilius of Calacte.

Mr. Stephen Pearl Andrews, of New York City, read a paper on "Ideological Etymology as a distinct Method in Philology."

Mr. Andrews' paper concerned the classification of words on the basis of the *Ideas* which they express. He stated as a fact that from Jacob Grimm to August Fick, the opposite method of etymology, that of classifying words upon the basis of their phonetic structure and affiliations, had exclusively prevailed, as if there were no other possible method. Still, it is perfectly obvious, on reflection, that every etymological process has two factors, or concerns itself with two things: first, the words in question, as *phonetic structures* or bundles of sounds; and secondly, the deas involved, the *meanings* of the words; and that either of these two

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may be given the first rank, and the other be subordinated to it. Consequently, there are two elementary methods of etymologizing possible, besides an ulterior compound method resulting from the coaction of the former two.

For example, *break*, *breech*, and *brag* are three words which have a certain double relation to each other: first, phonetically, which is pointed out when we say that *k*, *ch*, and *g* are consonant sounds capable of being interchanged by certain phonetic laws (and so of the vowels, *ea*, *ee*, and *a*); so that one or another of these words is, presumably, an earlier form, and the other two later, and derived from it. This is the prevalent, and what we may call the Historical, Physical, or German Method of etymological investigation.

But we may consider the whole matter from the opposite point of view, thus: A *breach* is something *brok*-en, or which has undergone the process of *break*-ing. *Breach* is, therefore, a derivative *idea* from *break*, and the phonetic similarity of the two words may be *incidentally alluded to*, as a consequence of this natural alliance of the two ideas. So, to *brag* is to *break* out, *to throw one's self* into notice (Lat. *jacto*), and the similarity of the word *brag* to *breach* and *break* may be again incidentally brought in, to illustrate and confirm the natural or inherent alliance of the three ideas. This latter method, which deals with *the nature and affiliations of ideas or meanings, as embodied in words*, as of the first importance, and of the phonetic phenomena of the words as secondary, is the New Method now proposed, which Mr. Andrews calls Ideological or Psychical, or again, the American Method. In this latter case, there is a distinct place for a Science of Ideology, as underlying and controlling the study of the higher aspects of Etymology; but an Ideology, still, studied and perfected through the reflex potency of the direct study of words, and hence not merely metaphysical, but distinctly philological.

Mr. Andrews does not wish it to be understood that the term American Method has reference to himself (and his own nationality) as the first to propound it, as a distinct method; it is a recognition of the merits, in this regard, of Noah Webster, who somewhat unconsciously inaugurated it when he reduced the *meanings* of the verbs of the English and allied languages to thirty-four in number (see Introduction to Webster's Dictionary). Mr. Andrews, taking his departure from this spontaneous first effort, of Webster, in the right direction, analyzes and further generalizes *his* thirty-four classes of ideas, reducing them all to no more than three grand major classes: 1. The idea of *division* or *apartness* (of, off, from), Spencer's *Differentiation;* 2. The idea of *unity* or *togetherness* (at, to, with), Spencer's *Integration;* and, 3. The idea of transition or vacillation between these two (over, through, across, between).

The gist or core of Mr. Andrews' paper, which was long and elaborate, dealing extensively with the Indo-European Roots, is contained in the two following propositions:

I. The Prepositions (as the words of *Relation*) contain in themselves or represent *all the primitive ideas*, from which *are derived* the meanings of all the other parts of speech (or words in language).

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II. The Prepositions themselves, though very few in all languages, are nevertheless susceptible of being reduced, in respect to their meanings, to a very much smaller group, ending, indeed, in the absolutely fundamental difference between *of* and *at* (or *from* and *to*), and their hinge-wise connection with each other (between, etc.).

A recess was then taken from 5 until 8 o'clock.

NEWPORT, Tuesday, July 15, 1879.

EVENING SESSION.

The Association met at 8.15.

The Annual Address was delivered by the President, Mr. Jotham B. Sewall.

After some congratulatory words by way of introduction, "Our Duty to our Mother Tongue," was announced as subject.

First. As to its purity. Ought we to labor for it? We wish to speak a pure language and to maintain its purity. But what does "purity of the English language" mean? If we mean by it freedom from admixture with other languages, it is to be remembered that there is no such thing as an English language by itself, simple and pure. From the time when it could first properly be called "the English language," it has been a composite. Trench's estimate is sixty parts Anglo-Saxon, thirty Latin, five Greek, and five parts from other languages. The Anglo-Saxon is the chief part. The other parts have been added and assimilated, a process not of a moment and then done, but still going on and always to go on as long as English-speaking people are active-minded and inventive, and come to need terms which their own tongue does not supply. The purity of the English language, therefore, does not require an obstinate resistance to the admission of words from a foreign source, nor to the formation of new ones. Indeed, it would be useless, because a resistance of the law of growth. A needed word, or an apt one, must and will come. All that can be meant by "purity of the English language," besides this, is freedom from pedantry, vulgarisms, and barbarisms, and its correct use, and distinct and full enunciation as a written and spoken language. And for this, obviously, it is important to labor.

Second. As to its restoration. By this is meant the bringing forward of the Anglo-Saxon element to such predominance as to displace the other elements as far as possible—indeed, completely. The advocates of restoration wish to bring back and re-instate the language of England in the time of Alfred the Great as the English language, and banish Latin, Greek, and all other elements from use. There arise two questions: Can it be done? and, Is it desirable? As to the first, a work so completely revolutionary would seem impossible. Not that the laws of the growth and change of language would have to be set aside, but that the manipulation required is a greater one than could possibly be brought into exercise. Something, much indeed, is possible if desirable. The law of stimulus avails here as

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well as elsewhere, and influence can be exerted upon language for its growth and change as upon other things. An eminent illustration of this is the act of Edward III. (whereby English was substituted for Norman-French in law use), and its result. If an increased interest in the study of Early English should arise and the English language should take a more important place in the studies of our higher schools and colleges, the knowledge thus more commonly acquired would put the earlier language back within more common reach, and familiarity with its store of words would tend to bring back into use all such as were apt and needed; and if it proved as available a source for new terms as the Greek or Latin, it would naturally be so employed. We resort to Greek and Latin for new words, not so much because they are a superior store-house of material, but because their superior place in our methods of education has made them more familiar and put them within easier reach. Is it then desirable? The revolutionary work aimed at by some is not desirable. There is neither reason nor sense in shutting ourselves out from other stores and denying ourselves the liberty of borrowing and assimilating from other languages, if we wish. Why deny the discoverer and the scientist their resource in the Greek, or refuse to accept so apt a word as *cañon* from the Spanish, or even *taboo* from the savages of Polynesia? We shall not all allow that the contributions to the English from other languages have not been an enrichment rather than otherwise. Nevertheless, has not something been lost which it would be well to regain, and is there not a labor in this direction worth performing to avail ourselves of the riches of strength and beauty which once dwelt in the tongue? From the nature of things, the language of the tenth century could not be the language of the nineteenth, and the labor to make it so would be an attempt to do the impossible. There was, however, an undue influence exerted upon the language from exterior sources: first, through the Norman conquest; and secondly, through the advent of the "new learning," to the detriment of the language as the language of the English. There was a loss on the Anglo-Saxon side, and while we take the position that *purity* does not require of us unyielding resistance to the income of foreign words, we may also take the position that we may well labor to recover what has been lost. No one needs to be convinced that simplicity, strength, and beauty will be gained by the recovery of old English words.

Third. As to its orthography. There is need of reform. Our orthography is truly a kakography. What ar the objections to reform? Nun, save prejudiç and inertia. But these ar great obstacles. They will yield only to rationally directed and unremitted effort. Sumthing will be gaind perhaps by the introduction of new characters for sounds represented by several letters. Sumthing too may be dun by returning to the original spelling of wurds which hav been corrupted.

Fourth. As to its study. Our mother tongue has not the place it ought to have in the curricula of our schools and colleges. It ought to have a place of equal importance with any. Considering it as a language, and its stores of history, poetry, oratory, etc., why should not a man of equal abilities be able to do as much with it for himself as Demosthenes did for

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himself with his mother tongue? In these days of March, Morris, Skeat, and others, there is no want of means and instrumentalities. Aside from the direct results which it is easy to see would flow from the study of English with the same thoroughness and exactness which are now given to Greek and Latin as to discipline and culture, obvious arguments in its favor are to be found in the aid thus furnished to the work in behalf of purity, restoration, and reform of orthography. Indeed, it is easy to see, how, beginning with a historical study of the language, a logically connected and well-defined course might be laid out, embracing literature, rhetoric, and logic, and ending in these.

Professor A. C. Merriam, of Columbia College, New York City, then read a paper "On some Passages of the Odyssey."

It has appeared to some weak and pointless to tell Nausicaa, ζ 35, either that she is a Phaeacian, or that she is noble, and this consideration has led Bekker to omit the line. On the contrary, it was argued in this paper that the poet had composed the line for the specific purpose of hinting that the princess was wooed by *native suitors and those only*, and thus to intimate at this early stage how distasteful they are to her, and the effect which the coming of Odysseus may produce. For, the distinction in Greece between the aristocracy and the royal family was so broad a one in the Homeric period that the latter were accustomed to contract a marriage only with royalty beyond their own borders, as is the custom among the reigning families of Europe at the present day. Since Phaeacian manners and customs are essentially Greek, simply a trifle more god-favored and effeminate, the same custom may be supposed to obtain in Scheria. Indeed, there is presumptive evidence of this in the history of the royal family. Nausithous, a grandson of the king of the Giants, becomes king of the Phaeacians perhaps by marriage, as Menelaus obtains the throne in Sparta. His son Rhexenor may likewise have married from a distance before their removal to Scheria, but he dies young, leaving an only child, Arete. Soon after, the migration probably took place to their isolated home in Scheria, and there Alcinous, loath to wed among the aristocracy, in time, partly driven by the custom and their isolation, matches with royalty by espousing his niece Arete. Compare the case of the sons of Aeolus, κ 5–7. Two sons of Alcinous have taken wives in Scheria, but there was no other resource if they were to be married at all. Yet there remains a lingering hope in the family that for the only daughter, the darling of them all, some Nausithous may be thrown in their way by Providence, and she may thus be rescued from the nobles she despises, and sustain the dignity of her station. It is such a state of affairs that the line in question seems to disclose by reminding us that she is wooed by native suitors, and if so, it is far from weak and pointless, since it explains the uttered wish of the princess, ζ 244–5, that Odysseus might remain and become her husband—lines which were rejected by Aristarchus as too bold to suit the maidenly character of Nausicaa; but it is to be observed that they are spoken to her attendants, and the position of the group is such that they are quite out of earshot of Odysseus. The thought of her approaching

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marriage is continually before her, and is naturally a subject of frequent conversation between herself and her maids. The change wrought in the squalid sea-waif has been so wondrous that he must needs have been sent by Heaven to their land, a thought which awakens at once the hope that he may be the *one* looked for to bring her deliverance from an alliance beneath her dignity. He has already hinted his former importance in the world, and it is not unusual in the poems to find the outer comeliness taken to argue mental and moral qualities of worth, which in this case have been proved as well by his speech as by his bearing throughout. All this conspires to present the thought to her in the light of a possibility, and the frankness of her nature reveals it to her companions, but the poet has been careful that it shall not reach the ears of Odysseus.

Again, closely connected with these two passages are the lines ζ 276–88, which were likewise rejected by some of the ancient commentators for the same reason as 244–5. But Goethe, with his true poetic instinct and clear insight into the workings of the human heart, has divined the real character of the maiden, and vindicated both the passage and the purpose of the elder poet. Besides a frankness and a *naïveté* so open that the thoughts which spring in the heart fall naturally from the lips, Homer here develops more fully, though covertly and by the dramatic method, that predilection for Odysseus which has already been seen to be springing up in the maiden's breast. It is this first feeling of love which makes her so sensitive to the thought of the gossiping tongue that would couple her name with Odysseus, and the poet with consummate art has veiled it carefully by causing the maiden to put into the mouth of another what she censures in her words, though she wishes in her heart. An engaging forwardness is thus rescued from the verge of boldness by an expedient which Pope declares to be "an instance of the great art of Homer in saying everything properly." These lines, too, contain as a whole the strongest confirmatory evidence of the theory advanced on 35. Nitzsch would retain the remainder of the passage, while disposed to reject 280–1; but these are exactly to the point. Despairing of a release from the threatened indignity, the maiden's prayer turns even to the gods. Nor need such a prayer be considered as presumptuous on her part. Poseidon himself is her great-grandfather, and the gods are wont to come familiarly to fraternize and feast with the Phaeacians who are of their kin. The poet who represents the sea-nymph Thetis as married to Peleus and living for many years in his palace, would surely feel no difficulty in the idea of such a union among the semi-divine Phaeacians. In fact we have a similar prayer from the Greek Antiope of the Odyssey, λ 261.

Lastly, η 311–16 was discussed. These six lines fell under the suspicions of Aristarchus, and doubtless because of Alcinous' startling offer of his daughter's hand to a total stranger; but the king is plainly quite captivated by the commanding presence and bearing of his guest, and by the eloquence and delicacy of sentiment he has displayed. His high station in life has been directly asserted, and the immortality which Calypso designed for him argued a lofty lineage befitting such a fate and such a love. His sentiments have already met the approval of the courtiers, and

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though Alcinous dissents from the thought that he might be angered at Odysseus' return with Nausicaa, yet he respects and approves the delicacy that prompted the action of the hero, to the degree that he feels assured that Odysseus' feelings are at one with his bearing and eloquence. To infer kingly station in a stranger from his appearance and comportment only is not confined to the impetuous Alcinous in the Odyssey; cf. δ 63, ν 223, ω 253. A fair parallel to the case of Alcinous was cited from the Gaelic poem of "Evir-allen," claimed to have been discovered by Baron de Harold in Ireland and translated by him. That Alcinous believes Odysseus to be no impostor, but the hero his words and appearance proclaim, he tells us himself λ 363–7. When to all this there is added the strong predilection to a foreign marriage with royalty, the offer from so impetuous a person loses its startling features, and becomes eminently characteristic of the man. That the offer is not pressed is doubtless due to a strong gesture of dissent from Odysseus at η 315. No allusion is made to it later, and on the following day it is assumed by king and court that Odysseus has a wife and family. The princess, too, has settled back to the same conviction, and her few simple words of parting are tinged with the melancholy of a shattered hope, though her dream had been all too short to leave a sting behind. Homer has not handled this episode as many a follower of his has done. Here we have no Medea, no Dido, no—but their name is legion. It was quite within his purpose to enthrall us with his beautiful creation of the Phaeacians, but it must in no wise thwart the grander scheme of his greater epic.

In relation to the theory advanced this much was claimed: For three long-suspected passages it supplies a thread that runs through them all, knitting them together into unity and coherence, and connecting them back to a fourth to which it gives a weight and significance that can scarcely be overestimated, standing where it does and striking the key-note of so many strains throughout the whole episode.

The committee on the hours of meeting reported. The report was accepted with slight amendment, so that the hours were arranged as follows: from 9 o'clock to 1; from 4 to 6; and from 8 to 10.

The Association adjourned to 9 o'clock, Wednesday morning.

NEWPORT, Wednesday, July 16, 1879.

MORNING SESSION.

The Association resumed its session at 9.20 A. M., the President, Mr. Sewall, in the chair.

The appointed committee presented the following resolution commemorative of the late Professor Murray, which was unanimously adopted:

The American Philological Association desire to give expression to their sense of the eminent services of their late Secretary, Professor

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Thomas Chalmers Murray, and to their deep sorrow at his untimely death.* From the beginning of his connection with this Association Professor Murray showed on every occasion the utmost readiness to further the interests of our body, and as Secretary distinguished himself by his promptness, his accuracy, and his uniform kindness. A scholar of rare attainments, an investigator of great acuteness and excellent balance, an admirable expositor of the results of his studies, a teacher of unusual power and suggestiveness, Professor Murray seemed destined to eminence in his chosen department; but by the members of this Association his memory will be cherished especially for his faithful discharge of duty and his winning and self-sacrificing courtesy. Therefore,

Resolved, That this testimony to the worth of Professor Murray be entered upon the proceedings of the Association and a copy be sent to the surviving members of his family.

The Secretary announced, in the name of the Executive Committee, the election of six new members:

Mr. John Tetlow, Girls' Latin School, Boston, Mass.; Mr. Wilfred H. Munro, Bristol, R. I.; Mr. William C. Collar, Boston, Mass.; Dr. George W. Ingraham, Cornell University, Ithaca, N. Y.; Mr. Benjamin I. Wheeler, Providence High School, Providence, R. I.; Mr. Edwin De Merritte, Chauncy-Hall School, Boston, Mass.

On motion, Professor W. W. Goodwin, Professor M. L. D'Ooge, and Professor E. P. Crowell were appointed a committee to nominate officers for the ensuing year.

On motion, Professor L. R. Packard, Professor T. D. Seymour, and Professor Samuel Hart were appointed a committee to recommend a suitable time and place for the next meeting.

Professor M. W. Humphreys, of Vanderbilt University, Nashville, Tenn., read a paper on "The Nature of Caesura."

1. Caesura serves two general purposes: (*a*) in long verses it gives the reciter an opportunity to inhale, but falling in the midst of a foot prevents him from taking too much time; and (*b*) it serves as a *vinculum* to hold the two portions of the verse together, and *does not separate them.* In short verses, the latter is the chief office of caesura, and hence it can fall between words closely connected: between the subject and the verb, e. g., Theb. 15; between the verb and its object, ibid. 270; between an adjective and its substantive, ibid. 18; between the article and its substantive, Philoct. 964; after a preposition, Oed. Rex 615; after οὐ, Iph. in Taur. 684; before μὲν, γὰρ, etc., Orest. 360; even before an enclitic, a break is better than no caesura, e.g., Ion 574; and in other similar positions it

*Mr. Murray was Professor of Shemitic Languages at the Johns Hopkins University. After an illness of a week, he died at Baltimore on the 20th of March, 1879, aged 29 years. He left in manuscript a course of lectures on The Poetical Books of the Old Testament, soon to be published; papers on The Home of the Shemitic Peoples, and on The Original Case-Form in Shemitic; and a work on Hebrew Synonyms, well advanced towards completion.

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must be recognized. If it be claimed that such verses lack chief caesura, we refer to verses which are admitted always to have a fixed caesura or incision, as the trochaic tetram. cat.; cf. Troades 454, 458, etc., etc. In 454, it falls before an enclitic: this is not so surprising when we consider that a grammatical pause may immediately precede an enclitic; as, Androm. 747; Hec. 432, etc. Many other arguments to sustain such caesurae are here omitted, and many illustrations from Latin, and from the so-called dactylic pentameter. The examples are very numerous, those cited above being mere illustrations.

2. It is *not* necessary that a break, to constitute a genuine caesura, must follow a polysyllabic word; but in some verses an incision or diaeresis immediately before a chief caesura is objectionable. This is proved by many examples taken from authors who otherwise never neglect caesura: as, e. g.,

Quid amplius vis? ‖ O mare et terra, ardeo.

3. The last section of the paper contained strictures on Hermann's ridiculing hephthemimeral caesura in trimeters and J. H. H. Schmidt's rejecting the penthemimeral.

Dr. Robert F. Leighton, of Brooklyn, N. Y., then read "An Account of a New Manuscript of Cicero's Letters *ad Familiares*."

Scholars have felt renewed interest in Cicero's letters *ad Familiares* since the discovery of the manuscript of these letters at Vercelli in 1474. But little is known of the history of this original MS., except that it is the oldest MS. of these letters now known. The question has long been agitated whether this MS.—the *codex Mediceus* xlix, No. ix, now in the Laurentian library at Florence—is the only standard in determining the text of these letters, or if other MSS. exist whose text is independent of this, and can therefore serve as a means of comparison and correction. Orelli, after a critical examination of all the MSS. in Italy and Germany known to him, maintained that, with the exception of one page of a Turin palimpsest, all MSS. of the letters *ad Fam.*, were directly or indirectly copies of the Mediceus. Baiter agrees with Orelli; Hofmann, however, considers the *codex Parisinus* Notre Dame 178, to be of independent authority for the books which it contains: viz., i to viii, 8, 6 as far as the words *impediendi moram*. In 1827, the Erfurt MS. was discovered, and Orelli pronounced it a copy of the Mediceus; but Meyncke and Buecheler after a critical examination proved that it was independent of the Mediceus. The passage chiefly relied on by M. and B. was *ad Fam.* xv, 2, 5, where, instead of the one word *cohortatus*, the five words *et tamen adolescentem essem cohortatus* are found. Orelli had noticed this; but he regarded the words as a gloss of *cohortatus*.

In 1874, M. Thurot had the Tour MS. brought to Paris and examined. This MS. had been known since 1829, having been mentioned by Hacnel (Cic. quaest. acad. crit. Ep. ad Fam., Sec. xii, m. 4—p. 482); but Orelli contested the date assigned to this MS.; the other editors of Cicero's letters have not even mentioned it. M. Thurot proved that it is a copy dating from the twelfth century, and that it is independent of the Mediceus.

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In 1889, Oehler called the attention of Orelli to the *codices Harlejani* in the British Museum; but these MSS. remained unnoticed until 1874, when Franz Rühl gave a brief account of them in a note to Ritschl, published in Rhein. Mus., vol. 30, pp. 26 et sq.

In 1876, the writer had an opportunity to examine these two *codices*, and carefully collated them. They were purchased by Lord Harley in 1750, and were brought to England from the monastery of Cusa, in Holland. One is from the eleventh century (*codex Harlejanus* 2683), and the other (*codex Harlejanus* 2773), from the twelfth century. They are beyond a doubt independent of the Mediceus. In xv, 2, 5 are, besides the word *cohortatus*, the same four words chiefly relied on by Meyncke and Buecheler to prove the independence of the Erfurt MS. A number of passages from these letters where the text is doubtful were quoted, and the value of these new MSS. proved by the aid they furnish in revising the text. The reading of several passages which have hitherto baffled the ingenuity of critics is satisfactorily settled by these new MSS. The conclusion is that all known MSS. of these letters are either copies of the Mediceus, or like the *codd. Par., Erfurt., Harl. primus et secundus* and *Turonensis*, independent of the Mediceus, but copies of the same archetype, and therefore serviceable in correcting the Mediceus and thus settling the original text of these letters.

Professor Albert Harkness, of Brown University, Providence, R. I., read a paper on "The Development of the Latin Subjunctive in Principal Clauses."

The paper aimed to show the steps by which the various meanings of this mood as seen in Latin authors were developed out of the simple etymological force of its original form. The Latin subjunctive contains both the forms and the meanings of two moods, originally distinct, the subjunctive proper with the sign *a* and the optative with the sign *i*. These forms, however, are used without any difference of meaning, and are made to supplement each other. While, therefore, in Sanskrit and Greek the subjunctive and optative meanings are denoted by separate forms, in Latin they are both expressed by the same form. Moreover the subjunctive and optative forms in Latin supply the place of the future indicative in the regular verbs of the third and fourth conjugations. What now is the explanation of this remarkable confusion in the use of forms, a confusion so great that different forms, subjunctive and optative, occur with the same meaning and the same form with different meanings? In this singular anomaly we recognize an important historical fact in the development of moods. It shows that when the Latin first became a separate language, the forms of the subjunctive and optative, and of the future indicative were used with little or no difference of meaning, a view fully confirmed by the etymology of the forms themselves. The subjunctive and the optative moods are in their origin only special developments of certain forms of the present indicative, and originally denoted continued or prolonged action, from which was developed the idea of effort—attempted action. But earnest effort readily suggests on the one hand *desire*, as we strive only for that which we desire

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to attain, and on the other *possibility* or *probability*, as we may very likely accomplish that which we are already attempting.

But secondly, what relation does this etymological meaning of these forms sustain to the meaning actually found in the works of Sanskrit, Greek, and Latin authors? If we have interpreted the etymology aright, we must not expect to find any broad and well-defined line of distinction between the provinces originally occupied respectively by the indicative and the subjunctive. Accordingly, in the Vedas and the Homeric poems, our earliest specimens of Sanskrit and Greek, we often meet with the subjunctive in senses much more closely related to that of the future indicative than in later authors. Indeed, in the works of Homer, the aorist subjunctive and the future indicative are often identical in form and so closely related in meaning that it is not always possible to distinguish one from the other. But the Latin, Greek, and Sanskrit all conform to the same analogy in the use of moods. Indeed, the use of subjunctive and optative forms to supply the place of the future indicative does not differ at all in kind from the Homeric use of similar forms in a future sense. It is in fact simply the result of carrying out the analogy on a large scale. In all these facts we discern the germ from which was developed the *potential* subjunctive.

But the Latin subjunctive, like the Sanskrit and Greek subjunctive and optative, also denotes *desire*, *wish*, a meaning which like the potential may be readily developed out of the etymological signification of the forms. Indeed, in the Vedas and the Homeric poems, as well as in the early Latin, we sometimes find the subjunctive of desire apparently in the very first stage of its development, scarcely distinguishable on the one hand from the future indicative and on the other from the potential subjunctive, differing perhaps from the latter very much as the two ordinary signs of the English future, *shall* and *will*, differ from each other.

The two meanings now noticed for the Latin subjunctive, and for the corresponding moods in the cognate tongues, the subjunctive and optative, appear in different stages of development in the very earliest literary records that have come down to us from any branch of the Indo-European family, and are readily derived from the etymological meaning of the forms themselves.

Moreover it is well known that these two meanings, which for convenience we may call potential and optative, run through the whole range of Sanskrit, Greek, and Latin literature, and that in these several forms they embrace all the meanings known to the Latin subjunctive in principal clauses.

But the subjunctive, in many subordinate clauses, also belongs to our theme, as it was developed while those clauses were yet independent. Thus in *conditional*, *concessive*, *final*, and *consecutive* clauses in Latin the subjunctive is entirely independent of the character of the clause in which it stands, and was, in fact, developed before the clause became subordinate. The paper closed with an illustration of this point.

Remarks were made upon this paper by Professor Alonzo Williams, by Mr. S. P. Andrews, and by Professor W. W. Goodwin.

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A paper by William A. Goodwin, C.E., of Portland, Maine, on "Chaucer's Cecilia," was read for the author by the President, Mr. Sewall.

This paper discust the several interpretations of the name Cecilia (as recited in the Seconde Nonnes Tale of the Canterbury Tales), of which the commentators hav taken no notiç.

According to the nun's first interpretation of the name,

"It is to seye in englissh | heuenes lilie:"

i.e. *caeli lilium*, by reason of her chastity; or 'lily,' because of her whitness of honor, vitality of conscience, and sweet savor of good fame.

In the next stanza she interprets the name as 'a way to the blind' (*caecis via?*), because by good teaching she was a guide. This derivation is far-fetcht, and the vowels alone of the wurds thus connected agree together; but what more closely analogous wurds or ther of the requisit meaning?

The rest of the stanza give a derivation from *caelum* and "*lia.*" Is "*lia*" Greek? Λίαν mean "excedingly, very much;" and λεία (which, when pronounçt with iotaçism, might be fairly represented by *lia*), 'smooth, flat,' may be conceivd of with the same transition of meaning as in the Latin *plane*, German *glatt weg*, dialectic *platterdings*, and our *flatly*, and so *positivly, completely*. The first part, then, says the nun, "is set for thoght of hoolynesse;" and the secund, "for hire lastynge bisynesse" or activity. The whole would then mean 'completely intent on holiness.'

For the nun's next hermeneutic venture,

"Cecile | may eek be seyd | in this manere
Wantynge of blyndnesse," * * * *

we may adopt the desperate supposition that *caecitatis* and sum form of λείπω ('to lack') floated vaguely before the poet's mind.

The nun essays, for the fifth and last time, to "expowne" the name as follows:

"Or elles loo | this maydens name bright
Of heuene and leos comth."

She adds that men might rightly call her the heven (*caelum*) of people (λεώς), and illustrates in detail (stanza 16) the aptness of the name in this signification. Spenser's understanding of the name may be gatherd from the couplet in Faerie Queene, i. x. 4:

"Dame Coelia men did her call, as thought
From heaven to come or thether to arise."

Remarks were made upon this paper by Professor F. A. March:

He thoght ther coud be no doubt that the "Lia" of the third interpretation is Leah, Latin *Lia*, Laban's daughter, who was a familiar representativ of laborious activity in contrast with Rachel, the representativ of the contemplativ life; as may be seen in the Latin Hymns; for example, in Bernard of Clugny's rhythm, well known in Dr. Neale's translation under the name of "The Çelestial Country" (March's Lat.

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Hymns, p. 280); and, as Dr. Lanman suggests, in Dante (Purgatorio, xxvii, 101, and the commentators).

For the other interpretations, in which it is taken for granted by the poet that he will be understood, familiar words or to be preferd. The French *laie*, Old French *lée* with which Chaucer would associate his *aley* (alley) is better than *via* for the second interpretation; and in the fourth *less* i. e. *-less* is better in itself than λείπω, and naturally leads to the *leos* of the fifth.

Professor M. W. Humphreys, of Vanderbilt University, Nashville, Tenn., presented in brief abstract a paper on "Certain Effects of Elision in Versification." The character of the paper involved too much quotation to admit of reading in full.

1. Diaeresis *with elision* in the middle of iambic trimeters serves as a sort of hephthemimeral caesura, the elided vowel in this case not being entirely suppressed. The author gave at length the reason why elision at the end of the first dipody can not create penthemimeral caesura (except when the elision is between two speakers), and also a reply to Hermann's objections. Elision at the middle creates caesura or *quasi-caesura;* and this may be shown by statistics.

(*a*) If we take the strict but false view of caesura, as explained above—page 11, we find, in verses apparently without chief caesura,

	with quasi-caesura:	without quasi-caesura:	Percentages:
In Aeschylus,	89 instances;	39 instances.	69 to 31
In Sophocles,	150 "	53 "	74 " 26
In Euripides,	315 "	101 "	76 " 24

(*b*) If we take the liberal and correct view of caesura, the results, tabulated as before, are :

	with quasi-caesura:	without quasi-caesura:	Percentages:
In Aeschylus,	42 instances;	19 instances.	69 to 31
In Sophocles,	44 "	9 "	83 " 17
In Euripides,	123 "	1(?) "	99 " 01

These tables were followed by a list of instances of quasi-caesura after the first dipody, in which elision *seems* to take place between two speakers, but where there is in reality no elision at all.

2. Elision among the Romans *never being total*, the partially pronounced vowel produced less effect than in Greek where the elision was usually total; hence quasi-caesura among the Romans was unusual, except between two speakers, and then it took place after the first dipody as well as in the middle of the verse. Many examples might be given from Plautus and Terence; thus, Casina 352, 509, etc.; Andria i. 1. 7; i. 1. 92, etc.

3. The quasi-caesura was explained and illustrated by many other metrical phenomena.

4. Elision at the end of the verse. This is not employed in Latin iambic trimeters, nor in Greek heroic hexameters; but in Greek trimeters and

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Latin hexameters, especially those of Sophocles and Vergil. The conditions under which it is admitted or *required* were explained, and a note was given discussing the *lengthening* as well as the elision of *-que*.

5. This section contains a full discussion of the Porsonic Law, and shows that the Greek Tragedians, before they were "emended," allowed elision to excuse the neglect of this law, the elision being *total*, and forcing or allowing the two words to be pronounced nearly as one word.

6. Discussion of the Porsonic Law among the Romans, with a special note on the metres of Seneca.

7. Relations of ictus to accent as modified by elision. See Transactions of the Am. Phil. Assoc. for 1876.

This paper is a sequel to the one on "Elision, especially in Greek," published in the Transactions for 1878, and to the paper on "The Nature of Caesura," of which an abstract is given above, page 11.

Remarks were made upon this paper by Professor D'Ooge, Mr. Sewall, and Professor Merriam.

A paper by Professor S. S. Haldeman (University of Pennsylvania), Chickies, Pa., "On Spurious Words," was read by Dr. C. K. Nelson.

Among the phases of words to which I hav givn names, is one termed parop'sis (implying a false view),* due to bad writing and consequent type errors, as in printing 'Heb*ri*des' for 'Heb*u*des,' where, as in other cases, the false form has been legitimised.

In the useful, condenst, and generalli accurat English Dictionary of Hyde Clarke, D.C.L., we find, in its alphabetic place — 'ag'non' (for 'ag'rion,' a kind of dragon-fly) and 'inli'dan' (for 'ĭu'lidan,' a milliped), which Webster and Worcester giv wrongli as 'ū'lidan,' with 'ĭ,' which Webster also puts in 'ū'lus' (for 'ūlus' or 'julus'), a concurrence of long sounds opposed by a law of English speech, and seldom ad missible.†

In some dictionaris, we find 'mis'gum' or 'mis'gurn,' defined as a fish like an eel in size and form. The nativ countri is not mentioned, which leavs the language and etimologi in doubt. The spellings hav a Celtic ('c' as *k*) appearance; 'misgurn' has a Welsh look, but this language seems to giv no clu. In Gaelic we find 'easgann' (an eel; 'easg,' a ditch), which, when badli writtn, accounts for both forms of the supposed word.

'Fl'orin' (a kind of pasture-grass), is thus givn, with Italian 'fióre' (flower) as the probabl etimologi, which the assignd accent contradicts. The plant is a nativ of Ireland, and we may associate its name with Irish 'féur' (grass, fodder), 'fiurán' (a weed eaten by cattl), 'feorán' (a green, a grassi field); Welsh 'pori' (to graze), 'pawr' (pasture, grass), pl. 'porion.' Compare 'g-wyr-dd' (green), Latin viridis.

'Fl'orite' (a kind of mineral) follows the preceding word. Being derived

*Outlines of Etymology. Philad., J. B. Lippincott & Co., 1878.

†Clarke gives wrongli the genus of the spider-monkeys (Ateles) as a plural, defined as 'monkeys.' The name means *imperfect*, and is in allusion to the hands, of which the thum is incomplete, or wanting.

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from 'Fiora' (an Italian localiti), the proper word seems to be 'flō'rite,' in two syllabs.

Altho 'pregnable' is from French 'prenable,' it seems to hav borrowd the *gay* of 'expugnable.'

When 'daalder' (= dâlder, the *d* educed from *l*), a Dutch form of 'dollar,' is given as da-ăl'-der by the lexicographers, they invent a spurious word and demonstrate the absurditi of pronouncing foreign words, and even certain English speech-words, according to pretended "analogies" of the English alphabet.*

A 'cŭpel' (= cŭpl) is a kind of cup used by refiners and by them calld cup'l and cop'l, but the dictionaris indicate the sound as cū-pel. Pryce (Mineralogia Cornubiensis, 1778), describes the "cuppel" and "cuppellation"—thus pronounst in the lectures of the late Professor Hare, University of Pennsylvania.

Lecturers on anatomi hav a term 'poplĭte'al,' which lexicographers (who do not hear anatomic terms) misred as 'poplit'eal.' So the speech-word 'either' is sometimes misred 'eye-ther.'

Formerli Worcester had 'Xăng'ti' which he markt as 'zang'tę,' with English *z* and obscure *e*. This is an important word in theologic controversi, upon which volumes hav been writtn. The 'x' (= *sh*) is Portuguese, and the word has such spellings as 'Shang-Te' and 'Shángtí.'

If the word 'sacciform' (= sakkiform, from sac or sack), is spoken as 'saxiform,' it should mean rock-shaped. As Latin discus has given 'disc' and 'dish' to English, a supposed word 'dissiform' would be spurious, because, to follow the law of English speech, the first syllab of disc-i-form shud be pronounst 'disk' or 'dish,' but not 'diss.'

In Old English, 'e' had the Europe'an power, and 'meet' was pronounst 'mate' as in 'helpmeet,' a helper, or in modern spelling—'helpmate.'

In some encyclopedias the accent of words is given, except where it is not known; but the orthoepists pretend to supply the correct sound and accent for the entire vocabulari, including such spurious forms as never had a pronunciation.

A paper by Dr. Anton Sander, of Lawrenceville, N. J., "On Greek Negatives," was read by Professor Packard, of Yale College.

This paper maintained three propositions:

1. That the sequence in Greek of compound negatives after a simple one may be more intelligible to us if we observe that these compound negatives are not disjunctives (like "neither—nor"), but correspond to "and not" or "but not," "and never," etc. They simply repeat the negative with each repetition of the conjunction, though in actual use this is sometimes overlooked and another conjunction used also.

2. The much discussed combination οὐ μή is not, as is commonly thought, a stronger, but a weaker negative than οὐ. It is not used where an emphatic negation would be expected, *e. g.*, in oaths, in answer to a ques-

*See further upon this word and its affinities in my address, Spelling Reform Bulletin, No. 1, April, 1877.

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tion, with the imperative, or with the present or past indicative. The μή, as a weaker negative than οὐ, can not reverse it entirely, but does so partially, and the phrase οὐ μή is therefore a weaker negation than οὐ alone, and may be translated *hardly, scarcely, not always*, etc.

3. In expressions of fear (δέδοικα μὴ [μὴ οὐ] ἔλθῃ, *timeo ne* [*ut* or *ne non*] *veniat*) the negative μή or *ne* reverses the negative idea of the verb *to fear*, thus leaving an affirmative result, "I fear he will come;" but the second negative, οὐ or *non*, restores the negation, "I fear he will not come." The same negative idea is expressed in Latin by *ut* alone, for then the negation in the verb *timeo* is not destroyed by a negative after it.

Remarks were made upon this paper by Professor Gildersleeve.

The Association then took a recess until 4 o'clock.

NEWPORT, Wednesday, July 16, 1879.

AFTERNOON SESSION.

The Association resumed its session at 4 P. M.

Professor T. D. Seymour, of Western Reserve College, Hudson, Ohio, read a paper "On the Date of the Prometheus of Aeschylus."

All efforts to establish the date of the representation of the Prometheus have failed to discover convincing arguments. While Schoemann and others hold it to be the earliest of the extant plays, Moriz Schmidt classes it with the Rhesus, as the stragglers—*der Nachtrab*—of Greek Tragedy. To some the simplicity of language and construction seems to savor of the earliest times; to others it seems to be the result of Sophoclean influence. To Westphal the character of the metres seems to point to a late epoch in tragic art; to Wecklein the careful formation of the trimeters seems to indicate that the play was written before the Persians. Some think that only two actors were employed, and assign the play to an earlier period; others think that three actors were necessary, and that the play must have been produced after Sophocles had introduced the third actor. A much-quoted English authority selects for the date of representation 464 B. C., "the year when the news would reach Athens that Themistocles had entered the service of the Persian king," and refers to this act "the abomination of treason which the poet puts into the mouth of his chorus;" but another Englishman supposes that the play was intended as a glorification of Themistocles, in which case it must have been written before the Persians.

These arguments are all based upon the metre, the language, and the construction of the play, or upon some uncertain political allusion. From the very nature of the case they are inconclusive. Between the Persians and the Orestean trilogy only fourteen years passed. These were by no means the *Lehrjahre* of Aeschylus. He had been writing tragedies for twenty-eight years, and was probably fifty-three years old. While he was ready to accept suggestions from his younger rival and modify his stage arrangements, we have no reason to suppose that he materially changed

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his style of composition or his metres. We have too few of his works to justify us in the assertion, from internal evidence, that one play belongs to his sixtieth year and another to his sixty-fifth year. We do not know what is accidental in the play, and what belongs to his period of work.

A surer criterion we may perhaps find in a comparison with the works of Pindar, of which Aeschylus was a careful student, as he was a student of Homer, and did not hesitate to borrow even from Phrynichus.

The resemblance between the most lyric of tragic poets and the most tragic of lyric poets has been often noted. Born in the same lustrum, educated in the schools of the same city, though widely separated by their different relations to the wars for the freedom of Greece, they were alike in their ethical views, in their magnificent and sublime style, and, as we should expect, were alike in their use of words and expressions. Thus a comparison with Pindar has emended at least one line of Aeschylus, and has explained many another.

But not infrequently we find coincidence of thought or language, which seems to be the result of conscious imitation, rather than of the like time and character of the poets. We may compare Pindar, Pyth. viii, 95: *ἐπάμεροι· τί δέ τις; τί δ' οὐ τις; σκιᾶς ὄναρ | ἄνθρωπος*, with Aeschylus, Agamemnon 839: *εἴδωλον σκιᾶς*. The resemblance is perhaps as close, although not so obvious, in Prometheus 545 fg.: *φέρ' ὅπως ἀχαρις χάρις, ὦ φίλος, εἰπὲ ποῦ τίς ἀλκά; | Τίς ἐφαμερίων ἀρηξις; οὐδ' ἐδέρχθης | ὀλιγοδρανίαν ἀκικυν | ἰσόνειρον, ᾗ τὸ φωτῶν | ἀλαὸν (δέδεται) γένος ἐμπεποδισμένον κτλ.*; and in Prom. 448: *ἀλλ' ὀνειράτων | ἀλίγκιοι μορφαῖσι κτλ.*

But among the more specific points of resemblance between odes of Pindar and the Prometheus of Aeschylus, the most remarkable is the description of the hundred-headed monster Typhon. Pindar, Pyth. i, 15 fg.: *ὃς τ' ἐν αἰνᾷ Ταρτάρῳ κεῖται θεῶν πολέμιος | Τυφὼς ἑκατοντακάρανος· τόν ποτε | Κιλίκιον θρέψεν πολυώνυμον ἄντρον· νῦν γε μὰν | . . . Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα· κίων δ' οὐρανία συνέχει | νιφόεσσ' Αἴτνα . . . τᾶς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγνόταται | ἐκ μυχῶν παγαί κτλ.* See also Pyth. viii, 16 (where we see that Typhon was not yet Aetnaean), and Fragg. 92, 93, Bergk. With these we have to compare Prometheus 351–354 fg., 364 fg.: *τόν γηγενῆ τε Κιλικίων οἰκήτορα | ἀντρων . . . δάιον τέρας | ἑκατογκάρανον . . . | Τυφῶνα θοῦρον, πᾶσι δ' ἀντέστη θεοῖς | . . . κεῖται στενωποῦ πλησίον θαλασσίου | ἰπούμενος ῥίζαισιν Αἰτναίαις ὑπο | . . . ἐνθεν ἐκραγήσονταί ποτε | ποταμοὶ πυρὸς . . . ἀπλάτου βέλεσι πυρπνόου ζάλης.*

That the resemblance here is beyond the workings of chance is evident; but which is the original? From the structure of the first Pythian ode, and from the cardinal importance of the mention of Typhon there, viewed in connection with the fact that it is no essential link in the chain of the tragedy, the writer of the paper considers it probable that the tragedy, or at least that passage, was written after the first Pythian ode, which is dated by Boeckh 474 B. C., but by Bergk 470 B. C. The only limitation of date for Fragg. 92, 93 is that the hymn from which they were taken must have been written before the death of Hieron in 467, or at all events before the overthrow of his dynasty in the next year.

In the second Pythian ode, in honor of a victory gained by the same

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Hieron, we find, 93 fg.: *φέρειν δ' ἐλαφρῶς ἐπανχένιον λαβόντα ζυγὸν | ἀρήγει· ποτὶ κέντρον δέ τοι | λακτισθέμεν τελέθει | ὀλισθηρὸς οἶμος.* We find the same in substance in Agamemnon 1624: *πρὸς κέντρα μὴ λάκτιζε*, and in Prom. 322: *σὺ κοὖν ἐμοιγε χρώμενος διδασκάλῳ πρὸς κέντρα κῶλον ἐκτενεῖς.* This soon became a proverb, but that it was not such already in the day of Pindar is shown by his treatment of it. He would hardly have developed the figure if it were not his own fresh expression.

In this same second Pythian ode, verse 11, we find: *ἐν ϑ' ἅρματα πεισιχάλινα καταζευγνύῃ | σθένος ἵππιον*, by which we are reminded of Prom. 465: *ὑφ' ἅρμα τ' ἤγαγον φιληνίους ἵππους.*

In the same ode, verse 34, in speaking of Ixion's passion for Hera, the poet says: *χρὴ δὲ κατ' αὐτὸν αἰεὶ παντὸς ὁρᾶν μέτρον. | εἶναι δὲ παράτροποι ἐς κακότατ' ἀϑρόαν | ἔβαλον.* In Prom. 890 the same thought is expressed: *ὡς τὸ κηδεῦσαι καϑ' ἑαυτὸν ἀριστεύει μακρῷ.*

The paper calls attention further to the prophecy of Themis concerning Thetis, as given in Isth. viii, 34 fg., and Prom. 908–909 and 920 fg.; also to the hyporchema written for Hieron, Frag. 105 Bergk, according to the scholion on Pyth. ii, of the same date as that ode, as compared with Prom. 709–710, which seems like a dramatic development of Pindar's expression.

How are we to account for the fact that Aeschylus borrows expressions and allusions from Pindar more frequently in the Prometheus than in any other play, and mainly from the odes or hymns in honor of Sicilians?

Not long after 473–2 B. C. Aeschylus visited Syracuse, and at the request of Hieron presented his Persians. How long he remained in Sicily at that time is uncertain. We know he was again in Athens 467 B. C., when he brought upon the stage his great Theban trilogy; moreover in that very year Hieron died and his court was in confusion. During this visit to Syracuse, between 472 and 467 B. C., besides giving a new representation of the Persians, it is intimated that Aeschylus wrote his Aetnaean Women, and may well have written the Prometheus also. That the Prometheus was written after the Persians, i. e. after 472 B. C., is made probable not merely by the fact that the first Pythian ode may not have been composed until 470 B. C., but also by the probability that the satyric drama of the Persian trilogy, Prometheus the Πυρφόρος, was written before the Promethean trilogy.

No reason appears why the Agamemnon should not be as full of Pindaric expressions as the Prometheus, except that it was not written for the court of Hieron. In the prediction concerning the eruption of Aetna; in the mention of the smooth fields of fertile Sicily and of the monster, where, as has been remarked, it is the poet rather than Prometheus who speaks; in the warning not to "kick against the pricks;" in the exhortation to wed in one's own rank; in the Scythian wheeled houses—in all this, Hieron heard allusions to his victories at Delphi and the Epinikia of Pindar in his honor—allusions which were well understood by his court and the Greeks generally. From this, then, it seems probable that the Prometheus was written in Sicily between 471 and 468 B. C.

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Professor C. H. Toy, of Norfolk, Va., read a paper "On Shemitic Derived Stems."

Professor Toy said that one peculiarity of the Shemitic family of languages is its symmetrical system of derived verbal stems, Reflexives, Causals, and Intensives. Such forms exist in other languages, but not with the regularity of the Shemitic. The latter approaches in this respect the agglutinative tongues (as Turkish, and especially Hottentot), which put out their strength on the expression of objective verbal conceptions to the comparative neglect of the subjective.

This paper offered some remarks on the general table of Shemitic derived verb-stems. First, the close similarity of those forms in all the dialects. Omitting a few rare and doubtful stems, we may infer that the system was the same in all, and that it therefore existed in primitive Shemitic. This makes it the harder to reach the original forms and meanings, since there are no different forms with which to compare these. Next, the regularity of the formation, and the simplicity of the material. The little phonetic degradation discoverable simplifies the statement, but increases the difficulty of analysis. The material falls into two divisions with two corresponding classes of significations: (1) Internal modifications of the stem by doubling a letter or a syllable, by broadening a vowel, or by inserting a weak consonant (*w*, *y*, *n*), or by combinations of these. They express intensity, or the affecting an object by the action, and are called intensives and affectives. (2) External modifications of the stem by various prefixes, *na* and *ta* making reflexives, and *sa* and *ha* (or *a*) making causals.

As to the origin of these modifications not much that is definite can be said. The reduplication is apparently symbolical, and some insertions of *w* and *y* may be referred to reduplication, while others seem to involve the addition of separate syllables. The vowel-broadening also may be symbolical. The prefixes offer great difficulties, so that we have either to assign them very general meanings (demonstrative, for example), or else to suppose that they are remnants of earlier longer forms now lost. All that seems probable is that the Derived Stems were originally nouns: we may compare them with other nouns in Shemitic, but no satisfactory results are obtained.

In the local distribution of the stems some diversities are observable. The *na* is most used in Assyrian, the *ta* in Assyrian and Aramaic, the *sa* in Assyrian and Ethiopic, the *ha* in Aramaic, Hebrew, Arabic, and Ethiopic, the reduplication and vowel-broadening in Arabic and Amharic. The north-eastern group (Assyrian-Babylonian) has the greatest development of reflexives, which, however, it often uses as passives; the northern (Aramaic) regularly makes passives of its reflexives; the central (Hebrew or Canaanitish) has made the greatest reduction in the number of the stems, but kept two passives made by internal vowel-modification, while the southern (Arabic and Ethiopic) exhibits the greatest general richness of form and signification, the Arabic alone also having a regularly-formed passive. The tendency has been to drop stems, not only in the ante-historical period, but also later.

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Professor F. A. March, of Lafayette College, Easton, Pa., read a paper "On the English Dictionary of the Philological Society."

An "Appeal" has just been issued to the English-speaking and English-reading public to read books and make extracts for The Philological Society's new English Dictionary. The dictionary has now been more than twenty years in preparation. It began with a resolution to prepare a supplement to existing dictionaries, adopted on the suggestion of a paper by Dean Trench, red in November, 1857. The work upon this opened up so many deficiencies, and suggested a dictionary so different from the old that the plan was soon enlarged, and in January, 1859, a "Proposal for a new English Dictionary" was issued. It was to be etymological and historical. The original proposal made much of the etymological side. Every body was askt to send in etymologies. But the historical side proves to be the more important. It is proposed to read substantially all the books in the language, and make quotations for all the words which occur in them. These quotations ar to be made on a uniform plan, each on a slip of paper of the size of a half sheet of note paper. Those for each word will be brought together from all the books, classified according to their meanings, and arranged in historical order, so as to giv the history of the word.

The work of preparing this material went on with zeal for years. The original editor, Mr. Herbert Coleridge, died, but his place was taken by Mr. F. J. Furnivall, who not only urged the work forward, but started the Early English Text Society to print and reprint rare old texts and put them into the hands of readers. Material accumulated so fast that it seemd impossible to find any publisher to print the Dictionary, and for a number of years interest in it had almost died out.

Lately, however, ernest efforts to arrange for publication hav been made, and, finally, the Delegates of the Clarendon Press, in the University of Oxford, hav assumed the entire financial responsibility of the undertaking. Dr. Murray, the President of the Society, will edit it, with a number of sub-editors. The letter A, four hundred pages, is to be out in 1882, and the rest is to follow in the course of ten years, if possible.

Dr. Murray finds sume two tuns of slips on hand. In the erliest period, when the books ar few, the work is fairly dun or promist; but in the later centuries, many books remain untucht. A new "Appeal" is now issued for help. A thousand volunteers ar askt for to complete the reading within the next two years.

American books hav hardly been tucht. They ar all left for American readers, as ar also books of British authors of the 18th Century. Four or five hundred American readers ar needed in order to complete so soon this liberal allotment. Dr. Murray says that any wun can help, especially with modern books; his pupils hav supplied him with five thousand good quotations in a munth. But of course persons who hav access to original editions of authors of the 18th Century, and who hav sum scholastic preparation for the work, must do the most important part of it. Members of this Association ar lookt to with hope. Volunteers ar requested to giv the titles of four or five books which they hav at hand and ar

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inclined to undertake, so that a selection may be made at wunçe. If original editions of eighteenth çentury books ar to be had, they ar to be preferd; if not, American authors of uther date ar to be taken.

In American books the first thought is to secure quotations for all the wurds used to name the fisical features, productions, and uther objects, and the pecüliar acts, habits, and relations to be found here. Erly books of travel, law, or records ar to be sought, in which such names would be likely to make their first appearanç; so also books and pamflets on natüral history, surveys, and explorations.

Besides these novelties, it is to be rememberd that quotations ar wanted for all the commun words in their commun meanings for each generation. We ought to send in a large body of these from our great American authors, our statesmen, lawyers, and theologians, and our men of sçienç, as well as our poets, novelists, and historians. Every happy expression of those thoghts which Americans most valüe and act upon, which can be found in print in suitable cumpass for quotation, may well be put upon its slip and sent to Dr. Murray, so that American thought may be fairly and fully represented in the Dictionary.

Local Dialect is not to be included in this Dictionary. After it is dun, it is proposed to begin on a Dialect Dictionary üniform with it. Readers in the United States ar notified by Dr. Murray that "they will save time by first communicating with Prof. F. A. March, of Lafayette College, Easton, Pennsylvania, whom," he says, "we hav askt to organize and guide the wurk of our American frends." Dr. Murray mentions that he will furnish readers with printed slips, bearing the date, author, and title of their books, so as to save mechanical labor as much as possible. The Referençe list of Books at the end of the Dictionary will record the names of their Readers.

Any wun able and willing to act as Sub-editor in arranging, classifying, and completing the preparation of the materials for the Editor's revision, is requested to communicate with Dr. Murray. His address is Mill Hill, Middlesex, N. W., England.

The Association took a recess from 6 to 8 P.M.

NEWPORT, Wednesday, July 16, 1879.

EVENING SESSION.

The Association came together again at 8.20 P. M.

Professor M. L. D'Ooge, of the University of Michigan, Ann Arbor, Mich., read a paper examining critically the views of Professor Kirchhoff, of Berlin, "On the Final Recension of the De Corona."

In the *Abhandlungen der Königlichen Akademie der Wissenschaften zu Berlin*, 1875, Kirchhoff presents the following theory of the origin of the *de Corona* of Demosthenes in its present form:

Demosthenes wrote out his plea soon after the indictment was first

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brought, 336–5, B. C. This plea could have been directed only against the formal complaint; beyond this nothing was definitely known of the attack of Aeschines. The original draft of the oration, accordingly, is found in §§ 53–121 plus §§ 3, 4, 8 of the Prooemium. But when the trial occurred, some six years later, Ctesiphon and Demosthenes agreed to divide the matter of the defense in such a way that Ctesiphon should make the reply to the legal points and Demosthenes should pay exclusive attention to the political issues of the case. Accordingly, Demosthenes replies to his opponent without making use of the old draft drawn up in defense of Ctesiphon, and in extemporized language. In writing out his oration subsequently, Demosthenes, in order to give completeness to the defense, recasts the old speech and seeks to engraft it upon the body of the speech actually delivered by him. Kirchhoff regards § 75 and §§ 95–101 as interjected into the body of the older speech. Demosthenes, finding it impossible to make one consistent whole out of the two speeches, contented himself with reproducing, as accurately as he could, the speech on the political issues. This later speech is contained in §§ 1, 2, 5–7, 10–52, 122–324 of the *de Corona* as we have it.

There were found, therefore, among the literary remains of Demosthenes these two distinct speeches with traces of an attempt at combination. The unknown editor of the oration in its present form completed what Demosthenes set out to do. One of the connecting links is § 9.

Kirchhoff believes that the plan of the oration and the frequent allusions to the words of the rival speech imply an acquaintance with the contents of the speech of Aeschines that argues a recasting of the *de Corona* subsequent to the trial. He further thinks that the entire passage on the peace and the embassy, §§ 9–53, was composed after the trial, and connected by Demosthenes, or his editor, with the earlier speech.

This paper aims to show that Demosthenes had reason to expect a renewal of the charges with reference to the peace of Philocrates previously made by Aeschines in the *de Falsa Legatione*, and that, excepting a few direct allusions to the words of Aeschines, there is no good reason for supposing that this part of the *de Corona* was not composed in advance of the trial.

But the main support of Kirchhoff's theory lies in the supposed relation between that part in which Demosthenes treats of his public career, §§ 53–110, in answer to the first count of the indictment, and the rest of the oration. Kirchhoff infers from the language in § 110 that when the orator composed this part of his speech he had no expectation of entering upon the vindication of his policy subsequent to the trierarchal law, Olympiad 110, 1.

The unreasonableness of this inference is shown (*a*) from the nature of the case, and (*b*) from the natural interpretation of the language in § 110 as a rhetorical artifice, when compared with similar expressions found elsewhere. From Kirchhoff's theory it must follow that the direct allusions to the words of Aeschines found in the supposed older part of the oration, sc. §§ 53–120, are more easily recognized as later insertions, and do more violence to the connection of thought than is the case with similar

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allusions found in the supposed younger part of the speech, sc. §§ 10–52, 121–324. This point is fully considered. It is shown that out of the twenty-nine direct references in the *de Corona* to the language of Aeschines, eight are found in the supposed older part, and nineteen in the supposed younger part of the oration, not counting the prooemium; that the distribution of these allusions seems controlled by a predetermined arrangement of the subject-matter; and, above all, that these allusions are not any more consistent and more closely connected with the context in the part of the oration supposed to have been written after the trial, than in the supposed older part. The comparatively loose connection of §§ 126–128, 225–226, with the context is noticed. §§ 227–231 are discussed as a later insertion. The passage §§ 232–237 seems to owe its existence to an allusion in Aeschines. § 247 seems displaced, naturally following close upon § 239. § 241 seems to be a repetition of § 230; it may be that § 230 is the later passage inserted in response to the illustration of Aeschines with reference to accounts. In §§ 276–284 are pointed out clear instances of later insertion. It seems natural to connect §§ 285–290 directly with § 250, and to suppose that in the original draft the honors conferred upon Demosthenes immediately after Chaeronea were named in close connection.

The theory of Kirchhoff involves also the following difficulties: (1) There is not the slightest intimation by Demosthenes that the legal points are to be treated by Ctesiphon, or have been treated by him. (2) The dilemma is presented that either Demosthenes was not successful in giving his oration unity and finish of composition, or the unknown editor and arranger succeeded to a wonderful degree in accomplishing a task which the orator himself gave up as impracticable.

The oration is further compared with the *de F. L.* of Demosthenes, and it appears that that oration is less compact and consistent in its structure than the *de Corona*.

From a comparison with the *de F. L.* of Aeschines, which holds the same relation to the speech of Demosthenes as a rejoinder which the *de Corona* holds to the speech of Aeschines against Ctesiphon, it appears that Aeschines pursued the same course as we believe Demosthenes to have done with regard to the subsequent insertions into the body of his speech, in direct reply to the language of his opponent.

Several passages from the *de F. L.* of Aeschines are examined, to show that in its present form this speech is a later recension of the speech delivered at the trial, bearing all the marks of original unity and harmony of composition, in spite of later insertions, and presents therefore a fit parallel to the *de Corona* in its genesis and structure. A comparison with the *Timocratea* shows the wide difference between a revised speech like the *de Corona*, cast originally in a single mould, and a production like the *Timocratea*, which is plainly not a simple recension of what was originally one speech, but a combination of two or three distinct drafts, characterized by contradictions, by repetitions, and by unevenness of finish.

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Professor L. R. Packard, of Yale College, New Haven, Conn., read a paper "On Geddes' 'Problem of the Homeric Poems.'"

The main difference between this theory and Grote's, with which it coincides in its division of the Iliad, is that Mr. Geddes regards the non-Achillean portions of the Iliad as written by the same poet who composed the Odyssey. This poet he regards as properly entitled to the name Homer and the traditions therewith connected, and as an Ionic Greek of Asia Minor. The poet of the Achilleid, on the other hand, he regards as earlier in time and belonging to the Dorian stock of Thessaly. The theory seems open to several objections. 1. It *assumes* the connection in time and authorship of the various Ulyssean portions of the Iliad with one another and with the whole Odyssey. 2. If it is answered that this is not an assumption but a conclusion based on proofs, it is to be observed that in many cases the proofs are found in a single book or in two or three books only, whereas the peculiarity shown by them is ascribed to the whole Achillean or Ulyssean portion of the poem. 3. This theory seems to ignore too much the influence of the poet's subject upon his choice of words and his representations of life and character. A number of the differences insisted on are probably due to the change from the comparative barbarism of war to the civilization of peace. 4. This theory, like that of Grote, fails to take due account of the inconsistencies that run through the whole texture of the poem. It emphasizes some contradictions, but ignores others of no less importance.

Professor C. H. Toy read the last paper of the evening. It was upon "Expressions of Modal Ideas in Shemitic."

I. Command: 1. Imperativ; 2. Jezma-form; 3. Imperfect in *an*. (The Imperativ probably collateral with Imperfect, and not derived from it.) II. Wish: 1. Perfect (in Arab., Eth., Phen., any wish; in Heb., a fulfilled wish); 2. Imperfect in *an;* 3. In Heb. and Aram., Imperf.; 4. In Assyr., a special form, the Precativ. III. Determination of will: Imperf. in *an* (Voluntativ). IV. Purpose: Imperfect (in Arab., the *a*-form; in Eth., the shortened form). V. General result or limit: Arab., Imperf. in *a* and Perf.; Eth., both forms of Imperf. VI. Object sentences: 1. Perf. in Arab. and Heb. (real act); 2. Imperf., Arab. *a*-form after verbs of wishing, etc., *u* or *a*-form after verbs of supposing, etc., Eth. short form. VII. Conditional: 1. Ideal: Arab. Jezma-form in protasis and apodosis, or Imperf. in *an* (emphatic); Heb., Imperf. in both clauses; Eth., usually Perf. in protasis, Perf. or Imperf. in apodosis. 2. Present existing fact: Arab., Perf. in protasis, Jezma-form in apodosis (or Imperf. in *u*); Eth., as in the Ideal; Heb., Imperf. (or, sequence-construction); Aram., Imperf. or Participle. 3. Real: usually Perf. or Partcp. 4. Unreal: the same.

Thus the functions of the several forms are: 1. Perfect: pure Opt., and ideal, real, and unreal condition; 2. Imperf. in *u:* Opt., and exhibition of an act as merely an object of thought, whether condition or result; 3. Imperf. in *a:* dependence—ideal result, purpose, limit or sequence; 4. Jezma-form: Opt., command, condition; 5. Imperf. in *an:* emphatic wish, command, condition; 6. Imper.: affirmativ command.

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Examination of these uses shows: (1) that the modal senses belong to both Perf. and Imperf., and (2) that they flow from the completional (Perf.) or inchoativ (Imperf.) force of the two forms. The particular employment is determined by usage, but the original sense is never lost sight of, and must always be considered in interpretation, each dialect being studied for itself under the guidance of the facts obtained by general comparison.

As to the historical development: It may be inferred from the usages of the various dialects that the mode-distinctions existed in primitiv Shemitic. The tendency has been to drop these distinctions, indeed to compress all senses flowing from the inchoativ into the Jezma or shortest form (leaving, however, the Imperativ unaffected), as is evident from an examination of the different Shemitic languages, ending with modern Arabic, which stands in this respect about on the same plane with Hebrew and Aramaic.

The Association then adjourned to Thursday morning.

NEWPORT, Thursday, JULY 17, 1879.

MORNING SESSION.

The Association resumed its session at 9.15 A. M.

The minutes of the proceedings of Tuesday and Wednesday were read and accepted.

In the absence of Professor Crowell, Professor March was appointed to fill his place in the committee on nominations.

The Secretary announced the election of four new members:

Mr. Winfred R. Martin, Jersey City High School, Jersey City, N. J.; Miss Mary H. Ladd, Chauncy-Hall School, Boston, Mass.; Dr. B. Perrin, Hartford High School, Hartford, Conn.; Mr. Eben Alexander, East Tennessee University, Knoxville, Tenn.

The committee on the time and place of meeting recommended that the next session be held at Philadelphia, Pa., July 13, 1880; but left the matter open and subject to modification by the Executive Committee.

The Society then listened to a paper by Professor Albert S. Cook, of the Johns Hopkins University, Baltimore, Md., entitled "Studies in the Heliand."

Since the investigations undertaken by Grein, Windisch, and Sievers to determine the sources of the Heliand, and the proportions in which they were utilized in its composition, the poem is understood to rest upon the basis of the Pseudo-Tatianic Gospel Harmony, supplemented by the commentaries of Hraban, Alcuin, and Bede.

This paper has for its object:

I. To separate those expansions or embellishments that have originated with the poet, from the body of the composition and particularly from the merely periphrastic portions to which they are adjoined or with which they are incorporated.

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II. To collect and classify those passages in which the author displays his full originality, *i. e.*, is entirely independent of his sources.

These passages fall under six heads:

1. Those that motive a statement or event which otherwise would want an explanation.

2. Those that present an issue or sequence, not expressly warranted by the sources, but contained in them by implication.

3. Those that mark transition, having of themselves no distinctive character.

4. Passages descriptive of Old Saxon manners, morals, or religion, or indicative of current theological views.

5. Didactic and moral generalizations.

6. Poetic ornaments, often assuming the shape of poetic formulae.

III. To call attention to a few of the more remarkable syntactical peculiarities of the poem.

The committee to nominate officers for the year 1879–80 presented nominations as follows:

For *President*—Professor Crawford H. Toy, Norfolk, Va.

For *Vice-Presidents*—President William C. Cattell, Lafayette College, Easton, Pa.; Professor Lewis R. Packard, Yale College, New Haven, Conn.

For *Secretary and Curator*—Professor Charles R. Lanman, Johns Hopkins University, Baltimore, Md.

For *Treasurer*—Charles J. Buckingham, Esq., Poughkeepsie, N. Y.

For additional members of the *Executive Committee*—

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.

Professor William W. Goodwin, Harvard University, Cambridge, Mass.

Professor Milton W. Humphreys, Vanderbilt University, Nashville, Tenn.

Dr. J. Hammond Trumbull, Hartford, Conn.

Professor William D. Whitney, Yale College, New Haven, Conn.

The report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

Professor F. A. March, chairman of the Committee on the Reform of English Spelling, appointed in 1875, and continued in 1876, 1877, and 1878, reported:

Thę Committee haz not been calld on düring thę last yęar for any offiçial action. Thę Philological Soçiety in Eŋgland, which it waz thoght might appoint a Committee of Conferenç on thę subject, haz not dun so. Wę can however report progress in thę reform. Thę Memoriąl to Coŋgress in favor of thę appointment of a Commission to examin and report on thę reform, and on thę expędiency of moving thę Guvernment of Great Britain to ünįte in a joint Commission, which waz prepared by

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membere of this Committee, haz been signd by representativz of more than fifty Collegez and Universitiez. It haz also led to similar memorialz from Dhe American Institute of Instruction, and many uther teachers' associationz. Dhe Department of Public Instruction of dhe city of Chicago unanimously resolvd to correspond with uther Boardz on dhe subject. Great reading of papers and discussion of them went on all over dhe country at dhe winter meetingz of dhe associationz. Action in favor of reform haz been taken by dhe State Teachers' Associationz of Pennsylvania, New Jersey, New York, Massachusetts, Ohio, Illinois, Iowa, Michigan, Wisconsin, Missouri, Virginia. Action haz also been taken by dhe State Legislatures of Connecticut, Pennsylvania, Wisconsin, Iowa. Dhe report of dhe Committee of dhe Legislature of Wisconsin in favor of putting a fonetic dictionary in dhe public schoolz haz been printed, and iz an able argument for dhe reform. Many uther reform papers hav been printed in dhe journalz, magazinez, transactions of lerned soçietiez, and, within a few yearz, in books like thoze of Hadley, Whitney, Müller, Ellis. Volumez devoted to fonetics and reform hav appeard from Mr. Sweet, sumtime President of dhe Philological Soçiety of London, and Mr. J. H. Gladstone; pamflets also from Prof. J. L. Johnson of dhe University of Mississippi, Prof. L. H. Carpenter of dhe University of Wisconsin, Prof. Edward North of Hamilton College. Dhe Spelling Reform Assoçiation iz to hold its annual meeting this year at Philadelphia under dhe most favorable auspiçez az a Department of dhe National Educational Assoçiation. Max Müller, Dr. Murray, President of dhe Philological Soçiety of England, and ex-Presidents Mr. Sweet and Dr. Morris, with Rev. W. W. Skeat, Prof. of Anglo-Saxon in dhe University of Cambridge, and Rev. A. H. Sayçe, Prof. of Philology in dhe University of Oxford, hav consented to act az Viçe-Presidents.

In England it will be rememberd that in 1876 dhe National Union of Elementary Teachers, representing sum 10,000 teachers in England and Walez, past almost unanimously a resolution in favor of a royal Commission on Spelling Reform. More than a hundred and thirty School Boardz, including thoze of London, Liverpool, and Birmingham united in dhe resolution, and dhe movement led to a conferenç in London, at which Prof. Sayçe of Oxford presided, and Dr. Murray, Mr. Sweet, Dr. Morris. Mr. Ellis, Mr. J. H. Gladstone, Sir Charlez Reed, and many uther dignitariez of Church and State took part in dhe discussionz. A committee from dhe Conferenç waited on dhe Lord President of dhe Counçil in dhe Department of Education with a seriez of resolutionz. An organization of dhez reformerz for permanent prosecution of dhe reform haz been formd, with a Secretary and plenty of uther offiçerz, and they will publish an organ.

Dhe National Assoçiation of Great Britain for dhe Promotion of Soçial Sçienç, before whom dhe subject waz broght by Prof. Newman at their last Congress, after long deliberation by a Committee, haz a report before it in favor of an alternativ spelling for sçientific purposez, and for teaching, and to guide dhe progress of reform. Dr. Murray, President of dhe Philological Soçiety, who haz undertaken dhe editorship of dhe Soçiety's Historical

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Dictionary, wishes to hav the pronunçiation of that work in a key alfabet, which may be an agreed fonetic alfabet as is proposed by the Soçial Sçiençe Assoçiation. It is a time of rapid progress, and it seems not unlikely that sum occasion may arise during the next year when a Committee of the Assoçiation may be needed. Perhaps it may be wise to continue the Committee another year.

The report was accepted, and the committee continued for another year.

The Auditing Committee reported that the accounts of the Treasurer had been compared with the vouchers and found correct. The report was accepted.

The Society then returned to the regular order of the day, and listened to a paper by Professor B. L. Gildersleeve, of the Johns Hopkins University, Baltimore, Md., "On the Encroachments of μή upon οὐ in Later Greek."

Every one who has read much Greek of the post-classic period must have noticed that the negative μή is used in various relations in which it would not be employed so readily, if at all, in model prose. It is easy enough to charge all such variations to the account of a gradual breaking down of the language, and indeed the whole matter may be learnedly despatched by calling these misuses specimens of the so-called *soloecismus Alabandicus*. But such corruptions do not come in without cause. If the appreciation of the negatives was indeed so much enfeebled, we should expect the two to be interchanged pell-mell, whereas it is μή that has encroached on οὐ and οὐ has troubled μή comparatively little.

As a slight contribution to the history of these encroachments, I have examined anew the usage of one of the best of later Greek writers, with a view to employing the results thus gained as categories for further investigation. This author is Lucian, who was a careful student of Attic Greek, and in his *Soloecista* notices not only such gross blunders as ὄφελον ὀυνήσῃ but such pardonable lapses as συνήσων ἄν, so that it could hardly have been absolute heedlessness of the earlier usage; and, indeed, we find him every now and then reverting to the classic norm. The explanation is to be sought in the popular speech of the time. Lucian, man of the world as he was, avoided all affectation and followed the drift of the spoken language, so far as it was not rude or solecistic.

The classic differences between οὐ and μή are here assumed as well known, even if not sufficiently well formulated. Between these two negatives there is a certain border land which in the classic period was occasionally invaded by μή. It is just this border land on which μή has squatted so resolutely in the post-classic time. In less figurative language, the later use of μή is not so much an innovation as an extension; and the following seem to be the lines of intrusion:

First, μή with the infinitive of *oratio obliqua*. The natural negative of the infinitive as such is μή; and it was not until the infinitive had begun to represent the indicative that the negative οὐ could have been tolerated. But

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this toleration was established before our record, and we can now only guess at the primal state before the incoming of the future infinitive, which marks unmistakably a new function of the infinitive, just as the incoming of the future optative marks a new function of the optative. Still there is a group of verbs of saying and thinking, which retain the old negative. Such are verbs of asseveration and belief, such verbs as *ὀμνύναι*, *μαρτυρεῖν*, *πιστεύειν*, *πεπεῖσθαι* and the like. Cf. Il. 9, 132–3; Od. 5, 179; Hdt. 1, 165; 2, 179; Ar. Vesp. 1047, 1281; Andoc. 1, 90; Lycurg. 76; Dem. 21, 119, etc. So *μαρτυρῶ μή*, Dem. 45, 15, cf. 40, 47; *πιστεύω μή*, Andoc. 1, 2; Dem. 21, 221; *πέποιθα μή*, Pind. Ol. 1, 104; *πέπεισμαι μή*, Plat. Apol. 37 A. Occasionally *φάναι* and *λέγειν*, occasionally *οἴεσθαι* and *νομίζειν* join the ranks of these verbs, which involve the will, where the utterance strives to make the statement good and the thought is at once a wish; although it must be observed that grammarians have not always been careful to distinguish the legitimate use of *μή* with the infinitive in apposition, from this extended use of *μή* with the infinitive.

Now it is evident that this form of expression carries with it the emphasis of the witness on oath, so to speak, the emphasis of desire, and hence the tendency to use it in the later time, which always leans to the impressive. Μή with the infinitive is equivalent to "I swear," "I vow," "I bet," instead of quieter forms. How common this *oratio obliqua μή* is in Lucian is known to every reader of the Pantagruelist of Samosata, as George Saintsbury has happily called him.

Again in clauses with *ὅτι*, *μή* is sometimes found in classic times, a phenomenon due to the influence of the leading verb. So when the leading verb is a verb of swearing, as in the well-known passage: *οὐδ' ὀμόσαι χρὴ τοῦθ' ὅτι μή ποτε πρᾶγμα τόδ' ἔσται*, Theogn. 659 (cf. Il. 10, 329), or an imper., as in the famous instance Antiphon 5, 21. But such deviations are so rare that we must not insist on them as possible misleaders. We must rather connect the *ὅτι μή* in declarative sentences with the use of *μή* with the infinitive in *oratio obliqua*. It is clear that in a period when *μή* could be used freely after a verb of saying this form *ὅτι μή* would suggest a convenient equivalent for an *oratio obliqua* expression, especially after a principal tense from which the *oratio obliqua* optative is excluded. It were indeed worth inquiry whether this form *ὅτι μή* with ind. did not help to thrust out *ὅτι οὐ* with the optative. At all events we find the opt. form of *oratio obliqua* becoming rarer and rarer.

Another important extension is to be noticed in the relative sentence. Even in classic times the negative of a relative clause is *μή* when the relative gives the notion of characteristic, and as the characteristic sometimes gives a ground, the clause with *μή* seems to be causal outright. Here the subjective element represented by *μή* would appear in standard Latin as the subjunctive. Causal relatives then began to take *μή*, and with causal relatives adversative relatives, which are thus fused with concessive relatives, and this is extended to the integral parts of the relative sentence. And not only so, but we must further take in the equivalent of the relative, the participle. So, often in later Greek, where we should expect the negative *οὐ* with a participle, we find the negative *μή*, which is a phenom-

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enon analogous to the familiar Latin combination in which *qui* with subjunctive is used as a parallel for a characteristic adjective.

The widest divergency from classic usage has been touched on already, the use of causal particles such as ἐπεί (ὅτι) and the like with the negative μή. This variation is due sometimes to the *oratio obliqua* element just recognized, and sometimes to the relative characteristic, which elements run into each other. So that even here we have a development of doctrine rather than a bold and bad heresy.

Remarks were made upon this paper by Professor W. W. Goodwin, Professor M. W. Humphreys, and Mr. S. P. Andrews.

Professor Tracy Peck, of Cornell University, Ithaca, N. Y., then read a paper "On the Authorship of the *Dialogus de Oratoribus*."

After briefly sketching the history of this discussion since its rise early in the sixteenth century, the speaker examined the external and internal bearings of the subject and reached the conclusion that Tacitus must have written the work.

A passage in a letter of the younger Pliny to Tacitus (IX. 10), was cited and shown to be in all probability a quotation from the Dialogus, and thus conclusive in regard to its authorship.

It was seen that the manuscripts of the Dialogus testify only in favor of Tacitus. Changes in, or additions to the MS. title of the work were shown to be of late origin, and with the evident purpose of supporting theories of a non-Tacitean authorship. Pomponio Leto's quotation from the work, as a work of Tacitus, was given as significant of the belief in the fifteenth century.

From a discussion of the probable time of composition of the Dialogus it appeared that there are no chronological objections to Tacitus as the writer.

A strong personal motive that may be detected in the Dialogus—the justification of the withdrawal of the leading interlocutor (Maternus) from forensic pursuits, and devotion to literature—was claimed to be in harmony with a natural impulse of Tacitus to vindicate his own change in literary work.

Attention was called to a like conception of life and to a consistency of judgment of men and events in the Dialogus and in the admitted writings of Tacitus.

The literary style of the Dialogus was admitted to be widely different from that of the latest compositions of Tacitus. But it was shown that Tacitus was, in his earlier years, an advocate of the revived Ciceronianism of the Dialogus, and it was maintained that the difference in subject and motive as well as in the age and experiences of the writer would sufficiently account for the great dissimilarity or development of style.

Professor W. W. Goodwin, of Harvard University, Cambridge,

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Mass., read a paper "On Greek Verbs which add Epsilon to the Stem in certain Tenses not belonging to the Present System."

The only question raised here is a practical one of classification, and there is no thought of discussing the origin of the phenomenon. George Curtius, in his Grammar and in his treatise on the Greek Verb, includes under one class (the E class) those verbs which add ε to the stem in the present, like δοκ-έ-ω, and those which have no ε in the present but add ε in some or all of the other tenses, like βούλομαι, βουλήσομαι (βουλε-), μανθάνω (μαθ-), μαθήσομαι (μαθε-). It is obvious that, although these two phenomena may depend on the same principle, the latter cannot be made the basis of a classification which proposes to show the relation of the present to the simple stem of the verb; for μαθε- has nothing to do with the formation of μανθανο- from μαθ-, and the stems in ε have no claim to the title of "simple stems." Hadley saw clearly this weak point in the E class of Curtius, and rightly excluded from this class all verbs except those which have ε in the present (like δοκέ-ω), and which alone can be said to *form the present* by the addition of ε to the simple stem. But he does not introduce under a single head the far more numerous class of verbs which have ε in other tenses than the present. He gives under the "First Class" a list of such of these verbs as belong to this class; but, as he does not do the same in the other classes, the impression is given that the phenomenon in question is in some way specially connected with class I., although this false impression is guarded against by a remark under 331. Now the verbs of other classes which take ε are nearly as numerous as those of the first class. Further, examples of this formation are found in every one of the eight classes of Curtius (except of course the seventh), and it cannot help confusing any classification to introduce into it a peculiarity which is common to all the classes already marked off on other grounds. Curtius includes in the second division of his seventh class only those verbs which would otherwise belong to the first, and those which form the stem in ε from the present stem. As, now, no verb can belong to this division which does not belong also to some one of the other classes of Curtius, it is plain that it can add nothing to this classification to bring the division into it at all.

I have therefore thought it better to class the addition of ε to the stem in other tenses than the present among the many modifications of the stem which are peculiar to certain tenses of verbs, like the lengthening of the stem-vowel in τιμάω, τιμήσω, the insertion of σ in τετέλε-σ-μαι, and the change of ε to ο in στέργω, ἔστοργα, and to α in στέλλω, ἔσταλκα.

Remarks were made upon this paper by the President, Mr. Sewall.

The next paper, on the "Nomenclature of Early California," by Mr. E. L. Williams of Santa Cruz, California, was read by Prof. F. A. March.

Names of places in California ar generally honorary, scriptūral, or descriptiv Spanish names, or original Indian names. Honorary names

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ar few. Only three wer mentiond: ***Mendocino***, a cape, named in honor of the Viçeroy of New Spain, under whom it was discuverd, in 1542: ***Monterey***, also in honor of a Viçeroy, in 1602; ***Branciforte***, also for the Viçeroy, 1797.

Scriptural names ar very commun. Erly missionaries introdûçt the custom of using them, and it has been followd. A large number wer mentiond. Descriptiv names wer mentiond in still larger numbers, and many of them explaind. Sum of the descriptivs, which appear little grafic now, wer verified as having been sumtime fitting. Those explaind ar Spanish.

Into the Indian names the paper did not go at length.

The last paper was by Mr. Albert S. Gatschet, Linguist of Professor J. W. Powell's United States Bureau of Ethnology, Washington, D. C. It was "On Syllabic Reduplication as observed in Indian Languages, and in the Klamath Language of South-western Oregon in particular."

The author of this paper had peculiar facilities for studying the reduplicative feature of Western Indian Languages on his trip made in 1877 to Oregon. In no other linguistic family of the West studied by him does this mode of grammatical synthesis hold a more prominent place than in the Klamath language, which is also spoken by the Modoc tribe. But reduplication is common to all languages of the world, and a more profound knowledge of all the facts relating to it must prompt scholars to distinguish between two different kinds of reduplication: (*a*) the *iterative*, used mainly in the formation and derivation of words, and (*b*) the *distributive*, used for inflectional purposes. Instances were given from several of the Indian tongues, in which either one of the two kinds or both have been observed. Both kinds are very prominent in the Malay-Polynesian dialects, and Steinthal has given a very lucid exposition of duplications observed in Dayak. Fr. Müller has done the same for the Eastern and Western Malay-Polynesian dialects. In America we find *distributive* reduplication in the Flathead-Selish of Montana, in Klamath, and in the Santa Barbara dialects of Southern California. Some instances can be traced in Kalapuya and Algonkin dialects, and it seems to be or to have been general in the dialects of the Nahuatl stock (Aztec, Tarahumara, O'pata, Pima, etc.). *Iterative* reduplication exists in all the above languages, in the Maya, Yuma, and Shoshoni linguistic families, and in the Wayiletpu, Pomo, and Mutsun (Olamentke dialect). Many Sahaptin dialects, like the Warm Spring and Nez-Percé, use it to form diminutive nouns and adjectives describing the surface-quality of objects of nature. As stated above, the Klamath language is prominent in the use of both kinds of syllabic reduplication, as will appear from the following particulars:

In *Klamath* the *iterative reduplication* repeats the entire radical syllable without vocalic or consonantal changes, a few instances excepted. Reduplication of the first two syllables of the word in an iterative sense is observed only in words (nouns and verbs) commencing with the sounds

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k, *l*, *n*, *u* (or *vu*, *w*), and some of them show a diphthong of an adulterine character, as *te-ukté-uksh*, 'long-tailed chicken-hawk.' Terms formed by iterative reduplication also assume the distributive form. We find it in onomatopoetic terms: *yaúyaua*, 'to be noisy,' *wekwékash*, 'magpie;' in frequentative and usitative terms: *nidshonídshua*, 'to make grimaces,' *tushtúshla*, 'to shiver,' cf. Latin *titubare;* in adjectives of colors: *metsmétsli*, 'sky-blue, purple;' in adjectives describing surface-quality: *lákělakli*, 'polished, smooth;' in adjectives describing external shape or form: *kólkoli*, 'round, spherical, annular, cylindrical;' in adjectives marking intensity: *litchlítchli*, 'strong, powerful.'

The *distributive reduplication* in Klamath doubles the first syllable or the first two syllables, but does not extend beyond the vowel which is included in the doubling process. A prefix may be reduplicated as well as the radical syllable; and if its vowel is short, and the reduplication monosyllabic, the vowel of the second syllable will be *a*. This grammatical synthesis prevails throughout the whole language; for not only verbs and nouns, but even most particles are subject to it. The idea of *severalty* or *distribution* is expressed by it: thus, *ktékna*, 'to cut a hole into one object,' or 'to cut holes into many articles by one single cut;' distributive, *ktektákna*, 'to cut holes into different, separate objects by cuts repeated at different times, for every object separately.' *Nép* means 'hand, hands, the hand, the hands, a hand;' *nénap*, 'each of the two hands, the hands of each person considered as an individual distinct from any other individual.' This will suffice to show that the distributive form in Klamath has nothing to do with what we call plural. No plural exists in that language as a *regular* form.

Different modes of distributive reduplication exist, all of which are dependent upon the phonetic laws of the language. Thus in *monosyllabic* reduplication we find seven different modes. (1) Regular doubling, with *-a-* in the second syllable: thus, *tiptípli*, 'dusky;' distr., *titaptípli;* *ítpa*, 'to lay down;' distr., *i-átpa*. (2) Duplication with syncope of *a*: *tślak*, 'waistcoat;' distr., *tétlak*, instead of *tétalak*. (3) Duplication without vocalic change: *tmú*, 'grouse;' distr., *tmútmu;* *lókanka*, 'to go astray;' distr., *lolō'kanka*. (4) Duplication of diphthongal radicals: *teíni*, 'recent;' distr., *teíni;* *túexa*, 'to perforate;' distr., *tuétōxa;* *yáki*, 'seed-basket;' distr., *yá-iki*. (5) Duplication with vowel inverted: *tchuaísh*, 'buzzard;' distr., *tchátchuish*, instead of *tchú-tcha-ish;* *puélxa*, 'to throw down;' distr., *pepuélxa*, instead of *pupă-élxa*. (6) Duplication with elision of consonant: *tlóxo*, 'brain;' distr., *tótlxo;* *tmókil*, 'green lizard;' distr., *tótmkil*. (7) Duplication with apocope of verbal suffix: *kshéna*, 'to carry on the arms;' distr., *kshéksha*, instead of *kshékshana*.

Dissyllabic distributive reduplication is subject to the same phonetic laws as monosyllabic duplication. The following examples illustrate this fact. Thus *udélgatko*, 'checkered,' has for its distributive, *ude-událgatko;* *utchín*, 'to fish with a net,' *utchi-utchán;* *udáma*, 'to cover a vase,' *udáudma;* *udúmtchna*, 'to swim on the surface,' *udūdámtchna;* *uláyus*, 'to scatter,' *ula-ulíwe;* *kawakága*, 'to rip up with the teeth,' *kawakaukága;* *íbéna*, 'to dig,' *ípépa*, *íbépa*.

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Both forms, the absolute as well as the distributive, go through all the declensional and conjugational inflections of the noun and verb.

On motion, it was

Resolved, That the thanks of the Association are due and are hereby tendered to Colonel John R. Leslie for his unwearied efforts for the comfort of the members, and to the Master and Trustees of the Rogers High School for the use of their building.

On motion, the Association then adjourned.

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CHARLES J. BUCKINGHAM, *Treasurer, in account with the* AMERICAN PHILOLOGICAL ASSOCIATION, *July 9, 1878 – July 14, 1879.*

DR.		*CR.*	
Balance in Treasury, July 9, 1878,	$461.87	Printing "Proceedings" and "Transactions,"	$506.31
Fees and assessments since received,	435.00	Expenses of session at Saratoga,	13.13
Sales of publications,	34.50	" " Secretary for printing, stationery, and postages,	86.18
Interest,	40.25	Expenses of Treasurer,	5.25
		" " printing,	1.50
		" " distributing "Transactions,"	18.00
		Balance in Treasury,	341.25
	$971.62		$971.62

E. E. CHARLES J. BUCKINGHAM, *Treasurer.*

There is also in the hands of the Treasurer, one Bond of the Connecticut Western Railroad Company, for Five Hundred Dollars, with seven over-due coupons of the same, of $17.50 each, not at present collectible. C. J. B.

Having examined the above accounts, and compared them with the vouchers, we certify the same to be correct. We have also personally examined the Bond of the Connecticut Western Railroad, with seven over-due and unpaid coupons.

NEWPORT, R. I., July 16, 1879. (Signed) A. C. MERRIAM, J. M. GARNETT, } *Auditing Committee.*

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1879–80.

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The Executive Committee herewith announce that the Twelfth Annual Session of the Association will be held at Philadelphia, Pa., beginning Tuesday, July 13, 1880, at 3 o'clock P. M.

Members intending to read papers at the next session of the Association are requested to notify the Secretary at as early a date as possible.

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TRANSACTIONS

OF THE

AMERICAN

PHILOLOGICAL ASSOCIATION.

1880.

VOLUME XI.

PUBLISHED BY THE ASSOCIATION.
PRINTED BY THE CASE, LOCKWOOD & BRAINARD CO.,
HARTFORD.
1881.

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Proceedings:—Twelfth Annual Session, Philadelphia, 1880.

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TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

1880.

I.—*A Contribution to Infantile Linguistic.*

BY M. W. HUMPHREYS,

PROFESSOR OF GREEK IN VANDERBILT UNIVERSITY.

In some recent works on this subject the rule has been adopted, in making up the child's vocabulary at a certain age, to admit only such words as were actually used during the last month of the period covered, and to form the list by writing each word down when it was used. I have not thought it best to place myself under such restrictions. What we want is the list of words of which the child has command; and if we are sure that it has command of a certain word, such word should not be excluded for the mere reason that the child did not happen to use it during an arbitrarily limited space of time. We could not, for instance, expect a child to happen to use the word "snow" between the 2d of May and the 2d of June.

In the present case, therefore, the following plan has been pursued: When the child was just two years old, aided by its mother I examined the words, one by one, in a dictionary, and marked such words as we were sure the child not only understood, but had spontaneously used, and still could use;

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and whenever there was the slightest doubt, we drew the child into conversation with a view to eliciting the word in question, being careful not to let it hear the word from us; and if we failed to elicit the word at once, we rejected it. In case of a concrete object, I thought it admissible to point at the object and ask, "What is that?" Sometimes the question was settled in regard to verbs also in a somewhat similar manner. For instance, it being a question whether the child had full use of a certain verb, I asked: "What did the kids do this morning?" Answer: "They ran and *skipped* about."

The vocabulary, then, which I give is that of a little girl, and contains the words, whether correctly pronounced or not, which she had full command of when she was just two years old.

In the works above alluded to, a classification of words according to their initial letters was made, in order to show that *ease of pronunciation*, especially of those letters, was an important factor in the formation of a vocabulary on the part of a child. But that classification is unscientific. To omit other faults, it is illogical and deceptive to follow the mere written characters of the English language. The list of words, for instance, beginning with *c* contains words whose initial sound is *k*, as 'cat,' or *s*, as 'city,' or *tsh* (nearly), as 'chair.' So words seeming to begin with *k* really begin with *n*, as 'know,' 'knife.' The same is true of some words seeming to begin with *g;* and the *g* itself represents the *g* sound proper and also the sound of *j*, and some other letters exhibit analogous facts. In order, therefore, to arrive at any reliable conclusion, the classification should be based upon the initial sounds, and not upon the characters representing the sounds. In the present instance, however, no such classification has been made, for a reason which will be stated.

Although it is not my purpose to enter into any scientific discussion of the development of language in infants, but merely to contribute some material for the use of others, still I shall make a few general statements, some of which are rather of the nature of induction than of observation.

1. We should expect *a priori* that a child's vocabulary

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would be affected by three considerations: (*a*) ease or difficulty of utterance, i. e., *form;* (*b*) simplicity of the idea, i. e., *meaning;* (*c*) frequency of use, i. e., *familiarity.* As to the first of these—the form of the word—although it had some influence before the child was one year old, when she was two, it had ceased to have any effect whatever. She had, by that time, adopted certain substitutes for letters which she could not pronounce, and words containing these letters she employed as freely as if the substitutes had been the correct sounds. The other two influences—meaning and familiarity —are closely connected, the one leading to the other; that is, the simplest ideas are most frequently expressed. But in many instances, when two words are synonymous, one of them will be used exclusively by a child, because of the rarer employment of the other by persons speaking in the child's presence. Compare, for instance, *sparkle* and *scintillate.* And further, it may happen that some local circumstance renders a word familiar, which is generally unknown to children; as, for example, "*crinoid*"—a word which this child uses every day to designate sections of fossil crinoid stems which abound in neighboring gravel walks.

One phase of the *simplicity* of ideas should, perhaps, be treated independently as a fourth influence. The same idea may be conceived in a more or a less patent shape. An adjective, for instance, is more readily conceived than an adverb, and a substantive than an adjective. In the case under discussion nouns were most readily seized, then, in order, verbs, adjectives, adverbs, pronouns. Prepositions and conjunctions she began to employ early, but acquired them slowly. Interjections are of two kinds, natural and conventional. The former, of course, she used to some extent from the beginning ("*wah*" for instance); the latter came rather late.

2. I proceed, in the second place, to give a brief history of the child's linguistic efforts, and I shall have facts to record which may surprise some; but in proportion as they are, or seem, unusual, just in that proportion are they important; for we are always in danger of generalizing from too limited observation, and then carrying with us through life a sort of

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tant pis pour les faits confidence in our theories. A certain scientist in Virginia, attempting to illustrate a beautiful uniformity or periodicity of the annual rainfall, omitted the great rain of September 1870 as being "unprecedented and *abnormal*"; and one of our leading physicists once seemed inclined to the belief that I was mistaken, when I told him that in my dreams I could call up scenes and perform experiments, knowing that it was a dream. His theory of dreaming rendered this impossible. If, then, I state that a child at a certain period of its life called *cat* "*kă*," and *dog*, "*og*," from inability to pronounce *t* and *d* while it could pronounce *k* and *g*, let no man say that this is impossible, or even that it is "unprecedented and abnormal," but let him revise his theory.

In the child's linguistic efforts I observed four periods.

(a.) When about four (4) months old she began a curious and amusing mimicry of conversation in which she so closely imitated the ordinary cadences, that persons in an adjacent room would mistake it for actual conversation. The articulation, however, was indistinct, and the vowel sounds obscure, and no attempt at separate words, whether real or imaginary, was made until she was six (6) months old, when she articulated most syllables distinctly without any apparent effort.

(b.) When she was eight (8) months old, it was discovered that she knew *by name* every one in the house, as well as most of the objects in her room, and the parts of the body, especially of the face. She also understood simple sentences, such as, 'Where is the fire?' 'Where is the baby in the glass?'—to which she would reply by pointing. It was by similar questions that we discovered her knowledge of the names of persons and things. But some things she *called* by name; so that during this period (from 8 months on, for a few months) she used actual words as words, i. e., as representing ideas, pronouncing some final consonants indistinctly, but initial consonants all clearly *except the linguals, th, t, d, n, l.*

(c.) But she now began a mimicry of language again, this time using real or imaginary words without reference to signification; and in her eleventh (11) month, she learned

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or happened to begin, to pronounce her linguals. She would imitate with accuracy any sound given her, and had a special preference for the nasal palatal *ng*, *initial* as well as final; and she could reproduce at once syllables beginning and ending with this sound, as *ngang*, *ngeng*, *nging*, *ngüng*, etc. Of course it made no difference to her whether the vowel sound existed or not, in English or any other language. But about this time it was observed that an obscurity of vowel sounds had begun again; but her consonants seemed perfect, and she had such a fondness for mere imitation of words and sentences, that at one year of age she ceased to use words as words except to a very limited extent, and when she did so, her facility of utterance seemed to have been lost; so that she watched the mouths of others closely when they were talking, and labored painfully after the sounds. This was evidently the result of a conscious effort taking the place of what might be called a natural instinct, and her experience in this particular seems to prove that a child's failure to produce certain sounds, as *k*, for instance, is not due to any organic defect or inability, but to want of knowledge how to go about it.

(d.) Finally she began by degrees to drop her mimicry of language, and, at first very slowly, acquired real words *with the ordinary infant pronunciation*, showing a preference for labials (*p*, *b*, *m*) and linguals (*t*, *d*, *n*,—not *l*) but presently she substituted easy sounds for difficult ones, or rather obvious sounds for hidden ones, and her acquisition of words was then, I fear, almost "unprecedented and abnormal."

3. Her pronunciation during the fourth period was tolerably uniform. The following table presents it as it was from eighteen (18) months to two (2) years:

	Initial.	Medial and Final.
M	m	m
B	b	b
P	p	p
V	b	b
F	w	p
W	w	—

	Initial.	Medial and Final.
N	n	n
D	d	d
T	t	t
THis	d	d
THin	t	t
Z	d	d? z?
S	t	t
L	*sil.*	l
R	w	med. w; fin. obscure

	Initial.	Medial and Final.
NG	—	ng
G	d	g
K	t	k
J	d	d
CH	t	t
SH	t	t
H	h	—
Y	*sil.*	—

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COMBINATIONS.

	Initial.		Initial.		Initial.
BL	b	TR	t	SN	n
BR	b	THR	t	SL	t (for s)
PL	p	SP	p	GL	d
PR	p	ST	t	GR	w
FL	w	SK	t	KW	w
FR	w	SW	w	KL	t
DR	d	SM	m	KR	w
				HW (wh)	hw (h weak)

(In these tables the letters represent sounds, not the mere characters with which words are spelled.) Final combinations are omitted. They exhibited phenomena analogous to those of initial combinations. In reference to the latter, it is interesting to observe that when a letter which she could pronounce correctly preceded another, she retained the first; but if both were represented by substitutes, she retained the second. If, however, the second was one which she made silent, then she pronounced the first. Thus *tr* = *t*, *kr* = *w* (for *r*), *kl* = *t* (for *k*, *l* being one of her silent letters). Her inability to pronounce initial *l* was very striking, as it forced her to change the pronunciation of her name Lulie (which she had called "Lülü") to "Uelü," which ultimately became "Ullie" (*u* in *tub*). Before she was two years old, however, she learned how to pronounce *l* in all its positions, but did not put it into practical use until later.

She has always had a tendency to carry the accent towards the end of the word if there is a long syllable or a secondary accent there, as "crinoíd," "rhubárb," "mantelpiéce," and even in some phrases, as "open ít," which, however, proved to be to her a *word;* for she would say "Open ít the door."

4. I was never certain that she invented words. On one occasion, when she was about eighteen (18) months old, a fly flew all about her plate when she was eating, and she exclaimed, "The old fly went *wiggely-waggely*." The expression, *as far as we knew or could ascertain*, was original with her.

The use of words with her was, of course, not in all cases the same as with grown persons. She would, for example, say "Good-bye" to anything, no matter how unpleasant it

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was, when she left it. Until her eighteenth (18) month she employed "No" for both "Yes" and "No," and then she substituted "Mam" (from "Yes, ma'am") for "No" in the sense of "Yes," and retained it till she was two (2) years old, using "Yes" only when it was specially suggested to her.

The word "gentleman" she employed to designate a negro man or boy, using "man" for a white man. Her nurse was colored.

5. Her Syntax at the end of two (2) years was very good, including the management of several forms of the subordinate sentence. The character of these sentences is sufficiently indicated by the conjunctions and adverbs in the appended vocabulary.

The first sentence she ever constructed was: "Julia broke the doll"; but she arranged the words in any possible order, frequently repeating the sentence, as: "Julia broke doll," "Julia doll broke," "Broke doll Julia," etc. This was when she was sixteen (16) months old; and she already knew her verbs so well that she said "broke" (under the form *boke*), and not "break" or "breakt."

6. In preparing the vocabulary, I have adopted the alphabetical order according to the present English alphabet, merely because it was most convenient to do so, as I used a dictionary. The only attempt at classification is the distribution, under each letter, according to parts of speech. The tabular view at the end will serve for comparison with similar tables that have been made out by others.

It was not in every case easy to decide whether a word should be put down or not. My general method has already been explained. I have not included proper names, nor words (amounting to hundreds) familiar to her only in nursery rhymes, of which she knows a considerable volume. The names of many animals and other objects known to her only in pictures or as toys, are excluded; but I have not, in every instance, felt myself bound to follow the rule of putting down the names only of such objects as she has seen. For instance, she has never seen a lion, or an angel; but she has derived from pictures and toys so definite and vivid a concep-

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tion of these, that they must be recognized as intellectual and linguistic acquisitions, whether her conception of them agrees with ours or not. So, I have included things learned in this way, in cases where the child frequently speaks of them as real objects, apart from their pictures or images.

She knows also many numerals, names of days of the week, etc., which I have omitted, as I could not be certain that she had any definite idea associated with them.

During the six weeks that have elapsed since she was two years old, her improvement in pronunciation, her progress in construction, and her acquisition of new words, have been very rapid; but this does not belong to the present investigation.

VOCABULARY.

A.

n.: ache, acorn, angel, animal, ankle, ant, ape, apple, apron, arm, armhole, ashes, aunt, axe.
v.: ache, allow, am (was, been).
adj.: afraid, all, an (a), another, any, asleep, awake.
adv.: again, ago, all, almost, along, as, away, awhile.
prep.: about, above, across, after, against, around, at.
c.: and.
i., etc.: aha.

B.

n.: baboon, baby, back, bag, baker, ball, balloon, band (of musicians), barber, barrel, basin, basket, bat, bath, bead, bean, bear, beard, bed, bee, beef, beefsteak, bell, belly, bellyache, bell, bench, berry, bib, bird, biscuit, bishop (a mere name), bit, blackbird, blanket, blaze, block, blood, board, boat, body, bone, bonnet, book, bookcase, boot, bottle, bottom, bow (on a dress), bow (with the head), bowl, box, boy, bracelet, bread, breakfast, breast, breeches, brick, bridge, bridle, broom, brother, brow, brush, bubble, bucket, buckle, bud, bug, buggy, bull, bump, bundle, bureau, burn.
v.: baptize, bark, bathe, bawl, be, beat, been, beg, begin, behave, believe, bellow, belong, bend (bent), bite (bit, etc.), blaze, bleed, blow (blew), bother, bounce, bow, break (broke, etc.), bridle, bring (brought), brush, build (built), burn, buy (bought).
adj.: bad, bare, barefoot, best, better, big, black, blind, blue, both, brown, busy.
adv.: back, backwards.
prep.: before, behind, but, by.
c.: because.
i., etc.: baa (of a sheep), bang (of a gun).

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C.

n.: cabbage, cage, cake, calf, camel, can, candy, cane, cap, cape, car, card, carpet, carriage, cart, cat, chain, chalk, chamber, cheek, chicken, child (children), chimney, chin, chip, christmas, church, churn, cigar, circle, circus, cistern, city, cloak, clock, cloth, clothes, cloud, clown, coal, coat, cock-roach, colic, cold, collar, color, comb, company, cook, corset, couch, cough, counterpane, cow, crack, cracker (bread), cradle, cranberry, crinoid (fossils in gravel walk), crow, crowd, crumb, cuff, cup, curl, curtain, custard.

v.: call, can (could), cannot, care, carry, catch (caught), chew, choke, clap, climb, comb, come (came), cook, count, crack, crawl, cross, crow, cry, curl, cut.

adj.: clean, cold, cool, crooked, cross, curly.

adv.: close.

D.

n.: daisy, dark, darling, daughter, day, dear, deer, desk, dime, dimple, dining-room, dinner, dirt, dish, doctor, dog, dollar, door, dot, drawer, drawers, dream, dress, drum, duck, dust.

v.: dabble, dance, dangle, die, dig, dip, do (does, did, done), draw (sketch), dream, dress, drink, drive (drove), drop, dry.

adj.: damp, dead, dear, dirty, dry.

adv.: directly, down.

prep.: down.

i., etc.: ding-dong.

E.

n.: eagle, ear, earring, easel, eel, egg, elbow, end, enough, eye, eyebrow.

v.: eat (ate), expect.

adj.: easy, enough, every.

adv.: eas(il)y, enough, ever.

F.

n.: face, fan, father, feather, fellow, fence, fiddle, finger, fire, fireplace, fish, fist, flag, flea, floor, flower, flute, fly, folks, foot (feet), forehead, fork, fox, frog, frost, frown, fuss.

v.: fall (fell), fan, feed (fed), feel, fetch, fight, fill, find (found), fit, fix, fly (flew), fold, follow, forget (forgot), fret, frown.

adj.: fat, fine, fish, first rate, fresh, front (e. g., front door).

adv.: far, fast, first, (in) front.

prep.: for, from.

G.

n.: garden, gaiter, gate, gentleman (i. e., a negro man or boy), giraffe, girl, glass, glove, gnat, God, gold, goose (geese), gourd, gown, grandma, grandpa, grape, grass, grasshopper, gravy, grease, ground, gun, gymnasium.

v.: gallop, get (got), give (gave), go (went, gone), grin, grow, growl, guess.

adj.: glad, good, great (in "great big"), green.

i., etc.: good-by.

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H.

n.: hair, hair-brush, hair-pin, half, hall, hammer, hand, handkerchief, handle, hang-nail, hash, haste (with "make"), hat, hay, head, heap, heart, hearth, heaven, heel, hen, hiccough, hill, hoe, hole, hollow, home, hood, hook, hoop, hooping-cough, horn, horse, house.

v.: hand, hang (hung), hatch, hate, haul, have (has, had), hear (heard), help, hiccough, hide (hid), hit, hold, hollo, hop, howl, hug, hunt (look for), hurry, hurt, hush.

adj.: happy, hard, heavy, high, horrid, hot.

adv.: here, home, how.

pron.: he, her, her (poss.), hers, him, his.

i., etc.: halloo.

I.

n.: ice, ink, iron (i. e., flatiron).

v.: is, itch.

pron.: I, it.

prep.: in, into.

c.: if.

J.

n.: jaw, jay, jelly, joke.

v.: joke, jump.

K.

n.: kettle, key, kid, kiss, kitchen, kite, kitten, knee, knife, knob, knot.

v.: keep (kept), kick, kill, kindle, kiss, kneel, knit, know.

L.

n.: lace, ladder, lady, lamb, lamp, lap, larkspur, leaf, leg, leggin, lemon, lesson, letter (2), light, lilac, line (on paper), lion, lip, little, load, lock, log, lump, lunch.

v.: laugh, lay (laid), leave (left), lend, let, lick, lie (lay), lift, like, listen, live, lock, look, lose (lost), love.

adj.: lame, last, left, light, like, little, long, loose, loud, low.

adv.: like.

M.

n.: ma'am (madam), mama, man, mane, mantel-piece, marble, mark, market, match, matter, meat, medicine, middle, minute, Miss, mitten, money, monkey, moon, more, morning, mother, mountain, mouse (mice), mouth, much, mud, mug, mule, music, mustache, mutton.

v.: make (made), march, marks, mash, may (might), mean, meet (met), mend, mind, move, must.

adj.: mad, many, mean, more, muddy.

adv.: mighty (= very), more, much.

pron.: me, my, mine, myself.

N.

n.: nail (2), name, neck, needle, negro, nest, Nestlé (prepared food), net, netting, nickel (coin), night, night-gown, nobody, noise, nose, nothing.

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v.: nail, nod.
adj.: naked, nasty, naughty, new, next, nice, no.
adv.: near, no, not, now.

O.

n.: oatmeal, orange, overcoat, owl.
v.: open, ought.
adj.: old, one, open, other, own.
adv.: off, on, out, over.
pron.: our, ours.
prep.: of, off, on, over.
c.: or.
i.: oh.

P.

n.: pail, paint, palm (of the hand), pan, pansy, pants, papa, paper, parlor, parrot, party (at play), path, patch, patience, pea, peach, pebble, pen, pencil, people, pepper, pet, petticoat, picture, piece, pig, pile, pillow, pin, pin-cushion, pipe, pistol, place, plait, plate, plum, pocket, point, poker, pony, porch, pot, potato, powder, prune, puff, pull, pulse (of the arteries), pump, pup, puppy, puss, pussy.
v.: paddle, paint, pat, pay, peck, peel, peep, pet, pick, pinch, pink, play, please, point, pop, pour, pout, preach, pump, push, put.
adj.: pink, poor, precious, pretty.
adv.: presently.

Q.

v.: quit.
adj.: quick.
adv.: quick.
i., etc.: quack (of a duck).

R.

n.: rabbit, rag, rail, railroad, rain, rainbow, rat, reading (print), rest (the), rhubarb, ribbon, rice, ring, road, robin, rock, room, rooster, rope, rose, row, rug.
v.: raise, rattle, read (rĕad), reckon, rest, ride (rode), ring (rung), rip, rise (rose), rock, roll, rub, rumple, run (ran).
adj.: ready, red, right (2), ripe, round.
adv.: right, 'round.
prep.: 'round.

S.

n.: sack, saddle, salt, sand, sash, saucer, school, scissors, seam, seat, seed, see-saw, shade, shadow, shawl, sheep, sheet, shelf, shirt, shoe, shoulder, shovel, side, sir, sister, skin, skirt, sky, slate, sleeve, sleigh, slipper, smoke, snake, snout, snow, soap, sock, sofa, soldier, somebody, somerset, something, son, song, soot, sore, soup, spark, spider, spit, splinter, sponge, spool, spoon, spot, spring, squirrel, stable, stairs, star, steam, steam-car, stick, stink, stocking, stool, stopper, store, story, stove, strap, street,

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string, student, study, suds, sugar, sun, sunlight, sunshine, supper, switch.

v.: say (said), scare, scold, scrape, scratch, scream, see (saw, seen), see-saw, send (sent), set, sew, shake, shall, shave, shine, shoot, show, shut, sing (sung), sit (sat), skip (leap), slap, sleep, slide, smell, smile, snap (the finger), sneeze, snow, soil, speak, spill, spit, splash, spoil, squat, squeal, squeeze, stand, stare, stay, step, sting (stung), stir, stoop, stop, strike (struck), suck, swallow, sweep (swept), swim, swing (swung).

adj.: sharp, short, sick, sleepy, smart, small, smooth, soft, some, sore, still, straight, sweet.

adv.: slow (ly), so (2).

pron.: she.

T.

n.: table, tack, tea, tear, thing, thread, throat, thumb, thunder, tie, time, toddy, toe, tongs, tongue, tooth (teeth), toothache, top, town, toy, train (R. R.), trap, trash, tree, trouble, trough, trunk, tuck, turtle.

v.: take (took), talk, tear (tore, torn), tell (told), think (thought), throw (threw), thunder, tie, touch, travel, treat, trot, try, tumble, turn.

adj.: the, thirsty, tight, tired, two.

adv.: then, there, to-day, together, to-morrow, to-night, too.

pron.: that, their, theirs, them, these, they, this, those.

prep.: through, to.

c.: till.

U.

n.: uncle, university (grounds and buildings).

v.: unbutton, undress, untie.

adj.: ugly.

adv.: up.

pron.: us.

prep.: under, up, upon.

V.

n.: vase, veil.

v.: visit, very.

adv.: very.

W.

n.: wagon, waist, waiter, wall, wardrobe, watch, water, way, well, wheel, whip, whiskey, whistle, wind, window, wing, woman, wood, woodpecker, woods, word, work, world (in the), worm, writing.

v.: waggle, wait, wake, walk, wallow, want, was, wash, watch, wear (wore), went, whine, whip, whisper, whistle, will (would), wind (wound), wink, wish, work, wrap, write.

adj.: warm, wee, wet, white, whole, wide, wrong.

adv.: well, when, where, while, why.

pron.: we, what, which (2), who (2), whose (interr.).

prep.: with, without.

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Y.

n.: yard.
adj.: yellow.
adv.: yes.
pron.: you, your, yours, yourself.

	A	B	C	D	E	F	G	H	I	J	K	L	M
Nouns,	14	76	67	26	11	27	24	34	3	4	11	25	32
Verbs,	3	28	21	14	2	16	8	20	2	2	8	15	11
Adjectives,	7	12	6	5	3	6	4	6	...	...	...	10	5
Adverbs,	8	2	1	2	3	4	...	3	...	...	...	1	3
Pronouns,	...	...	...	...	...	...	...	6	2	...	...	...	4
Prepositions,	7	4	...	1	...	2	...	...	2	...	...	...	...
Conjunctions,	1	1	...	...	...	...	...	...	1	...	...	...	...
Interjections, etc.,	1	2	...	1	...	...	1	1	...	...	...	...	...
Total,	41	125	95	49	19	55	37	70	10	6	19	51	55

	N	O	P	Q	R	S	T	U	V	W	Y	Total.
Nouns,	17	4	53	...	22	83	29	2	2	25	1	592
Verbs,	2	2	21	1	14	52	15	3	1	22	...	283
Adjectives,	7	5	4	1	6	13	5	1	...	7	1	114
Adverbs,	4	4	1	1	2	2	7	1	1	5	1	56
Pronouns,	...	2	...	...	...	1	8	1	...	7	4	35
Prepositions,	...	4	...	...	1	...	2	3	...	2	...	28
Conjunctions,	...	1	...	...	...	...	1	...	...	...	...	5
Interjections, etc.,	...	1	...	1	...	...	...	...	...	...	...	8
Total,	30	23	79	4	45	151	67	11	4	68	7	1,121

In this table irregular verbal and nominal forms are not counted as separate words, except in case of *defective* verbs, as *am*, *was*, *been;* but the different pronominal forms are counted, and pronominal adjectives are treated as pronouns.

It will be observed that S begins the largest number, and C the next largest save B; and yet the child cannot utter any initial sound (*s*, *sh*, *ch*, *k*) represented by S or by C.

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II.—*The Hebrew Verb-termination* un.

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Grammars have been, til within a recent period, littl more than collections of the fenomena of languages at some particular point in their development, the point chosen being usually that of the greatest literary finish, the classic period; forms and uses not occurring in this period are either ignored or dismist with the vague statement that they are archaic. Now, however, a ful grammatical treatment is considered to include a history of every form, from its genesis, thru its changes and its varieties of use, up to its extinction or the latest discoverabl shape that it assumes. The combination of these several histories gives us a picture of the formal movement of the language—the formal part of its inward life—and thus furnishes important data for the critical treatment of literary documents. As a contribution to this department of Hebrew grammar, it is proposed here to examine the history of the verbal personal termination in *n*.

Before, however, we can consult the old Hebrew literary documents in order to trace the history of this form, there is a preliminary question that must be anserd, namely, whether we now possess the literature in the shape in which it left the hands of the authors, that is, whether it faithfully exhibits the usage of various times, or has been so workt over at some period or periods that certain original differences hav been wiped out, and it now shows only the usage of the copyists or editors thru whose hands it past. Unfortunately the data for determining this question ar few, but there is stil something that may aid us in forming an opinion. In the first place, it is improbabl that any important changes were made in the Old Testament text after the Canon was substantially made up, say about a century after the begining of our era (there were canonical differences of opinion and discussions after this, but they related to one or two books only). The

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mechanical reverence for the text, which effectually preserved it from alterations, must be supposed to hav arisen as early as this; the Masoretic labors did not touch the literary form. We may infer this both from what we know of the work of the Masoretes (which was purely statistical and explanatory), and from the statements we hav concerning the pre-talmudic state of the text. We learn from the Talmud (the passages ar given in Geiger's *Urschrift der Bibel*, third book) that the early manuscripts (which probably belongd to the begining of our era) showed certain differences in letters and words (the insertion or omission of the *He* local, the insertion or omission of connecting *Waw*, the writing of the third personal pronoun with *Waw* or *Yod*) and in a few cases showed different words. That is, the text, thru carelessness of transcribers or possibly by intentional changes from religious motives, was to a certain extent in an undefined condition up to the time when critical attention began to be bestowed on it, namely, in the second or third century; but after that time we may be tolerably sure from what we know of the feeling of the age that it sufferd only from the ordinary accidents of copying. Further, it does not appear that there was recasting or other intentional alteration of the text in the immediately preceding period, from the latest canonical writing, about the middle of the second century B. C., to the second century of our era. The examples given in the Talmud may all be referred to the ordinary alterations of scribes, or else to a religious motiv; there is no sign of any literary or grammatical remodeling. For any such changes we must therefore look to an earlier period, and inquire whether authors and editors took such liberties with their materials as to alter their grammatical shape on literary grounds. In the next period, which extends from the second to the sixth century B. C. (in which occurred the compilation of the historical books, and the recensions of earlier poems) we hav some evidence of editorial changes in respect to the termination *un*. In the same passage Kings (I K. viii, 38) inserts the *n*, and Chronicles (II Chr. vi, 29) omits it; the psalm in II Sam. xxii (ver. 39), similarly has *un*, while the later recension (Ps. xviii, 39) drops the *n*, tho

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it does not use the same verb. In the passage in Kings and Chronicles referred to, whether the latter has copied the former, or, as is more probable, both quoted from an older document, the omission of the *n* shows the change of usage that had taken place between the sixth century and the fourth. But the further question arises whether both may not hav altered a good many cases of the occurrence of the *n*, so that the original document would show a greater frequency of its use than appears in the book of Kings. The use, as it appears in the present books, seems to be arbitrary—the *n* is inserted in one verse and omitted in the same statement in the next, or it occurs in one word and not in another in the same verse, apparently without reason. There is nothing improbable in this supposition of omissions, by the late compilations, of obsolescent forms found in their authorities; and it is strengthened in this case by the fact that the *un* is so much less frequent in Chronicles than in Kings (there being an interval of two or three centuries between the two books). Supposing this to be a fair conclusion, there would result the critical canon that, the earlier the compilation or editing of a book, the more likely is the use of the *un* in the original documents to be preserved—to which we shal return presently. As to the seemingly arbitrary occurrence of the termination, this is a point on which we hav to speak with caution, unless we can determin the considerations that guided the original writers in its use; but, however this may be, the arbitrariness is not confined to any one book, but is found in al, as wil appear below, so that the relativ frequency of occurrence in the various books is not affected thereby. It appears, then, that signs of editorial alterations do exist in the period from the sixth to the second century B. C., and that such alterations seem to be fewer the further back we go. Of the next preceding period, including the three or four centuries prior to the exile, from which we hav received no certainly known compilations or recensions, but only independent works, it can only be said that writers of that time, whether in the composition of original works, or in the compilation of prose narratives or books of poetry, would probably freely employ

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their own usage, and not scrupl to change expressions and forms for the sake of clearness or eufony; so that the same critical canon applies to this as to the succeeding period.

We may sum up by saying that textual changes of the sort we are considering were not made later than the second century B. C., and that they diminish in number the further back we go—that therefore in the books which underwent editorial revision (the period of such revisory work, so far as we ar abl to trace it, begining with the exile, and ending in the second century) we hav only or chiefly the usage of this time, from which, however, we may be abl to reason back to an earlier period. The Jewish tradition points to a revision, after the exile, of all the earlier books, and there is so much in the literature itself to favor this view that it is now generally accepted by students of the Hebrew text. If this be considerd to be correct in the main, then our existing Old Testament literature gives in general the grammatical usage of the period from the sixth century to the second, either in original writings or in recensions of earlier texts, and the extent of the changes made in the editing must be judged of by an examination of the fenomena in each book separately.

Coming now to our termination *un*, let us first look at the facts of its use in the Old Testament.* The following is a list of its occurrences: *Genesis:* iii. 3, 4; xviii. 28, 29, 30, 31, 32; xxxii. 5, 20; xliii. 32; xliv. 1, 23 (12 occurrences). *Exodus:* i. 22; iii. 12, 21; iv. 9, 15; v. 7; ix. 28, 29, 30; xi. 7; xiv. 14; xv. 14; xvii. 2 (twice); xviii. 20, 26; xx. 12, 23; xxi. 18, 35; xxii. 8, 21, 24, 30 (twice); xxxiv. 13 (thrice) (28). *Numbers:* xi. 19; xvi. 28, 29; xxxii. 7, 15, 20, 23 (7). *Deuteronomy:* i. 17 (twice), 18, 22, 29 (twice); ii. 25; iv. 6, 10 (twice), 11 (twice), 16, 26 (thrice), 28 (four times); v. 16, 20, 30 (twice); vi. 2, 3, 14, 17; vii. 5 (twice), 12, 25; viii. 1 (twice), 3 (Perfect), 13, 16 (Perfect), 19, 20 (twice); xi. 22; xii. 1, 2, 3 (twice), 4, 8; xiii. 5, 12; xvii. 13, 16; xviii. 1, 15; xxix. 8; xxx. 18 (twice); xxxi. 29;

*The principal discussions of this form ar by König, *Alttestamentliche Studien*, II. Heft, pp. 165–192, and Böttcher, *Lehrbuch der Hebräischen Sprache*, II. pp. 135–187.

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xxxiii. 11 (58). *Joshua:* ii. 8; iii. 7, 10, 31; iv 6, 21; xvii. 10; xxiv. 15, 27 (9). *Judges:* ii. 2; vi. 31 (twice); vii. 17; viii. 1; xi. 18; xv. 7, 12 (8). *First Samuel:* ii. 15, 16, 22 (twice), 23; ix. 13 (twice); xi. 9 (9). *Second Samuel:* xxii. 39 (1). *First Kings:* viii. 35, 38, 42, 43; ix. 6; xii. 24; xix. 2 (twice): xx. 10 (9). *Second Kings:* vi. 19; xi. 5; xvii. 37; xviii. 22; xix. 6, 10 (6). *Isaiah:* vii. 25; viii. 12; xiii. 8 (twice); xvii. 12 (twice), 13; xxi. 12; xxii. 14; xxvi. 11, 16 (Perfect), 19; xxix. 21; xxx. 15, 16; xxxi. 3, 7; xxxiii. 7; xxxv. 10; xxxvii. 6, 10; xl. 18; xli. 5; xlix. 11, 26; l. 11; li. 5, 6, 11 (twice); lii. 12; lv. 12: lviii. 2 (thrice); lx. 7, 10 (37). *Jeremiah:* ii. 24 (suffix); v. 22 (suffix); xvii. 24; xxi. 3; xxxiii. 24; xlii. 15; xliv. 28 (7). *Ezekiel:* xxxii. 6; xxxiv. 18; xliv. 8 (3). *Hosea:* v. 15; ix. 16 (twice); xi. 2; xiii. 2 (5). *Joel:* ii. 4, 5, 7 (thrice), 8 (twice), 9; iii. 1 (9). *Amos:* vi. 3, 12 (2). *Micah:* ii. 6, 8, 9; iv. 3; v. 2 (5). *Nahum:* i. 9; ii. 5 (2). *Habakkuk:* iii. 7 (1). *Zephaniah:* ii. 7 (twice); iii. 10 (3). *Zechariah:* vi. 15; x. 2: xi. 5 (3). *Malachi:* i. 8 (1). *Psalms:* iv. 3; v. 10; xi. 2, 3; xii. 9; xxxv. 11, 20; xxxvi. 8, 9; xxxvii. 2, 9; xxxix. 7; lviii. 2, 3 (twice); lix. 5, 8, 16; lx. 7; lxiii. 4 (suffix); lxv. 12; lxviii. 13 (twice), 14, 17; lxxiv. 6; lxxviii. 44; lxxxii. 7; lxxxiii. 3; lxxxix. 16, 17, 31; xci. 12 (suffix); xcii. 15; xcv. 11; civ. 7 (twice), 9 (twice), 10, 22 (twice), 26, 27, 28 (twice), 29 (thrice), 30; cviii. 7; cix. 25; cxv. 6, 7; cxxxix. 18 (55). *Proverbs:* i. 28 (thrice, suffix); ii. 19; viii. 17; x. 32 (6). *Job:* iv. 4; ix. 6; xiii. 5, 8 (twice), 10; xv. 12; xvi. 10; xviii. 2; xix. 2 (twice), 23, 24, 29; xxi. 11; xxiv. 24; xxix. 24; xxx. 17; xxxi. 10, 38; xxxii. 11; xxxvi. 8, 10 (24). *Ruth:* ii. 9 (twice) (2). *Second Chronicles:* vi. 26; vii. 19; xix. 9, 10 (4). In this list the Imperfect is to be understood except where the Perfect is named. Cases where suffixes ar attacht ar included, but doubtful readings (as Zech. xiv. 6) ar omitted.

It will be seen from the above list that the books of Leviticus, Obadiah, Jonah, Haggai, Song of Songs, Lamentations, Ecclesiastes, Esther, Daniel (the Hebrew part), Ezra (Heb.),

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and Nehemiah do not contain this ending at all. In the others the order of relativ frequency (taking the number of occurrences in connection with the number of pages) is: Joel, Deuteronomy, Zephaniah, Nahum, Micah, Job, Psalms, Isaiah, Exodus, Ruth, Hosea, Zechariah, Habakkuk, Malachi, Amos, Joshua, Proverbs, Judges, Genesis, Kings, Numbers, Samuel, Jeremiah, Ezekiel, Chronicles. The order of the historical books is: Exodus, Ruth, Joshua, Judges, Genesis, Kings, Numbers, Samuel, Chronicles; that of the poetical books: Job, Psalms, Proverbs; and that of the prophets: Joel, Zephaniah, Nahum, Micah, Isaiah, Hosea, Zechariah, Habakkuk, Malachi, Amos, Jeremiah, Ezekiel. In the two parts of Isaiah, chs. i–xxxv and xl–lxvi, the frequency is about the same; the first part of Zechariah (post-exilian), chs. i–viii, if reckoned separately, would stand next after Amos among the prophets, and after Kings in the general list; the second part, chs. ix–xi (which may be dated, on internal historical grounds, about B. C. 750), falls next to Micah.

If we take into account the *n*-ending of the second person singular feminin of the Imperfect (*in*) very littl change wil be made in the above order. It occurs once in First Samuel (i. 14), once in the second part of Isaiah (xlv. 10), once in Jeremiah (xxxi. 22), and four times in Ruth (ii. 8, 21; iii. 4, 18), and if reckoned with the others would make Ruth second in the list, put Samuel before Numbers, and leave the others unchanged.

Before proceeding to examin the use of the *n*-ending, let us look for a moment at the origin and history of the form, which is the common one in Aramaic, and frequent in Assyrian. It is obviously an old Semitic flexion, and appears most fully with a vowel attacht, which is usually *a*, as in Arabic *una*, whence probably the Aramaic *uno* before suffixes, but sometimes *u*, as in Assyrian *unu;* before suffixes Aramaic shows the full form *uno* in the Perfect also, whence we may infer an original *una* for both Perfect and Imperfect. That this is the same with the ful plural-ending of the noun (Arabic *una*) seems very probabl; yet certain questions arise in connection with this supposition that ar not easy of solution:

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why, in that case, do Hebrew and Aramaiç hav *u* (before the *n* or *m*) in the masculin verb-plural, while in the noun they hav *i?* and Assyrian in like manner commonly *i* or *e?* how is it that some dialects, as Hebrew, show *n* in the verb and *m* in the noun? and what is the origin and primitiv form of the final vowel? To the first of these it may be anserd that, while the noun at first distinguisht its plural forms in *ū* and *ī*, the verb-noun would naturally employ the *u*-form, which was associated with the subject—that this soon petrified into the verb proper and in Hebrew being in an open syllabl suffered no change (while in the second person plural the *tum* became *tem*)—but in the noun the language, finding that it could do with one plural ending, chose the *i* and dropt the *u* in accordance with the principl that so often prefers the objectiv to the subjectiv (as, for example, in English, "it is me" has become almost a recognized construction). The presence of the *n* in the verb is harder to understand. The *m* or *n* in the verb seems to be the mimation or nunation of the noun, but the usage of the dialects is curiously varied—Arabic and Aramaic hav *n* throughout, while Assyrian has *m* in the singular of the noun, *n* in its plural, *m* in the Energic Imperfect, and Hebrew *m* throughout the noun, and *n* in the Energic, all, however, showing *n* in the endings of third person plural. The simplest explanation of this fact is found in the supposition that the *m* and *n* existed originally side by side as demonstrativ additions to the verb-noun, and that, when noun and verb assumed distinct shapes, the two demonstrativs were variously applied by different dialects according to the feeling of eufony, or from other considerations. We must then suppose that the flexions of the Perfect and Imperfect took shape at a time when *n* was generally employd, since there is no sign of the *m* in these forms—such cases as *yᵉsusum* (Isa. xxxv. 1, where the next word begins with *m*) being too doubtful to establish its existence. This would so far go to show that the *n* preceded the *m* historically. The same explanation may be offered for the Hebrew Energic, which seems to hav ended in *an*. The general statement, then, would be that at a remote period the *n* was generally

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employd in the verb, and so remaind in most of the dialects, and that at a later time the *m* took its place in some dialects in the whole or in parts of the noun, and in those parts of the verb that stil preservd most clearly their nominal character. This explanation, based on the supposition of the identity of the nominal and verbal flexions, is by no means without its difficulties; but, if we abandon this, we ar involvd in equal difficulties from the difference of usage in the verb itself, where *n* sometimes (in Assyrian) appears in the personal endings, and *m* in the Energic. As to the final vowel, which is now usually *a*, there is some ground for supposing that forms in *u* and *i* also existed originally. In fact the ending *nu* is found in the Assyrian inscriptions, according to Oppert, Gram. Ass., p. 49, with which may be compared the Arabic third plural personal pronoun *hu.mu*. The *ni* in Arabic Imperfect dual and third feminin plural Energic may be merely a eufonic change; but it (as wel as the change of Arabic third singular personal pronoun *hu* to *hi* in some cases) may point to an early form *ni* alongside of *na* and *nu*. This is in accordance with what we hav reason to believ was tru of the pronouns, where *hu*, *hi* and *ha* seem originally to hav stood together without difference of gender, and to hav been gradually applied to distinct uses.

It is not improbabl, therfore, that the early Semitic language had the forms *umu*, *umi*, *uma* and *unu*, *uni*, *una*, out of which hav been selected those that we now find in use. Our data do not suffice to go back of this into the origin of the *n* and *m*, and determin whether they came into existence as demonstrativ pronouns, or were shaped out of verbs or nouns, or originated in some other way. The final vowel was soon dropt in the majority of the dialects; the old Arabic alone retaind it regularly in the Imperfect masculin. The *n* lingerd longer; old Aramaic kept it in the Imperfect, in Assyrian it was frequent, and is found in the earlier Israelitish use; in the Perfect also it remaind in Hebrew down to historical times (tho rare), but disappeard from Arabic and Aramaic in the masculin form. In the feminin it was more generally retaind (as in Arabic Perfect, Hebrew Imperativ and Im-

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perfect). In the modern dialects it has been everywhere dropt.

For the disappearance of the *a* and *n* it is not necessary to seek any other reason than the ordinary wear and tear of language. The Hebrews, who were surrounded by a number of distinct but related tribes, and establisht the first great Semitic monarchy, earliest felt the effects of this friction, and after them came at some interval the Assyrians. The Aramaeans never founded an empire, but their language became, partly from their geographical position between the great powers of Western Asia, the speech of commercial intercourse, and suffered fonetic diminution. The Arabians, cut off from association with other peoples, and having no great communities, preservd old forms most fully til the times of Islam when they entered into the history of the world, and their language went the way of its predecessors. It is only in Assyrian and Hebrew that materials exist for tracing the gradual disappearance of the *n* in the verb-termination *un*, and they ar fuller in the latter than in the former. When, then, did the *n* disappear from general use among the Israelites? It appears from the lists above given that it occurs after the exile rarely in prose, tho frequently in poetry (see, for exampl, the post-exilian Ps. civ.) and in general oftener in the earlier prophets than in the later. It must be assumed that the occurrences exhibit the usage of the times when the present text originated. A prophet, for exampl, would undoubtedly use the dialect of his own time, since it was his object to impress the peopl. For the same reason a historian would use the grammatical forms natural to him, and, if he had occasion to quote from or adopt earlier authorities, he would, if he alterd them, make such changes as to bring them into accordance with his own usage. The poets, in like manner, wrote for their contemporaries and used language that would not seem to them harsh or affected. A deliberate use of archaisms for the purpose of giving an appearance of antiquity to a composition was not the custom of ancient peoples, as instances in the Old Testament prove; the author of Ecclesiastes, who speaks in the name of king Solomon, uses his own

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Aramaizing speech without restraint, tho, if he examined the language of the past with anything of a critical eye, he must hav known that the linguistic usage of his royal preacher was very different. The attempt to reproduce in literature the forms of the past is of quite modern origin, later than Chaucer and Shakspere. Certainly there is no reason to believ that the Old Testament writers represent anything but the real usage of their own times, whether they be original authors or editors. But an author might employ a form that was no longer current among the peopl, tho intelligibl to them, if it added to the solemnity or rhythmical flow of his composition; and an editor might retain such forms in his author when they seemed to him appropriate and forcibl. To this general statement one or two modifying facts must be added. We hav evidence that after the exile alterations were made to different extents in the different books—less in the Pentateuch than in the rest, so that in the former any ancient usages that may hav come down to the post-exilian editors were more likely to be retaind. And then in all the books something must be allowed for inadvertence and arbitrariness of editors and scribes. Examining the facts in regard to the *un* in accordance with these principles, we find in the first place that its occurrence throughout the book of Psalms, even in such late poems as Pss. civ, cxxxix, lxxiv, shows that it did not completely lose its hold on the language til a late period, perhaps not til after the second century B. C.; even then (if Ps. lxxiv belongs to that time) a poet could use it in a hymn that was intended to be understood by the peopl. But this does not represent the language of common intercourse. The book of Proverbs, whose dialect is more that of the ordinary life, uses the *un* very seldom, the whole book containing it not half as often as the single psalm civ; but Job more than Proverbs and Psalms. The probability is that the text of the prophets was alterd littl grammatically. They were collected into a canon early, about the end of the fifth or the begining of the fourth century B. C., and they had been comparativly littl copied; it is likely that they exhibit with tolerabl accuracy the usage of the sixth, seventh and eighth centuries,

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with an exception, perhaps, in the case of Jeremiah. The list shows that our ending was employd somewhat freely in the seventh century, or from 730–630 B. C.; it occurs in Isaiah about as frequently as in Psalms, and as often in Zephaniah as in Deuteronomy. It could not have been obsolete at this time; if it belonged to elevated discourse, it was at any rate a natural mode of expression for the prophetic writers. That it did belong to solemn style appears from a comparison between Jeremiah and the second Isaiah; the former, who has littl exaltation, and in whose book there is much prose, has the *un* very seldom, while the latter, thirty or forty years later, uses it as frequently as the Isaiah of Hezekiah's time. The usage, then, really continues into the exile, but the style of the book has much to do with it, not only in the exile, but in the preceding period; we ar not surprised to find that the sustaind lofty prose of Deuteronomy employs it freely. The case seems to be the same in the eighth century; Hosea, who is markt by an impassiond style, has our ending nearly as often as Isaiah, in the generally prosaic Amos it is rare, while in one passage in Joel (ii. 4–8) it is used with extraordinary frequency (whether, however, the writings of Joel belong to the eighth century or to the post-exilian period, is doubtful). From these prophetic writings, which probably exhibit with tolerabl faithfulness the dialect of their authors, the general conclusion is that the *un* was obsolescent, but stil a recognized and even favorit expression of solemn and elevated style. For the usage of common life we ar dependent on the historical books. While, as has been remarkt, the four earlier, Joshua, Judges, Samuel, Kings, were workt over or composed during the exile, it is possibl that they may preserv old narrativs or conversations so exactly that we may rely on them as giving the expressions of the popular language. Joshua seems not to offer anything of this kind; its narrativ is throughout formal and elevated, in the style of the prophets or of Deuteronomy. In Judges we hav a possibl exampl in the story of Samson (xv. 7, 12), and in First Samuel several passages that bear the stamp of antiquity and hav the tone of popular talk, as ii. 15, 16, ix. 13 (twice), xi. 9; it is worthy

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of note that in the first two of these, as well as in ii. 22, 23, the same verb occurs several times. From such passages we infer the use of the *un* in the begining of the tenth century or the latter part of the eleventh, when those accounts may first have been written down. Further, from such passages as First Kings, xix. 2, xx. 10, we may surmise that as late as the begining of the ninth century the expression, if not in common use, survived in certain formulas; Jezebel and Benhadad ar represented as saying: "So may the gods do to me and so may they add," etc., where it is probably an accident of the editor's feeling that gives the *un* to both verbs in the first case, and only to one in the second. In both these passages, however, a doubt may arise from the fact that the speakers ar foreigners in whose languages the termination in question was in general use; this was certainly tru of the Syriac dialect of Benhadad, and as to the Sidonian Jezebel, it happens that the two occurrences of the third person plural Imperfect in the Sidonian inscription of Eshmunazar both end in *un*, and there ar no other certain examples of this Imperfect form in the inscriptions (Schroeder, *Die Phoenizische Sprache*, p. 194). As the verb is in the singular when the formula is employed by Israelites, we hav no means of judging from it how far the *un* occurs. As to the cases cited above, the supposition that these two persons used an uncommon Hebrew expression after the analogy of their nativ tongues, and that the Israelite historian preservd exactly their words, seems less probabl than that the expression itself was familiar in their time. At a later period also, in Hezekiah's reign, there ar two occurrences of the *un* in speeches of the Assyrian Rabshakeh (Second Kings, xviii. 22, xix. 10), but one of them is found in the immediate context (xix. 6) in the words of Isaiah. Later than this the termination does not occur in Kings; in Chronicles it is found only in solemn passages, and belongs to the dialect of the prophets and Deuteronomy. Finally, its absence from the later prose shows that by the time of the exile it had ceased to be used in the language of common life.

Comparing these data, and making du allowance for the

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incompleteness of the reports of early times and the irregularities in the revisions of editors, we may conclude that the *un* remaind in common use in Hebrew til about the eleventh century B. C., that after this it became less and less frequent, surviving in some common formulas, and used with more or less freeness in elevated discourse, and disappeard entirely from prose during the first century after the exile, tho it continued to be employd in poetry three hundred years longer.

From this review of the usage it is evident that the termination is pure Hebrew, and common to all parts of the country—not dialectic, and not of foreign origin. There ar linguistic differences among the different books of the Old Testament, which hav been supposed to show the existence of dialects; but the only clearly stated peculiarity of speech (the Ephraimite *s* instead of *sh*, Judg. xii 6) does not appear in the literature. It is not in itself improbabl that there were local differences of language; it would not be surprising if it should appear that the speech of the northern tribes had more resemblance to the Aramaic, and that of the Southern tribes more to the Arabic than is found in the language of Judah. But these differences, if they existed, ar not traceabl in the present literature. After allowance has been made for individual peculiarities of writers and for foreign importations (especially Aramaisms) there remains littl or nothing to constitute dialects; at most we may discover provincialisms, as the later Galileans were markt by a slovenly pronunciation of the gutturals. Of the supposed instances of provincialisms collected by Böttcher (*Lehrbuch der Heb. Sprache*, I. pp. 14–16) the most striking ar the "Arabisms" in Job; but so many of these ar found in Judaic writings that it is difficult to infer from them any provincial peculiarity. It may be that the literary centralization at Jerusalem and editorial revisions hav obliterated original local differences. In any case our termination *un* is found so generally distributed, in Hosea, Isaiah, Amos, Job, Judges, and Samuel, that a provincialism here is out of the question.

It is equally clear that it was not Aramaic influence that determined its use, since in the most decidedly Aramaizing

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books (Ecclesiastes, Song of Songs, Ezra, Esther, Daniel), it is not found at all; the occurrences in Second Chronicles seem to be in quotations from older authorities—the passages in which they ar found ar in the Deuteronomic style, which differs wholly from that of the ordinary narrativ of Chronicles. Its absence from these books is due to their post-exilian date (in connection with which it is to be observd that it does not occur in Leviticus). It may be said also that it occurs too early to be ascribed to Aramaic influence, for exampl, in such passages as First Samuel ix. 13, which appears to be not later than the tenth century, or perhaps the eleventh. Tru, it is not easy to say when Hebrew began to be affected by the neighboring dialect. The first historical notice of a contact between Israelites and Syrians is in the reign of Saul (First Samuel xiv. 47), about the middl of the eleventh century, after which the intercourse between the two peoples seems to hav been frequent. It is not til Hezekiah's time, towards the end of the eighth century, that there is mention of linguistic intercourse (Second Kings, xviii. 26); Jewish and Assyrian officers then seem equally to understand Syriac. So wide an extension of the language presupposes acquaintance with it in Judah for some time before, but not necessarily for more than a century or two, and not to such an extent that it would affect the dialect of the people. Aramaic entered the Israelitish territory from the north; the northern tribes were first affected by it, but not largely til the Assyrian conquest in the latter part of the eighth century. The literature before this and for some time after shows not markt Syriac constructions and uses of words, but only such accordances of signification as may be due to the common origin of the two dialects; it is not til the period of the exile that distinct Aramaisms begin to appear (tho it is not to the exile, but to other causes, that they ar to be ascribed). Even, then, if it be regarded as probabl that Aramaic began to make itself felt in the northern part of Canaan soon after the Israelitish occupation of the country, there is no trace in the literature and the everyday-language of its influence til some time later, and the use of the *un* could not be referred to it.

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The termination is plainly genuine Hebrew, which went thru the usual process of fonetic decay, and died out so completely that not even the later acceptance of many forms from Aramaic (in which it prevaild) could revive it. The loans in the later Hebrew from Syriac belong rather to the sphere of thought, and of expression as far as it was connected with the thought. A new civilization and set of ideas naturally allied itself with a new language more in accordance with it; but while Ecclesiastes and other books employ the convenient words and constructions that Syriac offered, they do not adopt the longer ending of the verb, which Hebrew had already cut down, and in the reintroduction of which there could be no advantage.

Finally, under what conditions does this termination appear in the Old Testament? what ar the circumstances that determin its use? It is employd in a great variety of grammatical constructions—very often in simpl declarations, affirmativ and negativ, and in command or exhortation, frequently in conditional and telic sentences, less often in questions, in relativ clauses, and expressions of wish. Its relativ frequency in these different constructions is about the same as that of the ordinary form in *u*, so that it offers nothing peculiar in this respect. In Deuteronomy the hortatory use is most frequent, but the declarativ in the literature at large. The use of it seems to be quite independent of the grammatical construction. Nor is there any wel-markt law of eufony controling it.* It is probabl that this consideration enterd into its use; this

*The following is the substance of Böttcher's statement on this point (*Lehrbuch*, II. pp. 135–137): "It occurs most frequently in pause, very often as emfatic form, often also as eufonic form before vowels and weak consonants (like the Greek inserted Nu), and in a few cases is used for the sake of rhythmic eufony. It is found often in a few much-used verbs, meaning to say, speak, go, know, do, return, etc., in all classes except the Double Ayin, in al the ordinary Derived Stems except the Pual, most frequently in Qal, least in the Passives, oftener in the third person than in the second." It is obvious that the second class of uses (the particular verb-stem, etc.) is determind by the ordinary conditions of discourse. To his rule of eufony also there ar many exceptions; thus in First Kings, xix. 2, the *un* occurs before a consonant, while in the same expression a littl further on (xx. 10) it is the form in *u* that is used before a vowel.

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the simplest explanation of numerous cases where it is
ployd in some verbs in a sentence and omitted in others.
e writer may sometimes have been guided by a general
ling of contrast between the longer form and the shorter,
by the weight given to the sentence by the use of the *un-*
rm a certain number of times. In part, no doubt, the use
as arbitrary, and some allowance also is to be made for the
cidents of copying and of editorial revision. But while the
neral sense of eufony may hav to some extent determind
e use in particular parts of sentences, the natural conclusion
om an examination of the facts is that the controling
ement in prose was the character of the discourse. As we
v seen, there ar a few passages in which the *un* seems to
ong to the popular language, going back to a time when it
not yet disappeared from ordinary life; in addition to
se mentioned above, we may perhaps cite the old law-book,
dus xx–xxiii, parts of which hav a decidedly ancient
. Aside from such passages, our termination is found
ost solely in prophetic discourse, especially in the prophets
he eighth and seventh centuries, in the elevated discourse of
uteronomy, and in various passages in the historical books,
rticularly Genesis, Exodus, Numbers, Joshua and Judges,
at bear the same stamp (see, for instance, Genesis iii. 3, 4,
iii. 28–32, Exodus ix. 28–30, xi. 7, xiv. 14, Numbers xi. 19,
i. 28, 29, Joshua iii. 7, 10, 13, iv. 6, 21, xxiv. 15, 27, Judg.
2), besides the quotations in Kings and Chronicles from
rlier sources. Among the poetical books, also, the same
ing holds tru of the Psalms; the *un* occurs almost exclusivly
those psalms that ar characterized by a prophetic or a lofty
solemn didactic or declarativ tone. See, for exampl, Pss.
viii, lxxxix, civ, cviii, cxv, cxxxix, in which this character
wel-markt; and this is the case with al but three or four, in
ich the termination is found. In the same direction it is
be noted that Job, in which it is frequent, differs from
overbs, in which it is rare, by a more elevated tone, by a
osofical as distinguisht from a practical turn of thought.
While, therefore, our termination occurs frequently in al
iods of Old Testament poetry, its use in prose is controld

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first, by the style of the book, and secondly, by the obsolescence of the grammatical form. Down to the end of the exile we need not be surprised to find it freely used at any time in books characterized by elevated and solemn style; and as to the ordinary prose, the facts warrant us in supposing that the older the book the more frequent wil be the *un*, and that its non-occurrence is a mark of late date. We might go into a particular examination of the several books, prose and poetical, and inquire, for exampl, why the form is found more frequently in Exodus than in Genesis, and not at al in Leviticus and the Song of Songs; but this would require more space than can here be commanded, and it must suffice to hav establisht the general principl, leaving the special applications to be made to the particular passages.

III.—*The Beginning of a Written Literature in Greece.*

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An article on the above subject by Professor F. A. Paley in Frazer's Magazine for March, 1880, furnishes an occasion for some criticism and for a statement of the grounds of an opinion differing somewhat from the one there maintained. I will first state as briefly as possible the arguments and conclusions of Paley's article, with comments, and then present what evidence I can in favor of a different view.

Mr. Paley's general proposition is, that there is no evidence of the use of writing to multiply copies of books until a much later date than is ordinarily supposed. It is difficult to determine precisely to what date he would bring it down, for his statements do not agree with one another. In one place he speaks of "the times of the Alexandrine school of learning, when, *for the first time* (the italics are his), the use of papyrus and the practice of transcription became common."

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a page or two later he says, "Books were no sooner oduced than they became both popular and cheap. atises on eloquence, as those by Tisias and Corax, men- ed in the 'Phaedrus,' the stories of Aesop, and the sophical dogmas of Anaxagoras, could be bought at ns, in the time of Plato, for a very small sum." It is asy to see how books could be "popular and cheap in the of Plato," a hundred years before the time when first use of papyrus and the practise of transcription became non." But we will take the alternative which involves divergence from the common opinion, and suppose Mr. y to mean, as indeed the whole drift of the article indi- , that the use of writing for books did not become com- in Greece until after 400 B. C., and in fact was hardly vn at all before that date. I may say here at the outset my own belief is, that it was introduced as much as fifty s earlier, and was fully established and familiar for some s before 400 B. C.

he first argument for Mr. Paley's view is drawn, he says, "the singular, significant, and most important fact h, so far as I am aware, has never been noticed, that the k language, so copious, so expressive, not only has no er verbs equivalent to the Roman *legere* and *scribere*, but no terms at all for any one of the implements or materials miliar to us in connection with writing (pen, ink, paper, , library, copy, transcript, etc.), till a comparatively late od of the language." Then in a note he explains that Greek equivalent to *legere* means, to speak, and that to *ere* means properly, to draw or paint." The latter "came e used of writing because it (i. e., writing) was at first an nct to descriptive painting." "The Greek had two verbs h indirectly express reading, but they are clumsy shifts, orthy of so complete a language, the one meaning *recog- re*, the other *sibi colligere*." I have quoted this in full use it seems so strange a process of reasoning that I l hardly trust myself to summarize it correctly. If it es anything, it proves that the Romans began to read and earlier, or at least earlier relatively to the development

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of their language, than the Greeks. No language, of course, can have a word for either of these ideas (or any other) before the thing expressed by the word is known to the speakers of the language, but it does not appear that the use of the compound form (ἐπιλέγομαι) proves any less frequency or familiarity with the thing than the use of the simple form (*legere*). Further, *legere* has other senses besides *to read*, and apparently does not mean *to read* before the time of Cicero. On the other hand, as was suggested to me by Mr. F. B. Tarbell, λέγω, at least once in Plato (Theaet. 143 C.), and repeatedly in the orators, has the sense *to read aloud*, to recite from a manuscript. No such inference as is here drawn from the use of different stems or simple and compound forms in kindred languages has any validity. One might as well argue from the fact that the same stem in modern German means *to speak* (*reden*) and in modern English *to read*, that the Germans talked more than the English, and the English read more than the Germans. As to *scribere* and γράφειν, Mr. Paley arbitrarily assumes, without any reason, I think, that all the uses of γράφειν and its derivatives, before the Periclean age, refer to painting or to scratching on a hard surface. The truth is rather that γράφειν means both of these, and after writing with ink is introduced, means that too, and the special meaning in each case must be determined by other considerations. That *scribere* means only *to write*, indicates merely that the literature from which we learn its meaning belongs to a period when writing was a familiar art. The alleged absence of the words for pen, ink, paper, etc., will be referred to below.

How, then, it will be asked, is the existence of the earlier Greek literature, or rather the preservation of it to later times, to be explained? How is it that we have any fragments of the early historians, and the whole work of Herodotos and Thukydides? Mr. Paley anticipates this question, and answers that in his opinion, "authors of works laboriously wrote them on strips of wood, probably on a surface prepared with wax." These autograph copies were the only ones in existence, and the only way of publishing a book was by

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public readings from these copies. He doubts whether it would be possible to procure for money a copy of Herodotos or Thukydides in the lifetime of the author. His reason for this view is that he finds no proof that the earlier Greeks had any writing material equivalent to our paper or parchment. There are, to be sure, several passages, to be cited presently, where the words for papyrus, paper, and parchment occur, but because they are brief passages, or the only instances, he seems to think they have no weight. Yet it would seem as if a single occurrence of the word *kerosene* in a book printed before 1846, or of *wigwam* in a book earlier than the discovery of America, would be enough to show knowledge of the existence of the thing denoted by the word.

Mr. Paley's next argument is the absence of reference in the writers of the Periklean age, particularly Herodotos, Thukydides, and Plato, to the works of their predecessors. Such reference, he thinks, would certainly have been made, if the later writers had had access to copies of the earlier works, and the comparative absence of it proves that no such copies were within their reach.

There are, it is true, remarkably few references by name to previous writers in the early Greek literature, but Mr. Paley seems to have overlooked several passages in Herodotos, where it is clearly implied that he consulted some kind of records or accounts of the events he narrates, or descriptions of states whose form of government he speaks of. They are as follows: 6:55. *καὶ ταῦτα μέν νυν περὶ τούτων εἰρήσθω· ὅτι δὲ ὀντες Αἰγύπτιοι, καὶ ὅτι ἀποδεξάμενοι ἔλαβον τὰς Δωριέων βασιληίας, λλοισι γὰρ περὶ αὐτῶν εἴρηται, ἐάσομεν αὐτά· τὰ δὲ ἄλλοι οὐ κατελά-βοντο, τούτων μνήμην ποιήσομαι*, and then he goes on to speak of the privileges and functions of the Spartan kings. 9:81. *σα μέν νυν ἐξαίρετα τοῖσι ἀριστεύσασι αὐτῶν ἐν Πλαταιῇσι ἐδόθη, οὐ έγεται πρὸς οὐδαμῶν, δοκέω δ' ἔγωγε καὶ τούτοισι δοθῆναι.* A similar xpression occurs in 8:133. *ὅ τι μὲν βουλόμενος . . . ταῦτα νετέλλετο, οὐκ ἔχω φράσαι· οὐ γὰρ λέγεται· δοκέω δ' ἔγωγε κτλ.* These passages plainly indicate that he had access, not merely o inscriptions and formal public records, but to writings repared for the information of inquirers and discussing the

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motives of actions as well as describing the early history of states. (The use of authorities by Herodotos is treated by Rawlinson in his Introduction, chapter II.) But it remains true, as Mr. Paley says, that there are exceedingly few quotations by name of these earlier writers.

Plato quotes Akousilaos once, Thukydides quotes Hellanikos once, Herodotos refers to Hekataios three or four times—but beyond these few instances there is no recognition by these writers of the many persons who are said to have written prose before their time. Here he touches upon a singular fact, which certainly is not easy of explanation. The most striking instance of it perhaps is the case of Thukydides, who is not mentioned, I believe, by any writer whose works we have, earlier than Dionysios of Halikarnassos, in the last century before the Christian era. But this fact will not bear the interpretation Mr. Paley puts upon it. It is true also in the next century when books were common. Aristotle does not mention Hekataios, Hellanikos, Akousilaos, Thukydides, or Xenophon. Plato does not quote from Xenophon, nor Xenophon from Plato.* A similar failure appears in the argument which Mr. Paley bases upon the statement in the Phaedros of Plato, that Lysias was taunted with being a λογογράφος, *speech-writer*, as almost the same with being a sophist. Mr. Paley regards this as "satirizing a practice which was then beginning to come into vogue." But the same contempt for λογογράφοι and σοφισταί together is expressed in Dem. de Falsa Legatione, a speech delivered in 342 B. C., long after the use of writing must have been familiar. It is plain that it is not the mere *writing* of the speech that is objected to, but the professional composition of speeches for others to use.

The lack of reference to previous writers is mere negative evidence, so Mr. Paley supplements it by the fact that

* Westermann (on Dem. Ol. 3: 21) remarks upon the habit of the orators of referring for matters of history to tradition rather than to written records, and explains it as due to a desire to identify themselves as much as possible with the average hearer, assuming no more knowledge than he would have.

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Thukydides, in attempting to sketch the early history of Greece, is obliged to rest upon "inference, memory, hearsay." He has no current written literature to appeal to, and this hows that the previous historians, Herodotos and his predecessors, were not accessible to him. Indeed, Mr. Paley stinctly says, "Thukydides does not seem to have known erodotos at all." These statements, which surely will surise every Greek scholar, are founded on passages in the st book, sections 1, 9, 20, and 21. They ignore the lanage of that "single reference" to Hellanikos in 1: 97, which . Paley repeatedly mentions, but nowhere quotes. It erves to be quoted in full from its clear evidence on this nt. ἔγραψα δὲ αὐτὰ (i. e. the outline of the growth of the henian empire after the Persian war) . . διὰ τόδε, ὅτι τοῖς πρὸ ἁπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον καὶ ἢ τὰ πρὸ τῶν Μηδικῶν ληνικὰ ξυνετίθεσαν ἢ αὐτὰ τὰ Μηδικά· τούτων δὲ ὅσπερ καὶ ἥψατο ἐν Ἀττικῇ ξυγγραφῇ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς πεμνήσθη. "I have written this outline for this reason, because all my predecessors have neglected this period and composed either a history of Greece before the Persian wars, or of the Persian wars themselves; and the one who did touch on this period in his history of Attika, Hellanikos, made but a brief record without strict chronological accuracy." It is clear rom this, (1) that he knew the works of several predecessors n full, so that he could tell what periods they treated and in what way; (2) that he knew Herodotos's work, for no one lse, so far as we know, wrote so full a history of the Persian ars; and (3) that he expected readers to look in *their* istories for information on that period, and, failing to find , to have recourse to his. (Cf. 1: 23. διότι δ' ἔλυσαν, τὰς αἰτίας προέγραψα πρῶτον καὶ τὰς διαφοράς, τοῦ μή τινα ζητῆσαί ποτε ἐξ ὅτου σοῦτος πόλεμος τοῖς Ἕλλησι κατέστη.) How, then, are those her passages to be understood, wherein he speaks as if bliged to rest on tradition and without any previous authoriies to refer to? Simply by recognizing the evident fact that did not regard his predecessors as authorities. He had rmed for himself a new standard of historic evidence—and, ted by that standard, the works of his predecessors could

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not command his confidence. He refused to trust such material as Herodotos used, and he means by this language to indicate that in his view all previous so-called histories rested merely on tradition. It can hardly be doubted that he included Herodotos as well as Hellanikos and Hekataios among the λογογράφοι, "who composed rather to please the ear than with a view to truth."

One other point in Mr. Paley's article deserves notice. He supposes that the stories, histories, and philosophic teachings of the earlier Greeks were a purely oral literature, and that they were put into writing eventually from the dictation of the pupils and followers of their authors—and that thus it happens that the *writings* of the early philosophers and historians are referred to. It would seem from this suggestion that Mr. Paley can hardly have ever looked into the fragments of the early historians. He would have found a reasonably large number of such fragments, from Hekataios, Charon, Xanthos, Hellanikos, and Akousilaos, preserving in many cases apparently the original words of the authors and quoted from works of some extent, of which the titles are given. He would have seen also that the matter of these quotations and the style are such as to make it impossible to imagine them orally delivered and preserved by memory until after the lapse of years writing was introduced. It is, I think, really impossible to suppose that such matter as makes up the "Europe" and "Asia" of Hekataios, for example, can ever have been delivered orally by a master to a group of listening pupils. For it consists largely, if we may judge by the fragments preserved, of a list of names of towns—hardly more than the simple name in many cases, with a brief indication of the locality. One example, taken almost at random, may show the character of a multitude: Steph. Byz. Χάλαιον· πόλις Λοκρῶν· Ἑκαταῖος Εὐρώπῃ· "μέτα δὲ Λοκροί, ἓν δὲ Χάλαιον πόλις, ἓν δὲ Οἰανθὴ πόλις." (Müller, F. H. G., 83.) One might as well commit the dictionary to memory as matter like this, without help of metre or of connection. Not only could it not be committed to memory, but we may rightly argue from the subject matter that it would not be composed before the

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time when the idea of a book had become a familiar idea. The making of such a record does not belong to the age of epic narration, nor to that of lyric song, nor to that of oral speculative discourse, but to that in which history begins—when men first recognize the value of facts preserved in writing and begin to regard matter as well as form. That gave rise to a prose style, and thus also made writing necessary. What could induce a man to put together such a string of bare facts as this, except the desire to preserve the knowledge for the information of others in such a form that they could consult it? We cannot imagine Hekataios as delivering orally such matter as this to a company of hearers. We must suppose that it was written out from the first, and either kept by him for consultation, or, as seems more likely, copied out as a whole or in part for the convenience of those whose interests, of trade or colonization, made them willing to pay for the work.

I come now, omitting several minor points in Mr. Paley's article which are open to criticism, to the evidence upon which I rely to carry back the extensive use of writing to the middle of the fifth century before Christ. It may seem the more worth while to do this because, so far as I can ascertain, this precise point has not been fully illustrated in any easily accessible work. Several of the passages cited are referred to in Mr. Paley's article, but have in his view little or no importance. The passages are arranged as nearly as possible in chronological order.

Pind. Ol. XI. 1ff.

> τὰν Ὀλυμπιονίκαν ἀνάγνωτέ μοι
> Ἀρχεστράτου παῖδα πόθι φρενὸς
> ἐμᾶς γέγραπται.

This appears to be, as Mr. Paley says, the earliest instance of ἀναγιγνώσκω, meaning *to read*. It is more than a mere instance of the word, for it shows it in connection with γράφειν, meaning *to write* or *engrave*, and both together in a metaphor, which would hardly be natural or intelligible, unless the two ideas in this association were so familiar as to be

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caught at once by hearers of the ode. The practice of reading written words must have been, not the secret art of a few, but in some degree a part of common life, before a poet could thus casually refer to it. Unfortunately, this ode cannot be precisely dated, though it must belong some years before 440 B. C., near which time the poet died. The same metaphor occurs repeatedly in Aeschylos (e. g., Prom. 989, Supp. 991, Cho. 441).

Aesch. Suppl. 946f.

> *ταῦτ' οὐ πίναξίν ἐστιν ἐγγεγραμμένα*
> *οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα.*

The second of these lines Mr. Paley brackets in his third edition, on the ground of the metre, though the fault had not attracted his notice before. No other editor has ever suspected its genuineness, and many other lines no less open to objection stand unchallenged (e. g., Supp. 465, 931, 1016). It can hardly be doubted, I think, that the desire to get rid of the evidence of the line on the question of the use of writing sharpened Mr. Paley's sense of its faulty metre. For it plainly testifies to the familiar use of papyrus, folded and sealed, at the same time with that of wax-covered tablets. The date of the Supplices is not known, but from its structure it seems to be one of the earlier plays of Aeschylos, and no one, so far as I know, has placed it later than 460 B. C.

The next witness is Herodotos, whose history is supposed, from the latest incident referred to in it, to have been finished in its present form by about the year 425. Of course the material for it was gathered in great measure before this date, and his numerous references (1: 123, 125; 3: 42, 123, 128) to writing upon papyrus, *γράφειν ἐς βιβλίον*, though they may all refer to short memoranda or notes, yet imply familiar and frequent use of writing before his time. But the particular passage which I quote indicates much more than that. He says, in 5: 58: *καὶ τὰς βίβλους διφθέρας καλέουσι ἀπὸ τοῦ παλαιοῦ οἱ Ἴωνες, ὅτι κοτὲ ἐν σπάνι βίβλων ἐχρέοντο διφθέρῃσι αἰγέῃσί τε καὶ οἰέῃσι· ἔτι δὲ καὶ τὸ κατ' ἐμὲ πολλοὶ τῶν βαρβάρων ἐς τοιαύτας διφθέρας γράφουσι.* "And the Ionians from old usage give the name *διφθέραι* (skins) to

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sheets of papyrus, because when papyrus was scarce they used to use instead skins of goat and sheep; and still even in my day many uncivilized peoples use such skins for writing." This passage proves that papyrus was the usual material for writing, as much so as paper in our day, and that it had been so for a long time. Also, that it was ordinarily plentiful among the Ionians of Asia Minor and the Greeks generally in the time of Herodotos. He explains the local use of the word διφθέραι (skins) as a name for papyrus, as arising from a local scarcity of papyrus. Whether the explanation is correct or not, it plainly shows that the writer thought of papyrus as the common thing for everybody to write on—at least among civilized Greeks, for he adds that some uncivilized peoples still used skins or parchment. In my view this passage alone supplies fully that which Mr. Paley desiderates, viz., some mention of the use of papyrus as a writing material. It fully supports the statements of Grote and Hayman, which Mr. Paley characterizes as "unsupported by evidence."

In connection with this passage should be mentioned the occurrence in certain comic poets, of about the same time with Herodotos, of words implying the commonness in ordinary life of writing and apparently of books. These words are mentioned by Pollux (vii, 210). Thus he ascribes to Kratinos, who died probably about 422 B. C., the word βιβλιογράφος, and quotes (ix, 47) from Eupolis, whose latest known play was given in 412 B. C., the phrase *οὗ τὰ βιβλία ὠνία*, "where is the book-market." Other similar words occur in later poets. In Aristophanes there are repeated references to books. Thus in the Frogs (405 B. C.), verse 943,

(ἴσχναν᾽ τὴν τραγῳδίαν)
χυλὸν διδοὺς στωμυλμάτων ἀπὸ βιβλίων ἀπηθῶν—

"I reduced tragedy in flesh by feeding her on a porridge of moral maxims drawn from books." And again, Frogs 1113ff., where the chorus addresses the two poets just as they are going to compare their poetic styles:

ἐστραπευμένοι γάρ εἰσι,
βιβλίον τ᾽ ἔχων ἕκαστος μανθάνει τὰ δέξια—

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"(Fear not that the audience will not understand your jokes,) for they have been disciplined and every man has his book too and learns wisdom out of it." These are all instances of reference to books in general, but we have one from the same time which names a particular book. It is the passage already quoted from Thukydides (1: 97). I may repeat here the translation of it: "I have written this sketch for this reason, viz., because all my predecessors have neglected this period and composed either a history of Greece before the Persian wars, or of those wars themselves; and the one who did touch on this period in his history of Attika, Hellanikos, made but a brief record without strict chronological accuracy." Here we have reference to several histories, with implied knowledge of their contents, and special reference to one of which the title is given, ἡ Ἀττικὴ ξυγγραφή, being, I take it, a mere paraphrase for ἡ Ἀτθίς, under which name the book is quoted by later writers. This passage must have been written before 400 B. C., and probably was written as early as between the Peace of Nikias (422 B. C.) and the Sicilian expedition (415 B. C.). It supplies, from an almost contemporary source, clear proof of the early existence of written copies of the first Greek attempts at history, the existence of which has already been inferred from the subject matter and style of the histories as seen in the abundant fragments of them.

Another passage of Aristophanes, as commonly interpreted, mentions by title a copy of a particular book. It is in the Frogs, 52ff.:

> καὶ δῆτ' ἐπὶ τῆς νεὼς ἀναγιγνώσκοντί μοι
> τὴν Ἀνδρομέδαν πρὸς ἐμαυτὸν ἐξαίφνης πόθος
> τὴν καρδίαν ἐπάταξε.

Mr. Paley does not overlook this passage, but evades the force of it against his theory by explaining it as referring to the name of a ship. In his view, Dionysos sitting on his own ship saw another near by with the name Andromeda painted on its stern or bow, and, as his eye rested on that name and he idly read it over and over, it reminded him of the play of

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Euripides bearing the same name and so called up in him a longing for the poet. It is not possible, perhaps, to show that this explanation is certainly and necessarily a mistaken one, yet surely the common explanation, that he was reading a copy of the play, is more natural and probable. The tense of ἀναγιγνώσκοντι and the addition of πρὸς ἑμαυτόν to it, are indications in favor of this view. The passage so understood shows that it was nothing strange in 405 B. C. for a man going to serve in the Athenian fleet to take with him a copy of some favorite author or book.

As to the material on which such books were written, we have, besides the passage from Herodotos already quoted, a line from Plato Comicus, quoted by Pollux (vii. 210), which proves the use of the later word for paper in his time (425–395 B. C.):

τὰ γραμματεῖα τούς τε χάρτας ἐκφέρων.

"bringing out the tablets and the sheets of paper." With this should be put the passage from the other and greater Plato (Phaedros, 276 C.), where he says: οὐκ ἄρα σπουδῇ αὐτὰ ἐν ὕδατι γράψει μέλανι σπείρων διὰ καλάμου—"he will not then laboriously write them in water, sowing (his seed of truth) with ink through a pen." The date of the Phaedros cannot be certainly determined, though some scholars have maintained that it must have been one of Plato's earliest writings. At any case we have here, not far from 400 B. C. on either side, mention of pen, ink, and paper (made, of course, from papyrus), and I would call attention to the perfectly incidental, matter-of-course character of the reference to pen and ink, in an illustration, in this last passage. It is not so that a writer would speak of a new instrument, just introduced and known to few persons.

The passages so far cited, except the last, have been all taken from writers or writings prior to 400 B. C. It seems proper, however, to add some from Xenophon and Plato, whose writings probably all belong after that date. It will be seen that one of these certainly and others probably involve recognition of books as easily accessible before that date. The lives of these two men extend from about 430 B. C. to

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about 355 B. C., but their writings were probably all composed after 400 B. C. It is a great misfortune, especially in the case of Plato and with regard to the history of his philosophical opinions, that the chronological order of these works cannot be ascertained. But I think it is fair to accept his incidental references to the existence and use of books as evidence of the facts within the first twenty-five years after 400 B. C.

I begin with the passages from Xenophon:

Mem. I. 6. 14. *καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίττων κοινῇ σὺν τοῖς φίλοις διέρχομαι.* "And the treasures of the wise men of old which they have left behind them in written books, I open and read over in company with my friends." It is Sokrates who speaks here, and the conversation, in which the words occur, Xenophon explicitly tells us that he himself heard. It must have occurred then before his departure from Athens to join Kyros on his ill-fated expedition, that is, before 401 B. C. If there is any historic truth in the Memorabilia, it would be in a passage thus commended to us by the author himself, and I hardly see how we could ask for clearer or better evidence that books were easily to be obtained in the lifetime of Sokrates. That they were to be obtained for money appears from another passage:

Xen. Mem. IV. 2. 1. (*ὁ Σωκράτης κατέμαθεν*) *Εὐθύδημον τὸν καλὸν γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων. . . . 8. εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνῆχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Νὴ τὸν Δία, ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν δύνωμαι πλεῖστα. Νὴ τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἄγαμαί γέ σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτῆσθαι μᾶλλον ἢ σοφίας. . . 10. Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα; ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος, σκοπῶν ὅτι ἀποκρίναιτο, πάλιν ὁ Σωκράτης, Ἆρα μὴ ἰατρός; ἔφη· πολλὰ γὰρ καὶ ἰατρῶν ἐστι συγγράμματα.* (Sokrates learned) "that Euthydemos, a noble youth, had collected many writings of the most eminent poets and learned men. . . Tell me, Euthydemos, said he, have you really, as I am told, collected many writings of those who

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been eminent for wisdom? Certainly, Sokrates, said he, am still collecting in order to get as many as I possibly By Hera, said Sokrates, I am delighted with you, se you have not preferred the possession of treasures of y to that of treasures of wisdom. . . But what is it that want to excel in, Euthydemos, said he, that you are ting books? And when Euthydemos was silent, con- ng what answer to make, Is it in medicine? asked tes, for there are many books on that subject." Here raise given to the preference of wisdom over wealth s that the books had been obtained by purchase. Though conversation is not vouched for, as the other is, by phon's statement that he heard it, yet it probably has ic reality, and if so, must have occurred before 400 , and probably some years before the time of the Thirty B. C.).

other passage shows that books were exported to the k colonies on the Euxine Sea:

n. Anab. VII. 5. 14. (The Ten Thousand on their way come to Salmydessos and find there many spoils of s on that dangerous coast.) *ἐνταῦθα εὑρίσκονται πολλαὶ μὲν πολλὰ δὲ κιβώτια, πολλαὶ δὲ βίβλοι γεγραμμέναι, καὶ τἄλλα πολλὰ ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν.* "There were found bedsteads, and many chests, and many written books, uantities of other things of all kinds that shipmasters y in wooden cases." The word *γεγραμμέναι* here is want- n some inferior manuscripts, but all the later editors indorf, Krüger, Rehdantz, Vollbrecht, Sauppe) take it heir text without question. These works of Xenophon probably written after 390 B. C., but the evidence in quoted passages all refers to facts occurring before 400

Of these passages Mr. Paley takes no notice whatever. dd now a few passages from Plato, not as proof of the nce of written books before 400 B. C.—for the writings ato are of too uncertain date and presumably too late at,—but as indicating how common and accessible books and on how great a variety of subjects they were com- within the first thirty or forty years after that date.

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It may be legitimate to reason backwards from this fact and infer something like a similar rapidity in the spread of the new practice before 400 B. C., and thus get a confirmation of what we might conclude from the passages already quoted.

Apol. 26 D. *Ἀναξαγόρου οἴει κατηγορεῖν, ὦ φίλε Μέλητε, καὶ οὕτω καταφρονεῖς τῶνδε καὶ οἴει αὐτοὺς ἀπείρους γραμμάτων εἶναι, ὥστε οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομενίου γέμει τούτων τῶν λόγων;* Here it will be observed that Plato represents Sokrates as saying that it would impute illiteracy or at least strange want of knowledge of current literature to the jurors, men chosen by lot, some five hundred perhaps in number, from all ranks of the citizens, to suppose them ignorant of the fact that "the books of Anaxagoras teem with such doctrines" as the accuser charged him with holding. "The books of Anaxagoras," one would think, must have been easily within the reach of people when this could be said. The next succeeding sentence, in which reference is made to "buying from the orchestra, for a drachma at the highest, power to ridicule Sokrates if he claims these doctrines as original with him," is so much disputed as to its precise meaning that it is better not to use it in evidence here.

Phaed. 97 C. *ἀλλ' ἀκούσας μέν ποτε ἐκ βιβλίου τινός, ὡς ἔφη, Ἀναξαγόρου ἀναγιγνώσκοντος κτλ.*

98 B. *καὶ οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας, ἀλλὰ πάνυ σπουδῇ λαβὼν τὰς βίβλους ὡς τάχιστα οἷός τ' ἦν ἀνεγίγνωσκον.*

Sympos. 177 B. *ἔγωγε ἤδη τινὶ ἐνέτυχον βιβλίῳ, ἐν ᾧ ἐνῆσαν αἶλες ἔπαινον θαυμάσιον ἔχοντες πρὸς ὠφέλειαν, καὶ ἄλλα τοιαῦτα συχνὰ ἴδοις ἂν ἐγκεκωμιασμένα.*

Gorg. 462 B. Πῶλος. *Ἀλλὰ τί σοι δοκεῖ ἡ ῥητορικὴ εἶναι;* Σωκρ. *Πρᾶγμα ὃ φὴς σὺ ποιῆσαι τέχνην ἐν τῷ συγγράμματι ὃ ἐγὼ ἔναγχος ἀνέγνων.*

518 B. *Μίθαικος ὁ τὴν ὀψοποιίαν συγγεγραφὼς τὴν Σικελικήν.* (Mithaikos, author of the "Handbook of Sicilian Cookery.")

Protag. 325 E. *οἱ δὲ διδάσκαλοι τούτων τε ἐπιμελοῦνται, καὶ ἐπειδὰν αὖ γράμματα μάθωσι καὶ μέλλωσι συνήσειν τὰ γεγραμμένα, . . παρατιθέασιν αὐτοῖς ἐπὶ τῶν βάθρων ἀναγιγνώσκειν ποιητῶν ἀγαθῶν ποιήματα καὶ ἐκμανθάνειν ἀναγκάζουσιν.* (If the boys had copies of Homer and Hesiod to learn lessons from in school, one would suppose their fathers might have had them to read.)

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Phaedr. 228 D. Σωκρ. Δείξας γε πρῶτον, ὦ φιλότης, τί ἄρα ἐν τῇ ἀριστερᾷ ἔχεις ὑπὸ τῷ ἱματίῳ. τοπάζω γάρ σε ἔχειν τὸν λόγον αὐτόν. (And so he had a copy of Lysias' speech, which he presently reads.)

230 D. . . σὺ ἐμοὶ λόγους οὕτω προτείνων ἐν βιβλίοις τήν τε Ἀττικὴν φαίνει περιάξειν ἅπασαν καὶ ὅποι ἂν ἄλλοσε βούλῃ.

273 A. τόν γε Τισίαν αὐτὸν πεπάτηκας ἀκριβῶς. (This same phrase, πεπατηκέναι τινά, *to be familiar with an author*, occurs in the Birds of Aristophanes (471) οὐδ' Αἴσωπον πεπάτηκας. It seems to imply almost necessarily the use of a copy of the author's works. The Birds came out in 415 B. C. Mr. Paley speaks of this phrase as new in the time of Plato's literary activity.)

276 C. (The passage speaking of pen and ink, already quoted.)

Theaet. 152 A. Σωκ. φησὶ γάρ που πάντων χρημάτων μέτρον ἄνθρωπον εἶναι. . . ἀνέγνωκας γάρ που; Θεαίτ. Ἀνέγνωκα καὶ πολλάκις.

162 A. εἰ ἀληθὴς ἡ ἀλήθεια Πρωταγόρου, ἀλλὰ μὴ παίζουσα ἐκ τοῦ αὐτοῦ τῆς βίβλου ἐφθέγξατο.

166 C. οὐ μόνον αὐτὸς ὑπνεῖς, ἀλλὰ καὶ τοὺς ἀκούοντας τοῦτο ὁρᾶν εἰς τὰ σὰ γράμματά μου ἀναπείθεις.

Soph. 232 D. Ξέν. Τά γε μὴν περὶ πασῶν τε καὶ κατὰ μίαν ἑκάστην τέχνην, ἃ δεῖ πρὸς ἕκαστον αὐτὸν τὸν δημιουργὸν ἀντειπεῖν, δέδημοσίευται μένα που καταβέβληται γεγραμμένα τῷ βουλομένῳ μαθεῖν. Θεαίτ. Τὰ Πρωταγόρεια μοι φαίνει περί τε πάλης καὶ τῶν ἄλλων τεχνῶν εἰρηκέναι. Ξέν. Καὶ πολλῶν γε, ὦ μακάριε, ἑτέρων.

Polit. 293 A. τοὺς ἰατροὺς δὲ οὐχ ἥκιστα νενομίκαμεν, ἐάν τε ἑκόντας ἐάν τε ἄκοντας ἡμᾶς ἰῶνται, . . καὶ ἐὰν κατὰ γράμματα ἢ χωρὶς γραμμάτων, . . πάντως οὐδὲν ἧττον ἰατροὺς φαμεν κτλ.

Parmen. 128 D. διὰ τοιαύτην δὴ φιλονεικίαν ὑπὸ νέου ὄντος ἐμοῦ ἐγράφη καί τις αὐτὸ ἔκλεψε γραφέν, ὥστε οὐδὲ βουλεύσασθαι ἐξεγένετο, εἴτ' ἐξοιστέον αὐτὸ εἰς τὸ φῶς εἴτε μή.

In these passages we see that books were so common in Plato's time that not to know the contents of a certain one would prove a man deficient in education,—that they were put before schoolboys to learn lessons out of,—that particular ones were read again and again by the same person,— that there were books on rhetoric, on the uses of salt, on cookery,

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on medicine, on wrestling, and, in a word, on all arts,—that once a book was stolen and circulated while the author was still deliberating about publishing it,—that a man overheard another reading from a book and immediately got hold of the book to read it for himself. If now the use of books was so general in all circles of life in Plato's time, the first thirty or forty years after 400 B. C., and if, as we have previously seen, mention of reading and writing, of tablets, papyrus, and parchments goes back to about 450 B. C., and the mention of books and of book-writers (copyists) and book-selling comes along between 420 and 405 B. C., can it be supposed that so quick-witted a people as the Athenians, so interested especially in every stimulus to mental activity, failed to see the capabilities of this contrivance and to make use of it in that earlier period?

I may be permitted in conclusion briefly to restate the evidence as to that earlier period. We have in Pindar before 450 B. C. a metaphor drawn from the arts of writing and reading. We have in Aeschylos, before 460 B. C., repeatedly the metaphor from writing, and once a mention of tablets and of papyrus. We have in Herodotos, before 425 B. C., frequent reference to writing on papyros, and once a recognition of that as the usual material for writing, occasionally supplemented by parchment. We have abundant fragments of Hekataios (540–480 B. C.) and other early historians, in a style of composition that forbids the idea of oral transmission. We have from the comic poets Kratinos (before 420 B. C.), Eupolis (before 412 B. C.), and Plato (probably before 405 B. C.), fragments containing mention of book-writing, paper, and book-selling. We have from Aristophanes (in plays down to 405 B. C.) reference to books as used by authors and readers, and consulted by his own audience. We have in Thukydides (probably before 405 B. C.) reference to the works of his predecessors implying knowledge of their contents on his part, and a suggestion that other historical inquirers would consult his own work as he had theirs. Finally we have in Xenophon (in reference to a time before 400 B. C.) mention of books as read among a company of friends, as bought by a collector of

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a library, and as exported to the shores of the Euxine sea. Now in view of this evidence, recognizing the fragmentary character of the remains we have of the literature of the fifth century before Christ, are we not justified in holding that the use of writing on papyrus for the purpose of preserving and multiplying copies of works of literature began as early as the middle of that century and rapidly grew to be a familiar matter of common life before its end?

It will be observed that I have confined myself to the production of the evidence attainable on my subject with only the necessary explanation of it. My purpose has been simply to bring together all the passages which I could find containing real evidence, in the hope that the collection, not elsewhere made so far as I know, might be of service to any one wishing to ascertain the facts.

IV.—*The Declension of the Definite Article in the Cypriote Inscriptions.**

By ISAAC H. HALL,

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The riddle of the Cypriote Inscriptions, up to this time, cannot be said to have been completely solved. Not to mention particular knots that occur in sundry inscriptions whose purport is well known, or those places where no final test has given the last word to the discussion, there remain a few inscriptions whose general purport is still a puzzle, some whose characters have not been made out, and some which, though every character is known, refuse to yield any intelligible combinations. Chief of these are (1.) the longest inscription in the Cesnola collection, in part quite plain, but presenting some unique difficulties, though there is scarcely a doubt as to the reading

* In this article the names 1. of the *cases* are abbreviated by their initials in capitals (N. G. D. A.); designations 2. of *number* (s. p.), and 3. of *gender* (m. f. n.), by their initials in small letters.

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of any character; (2.) The Naked (or Bearded) Archer inscription of the British Museum, which, in spite of Dr. W. Deecke's attempt published in the Athenæum of May 22, 1880, and thought by him a complete success, is yet a problem to be solved, since his reading depends upon the arbitrary forcing of several characters to read what they demonstrably cannot; (3.) one other important inscription in the British Museum, which is still the subject of discussion, though parts of it are plain; and (4.) a long inscription in the new Cesnola collection, still unread, though it will probably yield to perseverance, and gives promise of solving finally one riddle; with (5.) some minor ones in nearly the same state as the last.

Thus any attempt to construct a grammar or vocabulary of the language, or writing, must still be only tentative, and subject to correction.

The Cypriote syllabary consists of characters representing open syllables only. Of these, five represent the simple vowels, *a*, *e*, *i*, *o*, *u*, with no distinction between long and short. The others represent a single consonant followed by a vowel; with no distinction between smooth, middle, and rough in the consonants, and no distinction between long and short in the vowels. Thus the same character stands for κε, γε, χε, κη, γη, χη. As far as thus discovered, the syllabary is complete for the consonants *k*, *t*, *p*, *l*, *r*, *m*, *s*; that is, it has a character for each of these consonants in combination with each of the five vowels. The *n* series lacks only *nu*; the *z* series lacks *zi*, *zo*, *zu*, and the syllable *ze* rests on only one example, and therefore only on probable conjecture. The *y* or *i*-syllables (for the writing has a *yod mobile*, or consonant) lack the *io* and *iu*, perhaps as not required by the language. The digamma or *w*-syllables, lack *wi* and *wu*. Thus, in theory, the syllabary is nearly complete. There is one other character, read by Deecke, Siegismund, and myself as *xe*, because, though thus an anomaly in the system of writing, it appears to have no other Greek equivalent. For what we may call the same reason, Dr. Ahrens reads it as equivalent to a vowel with the Greek *sampi*, or the Hebrew *shin*. According to either view the character is an anomaly in the structure of

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the syllabary; and so, for that matter are the *z*-syllables, unless we abandon the idea that the ζ was in any sense a double consonant. With the exception of this character for *xe* or *she*, to speak provisionally, the Greek double consonants are represented in the Cypriote writing by two characters.

Since the language, so far as deciphered, is Greek, the analogy of ordinary Greek cannot be disregarded in transliterating Cypriote. Yet in treating Cypriote as a system by itself—a procedure to which it seems fairly entitled—there is obviously much liberty or play allowable in the choice between a long or a short vowel, as well as in the choice between a smooth, a middle, or a rough mute. How far dialectic analogy may or must curb this liberty is a thing obvious enough in many cases, but in other cases quite as obscure. It does not yet appear at what point it is proper to make the choice in the case of the vowels, especially. The transliterator feels that the strictest truth both allows and compels him to adopt the Roman vowel, whose quantity has no visible ear-marks, even at the risk of being thought ignorant of Greek dialects. Moreover, the Cypriote writing has contributed enough in other respects to the knowledge of very ancient Greek peculiarities to justify us in keeping this door open for further light in that particular direction.

As this is not a treatise on the Cypriote epigraphy, it is not necessary to speak at length of the principles of the combination of two characters (or of three, as sometimes happens) into one syllable. These are generally plain enough, and to be understood as a matter of course. It may be mentioned, however, that a word, especially an elided proclitic, has sometimes its end in the middle of a character, so to speak. Also, the *n*, or Greek *ν*, is often not written, and has to be understood. Whether it was pronounced or not in the spoken language, or whether it had passed into an unwritten nasal, or whatever else had become of it, it is not to our purpose here to inquire. The writing never doubles a consonant. Iota adscript, answering to *iota* subscript in Greek, is sometimes written and sometimes not. The *e* vowel is often replaced by the *i* vowel. When a word ends in a consonant,

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its final syllable, unless serving also for the opening syllable of the following word, regularly ends in a character having the *e* vowel. Of course no breathings occur.

Another element perhaps to be taken into account in transliterating, is the apparent versification of some of the inscriptions. This has been assumed and practically insisted on to an extravagant extent by a late writer, Richard Neubauer, in one of the *Commentationes Philologicae in Honorem Theodori Mommseni*, Berlin, 1877; but as each writer is apt to assume his own system of versification, and construct his syllables accordingly, this element has been of no service. From its nature it can scarcely be a guide, except in determining a doubtful place when other considerations determine all the surroundings; and even then this method is chargeable with imposing foreign laws where truth requires only the statement of those which certainly exist. There is nothing in the rest of Neubauer's matter of a grade high enough to warrant our following his fancy in this respect.

In the following, only those conclusions will be stated concerning which there remains no reasonable doubt. Yet in every case the possibility of modification in a future light must be allowed.

In gathering up the facts respecting the declension of the definite article in the Cypriote writing, it will be more convenient to take each inscription by itself. The first that claims attention is the Bronze Tablet of Dali, now in the De Luynes collection in the Bibliothèque Nationale in Paris. The following list gives each case of the article's occurrence, with the number of the line in which it occurs. Two or three of the cases given may be classed rather as under the head of relative pronoun than as article; but they are retained because one of them is on the border line, and the others barely step over it; and even so the form is that of the Greek article, and not of the relative ὅς. The pronoun ὅδε occurs several times in the inscription, but it is not convenient to notice it in connection with the article, as it requires an additional explanation of the principles of the writing. The following is the list:

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Line] I. *Occurrence of the Definite Article in the Bronze Tablet.*

(1.) *ta.* A.s.f., agreeing with πτολιν. Final *n* not written.

to. i. D.s.n., agreeing with Γετει, after preposition *i*[ν]. ι adscript written.

to. G.s.m., agreeing with proper name. Its noun is the next word, and begins with *O.* No elision.

(2.) *a.* N.s.f., agreeing with πτολις.

to. no. A.s.m., agreeing with proper name. The *o* of the final *no.* begins the next word, the proper name aforesaid.

(3.) *to. ni.* A.s.m., agreeing with ἰιατηραν, which immediately follows, and whose initial *i* is the vowel part of the *ni.*

to. se. A.p.m., agreeing with κασιγνητος. (-τος is preferred to -τως.) Final consonant regularly the *se.* character.

to. se. A.p.m., agreeing with ἀ[ν]θρωπος.

to. se. A.p.m., with participle after preceding noun.

ta. i. D.s.f., agreeing with μαχαι, after preposition *i*[ν]. ι adscript written.

a. N.s.f., agreeing with πτολις.

to. i. se. D.p.m., agreeing with indirect object κασιγνητοις.

to. G.s.m., agreeing with μισθων, after prep. ἀ[ν]τι.

ka. G.s.f.; probably for *ta. se.*, analogous to *ki.* for *ka. se.* Agrees with ἰχηρων.

to. i. D.s.m., agreeing with Γοικωι after preposition ἐξ.

to. i. D.s.m., in adjective phrase belonging to last noun.

ta. i. D.s.f., agreeing with πτολι, after prep. ἐξ.

to. G.s.m., agreeing with ἀργυρων, after prep. ἀ[ν]τι.

to. G.p.n., agreeing with partitive gen. ταλα[ν]των. It immediately precedes its noun (which commences with a dental mute), and final *n* or *ne.* is suppressed.

a. N.s.f., agreeing with πτολις.

to. i. se. D.p.m., same as l.(5.).

(8.) *ta. i.* D.f.s., agreeing with ζαι (= γη), after ἀπυ (= ἀπο). ι adscript written.

ta. i. Same as last, in adj. phrase following ζαι.

ta. i. Same as last.

to. i. D.s.m.(?), agreeing with ῥωνι (new word) after participle of nearness.

to. i. Same as last, in adj. phrase after ῥωνι.

to. A.s.m., agreeing with and immediately preceding χωρον. Final *n* or *ne.* suppressed.

(9.) *to. ni.* A.s.m., in adj. phrase after χωρον above. The *i* of the last syllable is the preposition *i*[ν].

to. i. D.s.n., agreeing with ἐλει, after the preceding preposition *i*[ν], just mentioned.

to. A.s.m. in adj. phrase limiting χωρον above. It precedes a palatal mute, and the *n* or *ne.* is suppressed.

ta. A.p.n., agreeing with τερχνια (new word).

ta. A.p.n., following the last mentioned noun in adj. phrase.

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(10.) *το. σε.* A.p.m., agreeing with *κασιγνητος.*

(11.) *το. σε.* A.p.m., agreeing with *παιδας.*

το. G.p.m., agreeing with and immediately preceding *παιδων.* The final *ν* or *νε.* is suppressed.

το. νο. G.p.m., agreeing with proper noun, of which the *ο* in this syllable *νο.* is the beginning.

το. ι. D.s.m., agreeing with *χωρωι*, after prep. *ἐξ.*

(12.) *ο.* N.s.m., subject of a verb, and used like a relative pronoun.

το. ι. σε. D.p.m., agreeing with *κασιγνητοις.*

(13.) *το. ι. σε.* D.p.m., agreeing with *παισι.*

το. να. A.s.m., agreeing with *ἀργυρον*, of which the *α* in *να.* forms the first letter.

(14.) *το.* G.p.m., agreeing with and immediately preceding *κασιγνητων.* The final *ν* or *νε.* is suppressed.

το. να. G.p.m., following the last noun in adj. phrase. The *α* in *να.* forms first letter of next word.

(15.) *α.* N.s.f., agreeing with *πτολις.*

τα. G.s.f., same as in l. (5.).

το. G.s.m., same as in l. (5.).

(16.) *α.* N.s.f., agreeing with *πτολις.*

(17.) *το.* G.s.m., agreeing with *ἀργυρω.*

τα. ι. D.s.f., after *ἀπυ*, agreeing with *ζαι.*

τα. ι. D.s.f., in adj. phrase following last.

τα. ι. D.s.f., in adj. phrase following last.

(18.) *τα. ι.* D.s.f., agreeing with *πεδιαι*, after prep. *ἰ*[*ν*].

το. A.s.m., agreeing with *χωρον* and immediately preceding it. The *ν* or *νε.* is suppressed.

το. A.s.m., in adj. phrase following last. Precedes a palatal mute, and *ν* or *νε.* is suppressed.

τα. A.p.n., same as in l. (9.) first time.

(19.) *τα.* A.p.n., same as in l. (9.) second time.

το. A.s.m., in adj. phrase following *χωρον.* It immediately precedes a labial mute, and the *ν* or *νε.* is suppressed.

το. Probably G.s.m., agreeing with proper name; but it may be A.s.m. with final *ν* or *νε.* suppressed, before a dental. In that case it would agree with *χωρον* in adj. phrase following.

(20.) *τα. νι.* A.s.f., agreeing with *ἱερειαν*, after prep. *ποϛ.* The *ι* in *νι.* forms first letter of this noun.

τα. σε. G.s.f., agreeing with *Ἀθανας.*

το. A.s.m., agreeing with and immediately preceding *καπον.* The *ν* or *νε.* is suppressed.

το. νι. A.s.m., in adj. phrase following *καπον* above. The *ι* in *νι.* is the prep. *ἰ*[*ν*].

(21.) *το.* A.s.m., used as relative pronoun, with *καπον* as antecedent. It precedes a dental, and the *ν* is suppressed.

ο. N.s.m., agreeing with a proper name or patronymic.

το. A.s.m., in adj. phrase following *καπον* understood; but may also be construed as a relative pronoun. It precedes a dental, and *ν* is suppressed.

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.) *το. νο.* A.s.m., agreeing with *νίον* understood. The *ο* in *νο.* is the first letter of next word.

τα. A.p.n. Same as l. (5.) first time.

τα. A.p.n. Same as l. (5.) second time.

) *το. σε.* A.p.m., agreeing with *παιδας*.

το. κε. A.p.m., in adj. phrase following the last.

.) *τα. ι.* D.s.f., agreeing with *ζαι*, after prep. *ἐξ*.

το. ι. D.s.m., agreeing with *καπωι*, after prep. *ἐξ*.

.) *ο.* N.s.m., used as pronoun, relative, subject of verb.

το. ι. σε. D.p.m., agreeing with indirect object *παισι*.

το. να. A.s.m., agreeing with *ἀργυρον*, of which the *α* in *να.* forms the first letter.

.) *τα.* Probably G.p.f., agreeing with, and immediately preceding *δαλτων* (= *δελτων*); and the *ν* suppressed. Another, less probable, opinion makes it A. p. n., agreeing with *Γεπια*.

τα. A.p.n., agreeing with *Γεπια*.

.) *α.* N.s.f., agreeing with *πτολις*.

τα. A.s.f., agreeing with and immediately preceding *θιον* (= *θεον* or *θεαν*) after prep. *ι*[*ν*]. The *ν* is suppressed.

τα. να. A.s.f., agreeing with *'Αθαναν*, in apposition with *θιον* just above. The *α* in *να.* is the first letter of *'Αθαναν*.

τα. νε. A.s.f., in adj. phrase after the last. It is written in full. The next word commences with a labial, but is a preposition.

.) *τα. σε.* A.p.f. agreeing with *Γρητας* (= *ρητρας*).

.) *τα. σε.* A.p.f., agreeing with *Γρητας*.

τα. σα. κε. A.p.f., agreeing with *ζας* (= *γας*) The words here are *τάς γε*; and the character *σα.* is regular. If it were *τα. σε. κε.* the reading would be *τασεκ* or *τὰς ἐκ*, or *τὰς γέ*.

.) *το. σε.* A.p.m., agreeing with *καπος*.

ο. ι. N.p.m., agreeing with *παιδες*.

το. G.p.m., agreeing with and immediately preceding *παιδων*. The *ν* is suppressed.

ο. ι. N.p.m., agreeing with *παιδες*.

..) *ο. ι.* N.p.m., used as relative pronoun, subject of a verb.

το. ι. D.s.m., agreeing with *ῥωνι*, dat. of place in which.

το. ι. D.s.m., in adj. phrase following the last.

Including the few cases where the article passes, or seems pass, into the relative pronoun, this inscription presents wards of ninety occurrences of the article. To make clear he cases of its occurrence as a relative, the following example . 25) will serve: it reads *ὁ ἐξορυξε πεισει*; which Ahrens renders nto "the common" by "*ὃς* (*ἂν*) *ἐξώσῃ τίσει*." Here, if the *ὁ* ere an article simply, we should have a participle (*e.g.*, *ορυξας*) in place of *ἐξορυξε*. But neglecting the pronominal

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use, as well as other doubtful cases, we may sum up as follows:

The N.s.m. occurs uniformly in this inscription as *o.*, which may be represented by the ordinary Greek ὁ. As a relative it is perhaps to be transliterated as ὅ.

The N.s.f. is uniformly *a.;* the Greek ἁ.

The N.s.n. appears not to occur in this inscription.

The G.s.m. is uniformly *to.;* the Greek τῶ.

The G.s.f. occurs once as *ta.se.*, that is, τᾶς; and twice as *ta.*, each time with a noun of the second declension fem. in -ων, and immediately preceding ὐ. It is probable that this is a shortened form for *ta. se.*, or τᾶς. Analogous is the occasional contraction of *ka. se.* (καϛ, = καί) into *ka.* The G.s.f. is therefore τᾶς or τᾶ[ϛ].

The G.s.n. appears not to occur in the inscription.

The D.s.m. occurs often, and uniformly as *to.i.;* that is, τοῖ, (τωῖ,) or τῷ. In other inscriptions the *i.* is often omitted, according to the general practice of writing. But the omission is demonstrably only in the writing, and is not a variation of the form.

The D.s.f., also occurs often, and uniformly as *ta.i.;* that is, ταῖ or τᾷ. This also, in other inscriptions, sometimes omits the *i.*

The D.s.n. occurs just once. It is exactly like the masc., *to.i.;* that is, τοῖ, (τωῖ,) or τῷ.

The A.s.m. occurs many times. It occurs as *to.na.*, *to.no.*, *to.ni.*, and *to.* In the first three cases the vowel portion of the second syllable is the beginning of the next word, which is commonly (but not always) the word to which the article belongs. In the last case, the *n* is suppressed; but in each occurrence the following word commences with a mute. Five instances of this occur before a palatal, one before a dental, and two before a labial. Generally, too, the succeeding word is that to which the article belongs. The form is therefore clearly τόν or τό[ν]; but whether the *n* was sounded or not in cases where it is suppressed, is a question that cannot be discussed here.

The A.s.f. occurs a few times; once as *ta.ne.*, once as *ta.ni.*, once as *ta.na.*, and twice as *ta.* The first is the full form, and

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is to be transliterated as *τάν*. In the next two cases, the vowel of the second syllable commences the next word; and in the last the *n* is suppressed; once before a labial mute commencing the next word, and once before a dental. Its form is therefore *τάν*, or *τά*[*ν*].

The A.s.n. appears not to occur in this inscription.

The N.p.m. occurs a few times; though in one case it fills the office of a relative pronoun. It is uniformly *o.i.*, that is, *οἱ*; and in the last case, perhaps *οἳ*.

The N.p.f. and n. do not appear to occur in the inscription.

The G.p.m. occurs a few times. It occurs as *to.no.*, *to.na.*, and *to.* In the first two cases the last vowel commences the next word; in the last case the *n* is suppressed, the next word commencing with a labial or palatal mute, and being the noun to which the article belongs.

The G.p.f. occurs once (l. 26.), as *ta.* The *n* is suppressed before a dental mute which commences the following word. The form is therefore *τᾶ*[*ν*] or *τᾶν*. This case has also another less probable solution. The one here adopted seems to be the only one which avoids all the difficulties.

The G.p.n. appears not to occur in the inscription.

The D.p.m. occurs several times; always as *to.i.se.*, or *τοῖς*. In each case the word following commences with a mute. There seems to be no reason why the last syllable should not be *sa.*, *so.*, *si.*, or *su.*, when the following word should commence with the appropriate vowel; though the analogy of the A.p.m. points differently.

The D.p.f. and n. do not appear to occur in the inscription.

The A.p.m. occurs several times, and always as *to.se.*; that is, *τός* (or *τώς*). In one of these cases the following word commences with the vowel *a.*

The A.p.f. occurs twice; once as *ta.se.*, the next word commencing with a digamma, or *w* syllable; and the other time as *ta.sa.ke.*, the last syllable being the enclitic *γε*. By the rules of combination, *sa.* here is regular; but it shows that the two words were looked upon as one, at least for purposes of pronunciation. The form is therefore *τάς*; while *ta.sa.ke.* is *τάςγε* or *τάς γε*; but the *γε* could not have had

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accent as a separate word. The combination *ta.se.ke.* would have been τάς ἐκ or τασεκ ; or τὰς γέ or τὰς ἔκ, if either is conceivable.

The A.p.n. occurs several times, and always as *ta.*; that is, τά. Twice the next word begins with an *e* vowel, once with the digamma, and in other cases with a mute. In other inscriptions there is a plain elision; and then the *a* coalesces with the initial *a* of the next word; but no such case occurs in this inscription.

From the Bronze Tablet, therefore, the declension can be made out as follows:

	SINGULAR.			PLURAL.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N.	ὁ	ἁ	—	οἱ	—	—
G.	τῶ	τᾶς, τᾶ[ς]	—	τῶν	τᾶ[ν]	—
D.	τοῖ(τῷ)	ταῖ, τᾷ	τοῖ(τῷ)	τοῖς	—	—
A.	τόν	τάν	—	τός, τώς	τάς	τά.

Enough appears to show the coincidence throughout with the Doric; and it would be easy to fill the blanks from analogy. But some of the gaps can be filled from the other inscriptions, to which we will now proceed.

II. *The Bilingual Tablet of Dali.*

This tablet is now in the British Museum. It is a fragment of a marble pedestal upon which was doubtless once a statue to Apollo Amyclaean, the Phoenician Resheph Mikal. The Cypriote portion consists of four lines. The article occurs as follows:

(1.) Not once; but the line is fragmentary.

(2.) *to.* G.p.f. Its word, immediately following, and a partitive genitive, commences with a labial mute; and the *n* is suppressed.

to.na. A.s.m., agreeing with and immediately preceding ἀνδρια[ν]ταν. whose initial vowel is that of the *na.*

o. N.s.m., just preceding and agreeing with Γαναξ.

(3.) *a.* N.s.m., agreeing with and preceding a proper name which commences with 'A.

to. D.s.m., agreeing with proper name. ι adscript is omitted, but the case is marked by the termination of its noun.

ta.se. A.p.f., agreeing with and immediately preceding εὐχωλας. The *e* in the *se.* does not form part of the next word.

(4.) The article does not occur in this line.

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This inscription entirely confirms the results of the first, and adds two things. (1.) It gives τῶν as an additional form for the G.p.f.; and (2.) it gives an instance of the D.s.m. written simply as τῶ, without the ι adscript. It hints that this last had disappeared in pronunciation. In the A.p.f., moreover, it shows that it could be written in full without the vowel sound of the final *se.* affecting at all the writing of the next word; and as far as it teaches anything, seems to show that this syllable, when final, was disregarded as to its vowel element. Analogous is silent final *e* in English and French.

III. The next inscription is the longest one in the Cesnola collection. Though not completely unriddled, its teaching as to the article is clear. It contains it only once (in l. 4), in the neut. pl., probably acc., and is written *ta.* The next word, not its noun, but yet presenting a case where elision would be allowable in Greek, begins with *a.*, and yet is written separately. It may turn out that this *ta.*, or τά, is N.p.n.

IV. In the first Cesnola collection (old number, 256) is another inscription, never yet correctly published, consisting of a fragment of two lines. In l. (2.) occurs *ta.*, A.s.f., with *n* suppressed, before its noun which commences with a digamma. This gives us τά[ν]. This inscription seems to hint that the *n* was suppressed in the writing, and not in the pronunciation; for the pronoun τά[ν]δε and the adj. νεα[ν] follow in the same construction, both with *n* suppressed.

V. The inscription on a bronze votive implement in the DeLuynes collection in the Bibliothèque Nationale in Paris contains the article twice in its first line, both D.s.f. The first agrees with a proper name, and the other is in an adj. phrase following the same. The first is written *ta.*, and the second *ta.i.* This seems to leave it indifferent whether the D.s.f. should be written with or without ι adscript. In the first case the article precedes a word which should begin with *a*, but which a probable false stroke of the engraver has made to read *e.* The second immediately precedes an initial *e.*

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VI. The inscription on a bronze votive spoon in the British Museum has the article twice; both in D.s.f., and both written *ta.i.;* that is ταῖ or τᾷ. The reading that includes them is this: *i*[*ν*] ται θιοι ται Γολγιαι.

VII. One doubtful case occurs on an inscription of three lines in the Cesnola collection; where the article apparently occurs twice in l. (1.) as *to.* Whether nom. or acc. neut. sing., or gen. sing. masc. or neut., or gen. pl. masc. or neut., is not yet clear. This is No. 29, Pl. vii, in my article, Jour. Am. Or. Soc., x. 201 ff.

VIII. In an inscription from Soloi, published by De Vogué (Mélanges, Pl. iv), now in the Louvre at Paris, the article occurs in l. (1.) in the N.s.m., as *o,* immediately before its noun, which commences with the digamma.

IX. On a British Museum inscription of two lines, recording a votive offering to Apollo Hylates, the article occurs three times in the first line; *to.i.,* and *to.,* both in D.s.m.; the first preceding and agreeing with θεοι or θεωι, the second following in an adj. phrase. The third occurrence is N.s.m., with a proper name following. It is written as *o.* The inscription is published by Deecke and Siegismund as their No. 7.

X. In another Cesnola inscription (Jour. Am. Or. Soc., x. 201 ff., No. 9 Pl. ii), the article occurs once in line (1.) and once in l. (2.), both D.s.m.; the first is written *to.i.,* and the other *to.* The one precedes and the other follows the dative θεω, which latter is written without ι adscript.

XI. Another of the same (*supra,* No. 24 Pl. vi), contains the article in l. (1.) in D.s.m., as *to.i.* In the next line is a doubtful *ta.* for the same case; which may be a stone-cutter's mistake for *to.* However, it may not be the article at all; or there may be an elision.

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II. In another of same (*supra*, No. 23, Pl. vi), in l. (3.), rs the D.s.m. written simply as *to.;* its noun immediately wing being marked as dat. by termination.

III. Another of same (*supra*, No. 31, Pl. viii) contains rticle and a Cypriote enclitic written *ta.sa. pa.i.;* that is, *αι.* Here *sa.* is regular, to mark the union of the two s, or their close connection. The article seems here to the force of a relative pronoun.

IV. An inscription of four lines found at Pyla, still, so s I know, in Cyprus in possession of D. Pierides, contains e third line the article in the D.s.m., written simply as The mutilation of the stone cuts off the termination of its ; but there is every reason to believe that it was marked tive by its termination.

V.–XXII. Eight inscriptions found at Kythrea by Gen. esnola just before leaving Cyprus for the last time. These not yet adequately published; though the chief one is ed in my article in Scribner's Monthly for June, 1880. contains all that occurs in the others, so far as the article ncerned, and more besides. The others are mere repeti- . In this the article occurs as follows:

a.se. G.s.f., agreeing with and just preceding Παφιας.
o. G.s.m., immediately preceding its noun, which commences with

a.i. D.s.f., agreeing with and just preceding Παφιαι.
a.i. D.s.f., agreeing with and just preceding 'Αφροδιται.

XIII. A bilingual or digraphic inscription, in possession . Pierides, in Larnaka, Cyprus, contains two Cypriote , in which the article occurs as follows:

N.s.m., written as *o.*, before and belonging to noun beginning with *so.*
N.s.m., written as *o.*, before and belonging to noun beginning with *(ba.).*
D.s.f., written *ta.*, before and belonging to a proper name beginning th *a.*

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XXIV. Inscription De Vogué, Mélanges, Pl. iii, 2, contains in the second line the article in G.s.f., written *ta.s* before its noun commencing with the digamma. In the thi line occurs the G.s.m., written *to.*, before its noun commenci with *i.*

XXV. De Vogué, Mélanges, Pl. iii, 2, b, c, contains t article in G.s.f., written as *ta.*, before its noun commenci with the digamma. It is another case of the contraction t *ta.se.*

XXVI. De Vogué, Mélanges, Pl. iv, 5, has in first li the N.s.m., written as *o.* before its noun commencing with In the second line occurs the G.s.f. written *ta.se.*, before noun commencing with the digamma.

XXVII. XXVIII. These two inscriptions, intended duplicates, at Alonia tou Episcopou, near New Paphos, on t artificial grotto dedicated to Apollo Hylates, though obscu and fragmentary, are very interesting. One is outside, ov the outer doorway; the other is within, by the side of t inner doorway leading to the second apartment. The first written in four lines, the second in two. Taking the first represent both, its first line contains *o.*, N.s.m., preceding noun, which is a proper name commencing with *a.* The seco line contains *to.*, A.s.n., preceding its noun which commenc with *se.pe.* (= σπε). The second inscription repeats the N.s. *o.* in an adj. phrase following the noun; at a place where t first inscription is mutilated. These two inscriptions give t first clear example thus far of the A.s.n.; which is *τό.*

XXIX. To these add the inscriptions of the gold armle of King Ethevander found at Curium, and now in the Metr politan Museum of Art with the other Cesnola collectior where the G.s.m. occurs in each as *to.*, before a proper nan commencing with a labial; and we have before us all t inscriptions which at present are worth the trouble of searchi for this special purpose. Some cases, as well as sundry oth

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inscriptions, are omitted; because, though interesting, they are more or less doubtful. Moreover, I have mentioned none of which I have not seen and studied the original inscription itself.

The whole number here considered amounts to twenty-eight; or in number (excluding coins), about one-seventh of the whole; though in quantity of material, much more than six-sevenths of all the Cypriote writing known. In most of the inscriptions the article does not occur at all; while the predominance of the dat. sing., masc. and fem., is explained by the fact that most of the inscriptions are votive, and give the article along with the proper or attributive name of the divinity to whom the offering is made.

It will be observed that for this particular discussion, as well as for the general subject of the writing, the Bronze Tablet furnishes far more material than all the other sources united. After the declension of the definite article has been reduced from that, the rest do little more than confirm inferences therefrom which are so inevitable that suspicion would attach to anything contradictory. The gaps actually filled by other inscriptions thus far appear to be nothing more than the A.-s.n., and a G.p.f. in τῶν. The material which *may* fill other gaps is not yet demonstrated to do so. The shorter inscriptions add more to show the principles of the writing, especially of the combination of the characters in particular cases, than to fill out the declension table.

The following is the declension of the article as thus far shown to occur in the inscriptions:

	SINGULAR.			PLURAL.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N.	ὁ	ἀ	—	οἱ	αἱ	—
G.	τῶ	τᾶς, τᾶ[ς]	—	τῶν	τᾶ[ν], τῶν	—
D.	τοῖ (τῷ)	ταῖ (τᾷ)	τοῖ (τῷ)	τοῖς	—	—
A.	τόν	τάν	τό	τός (τώς)	τάς	τά.

The cases which do not actually occur (though some really may, unrecognized or undemonstrated) are the nom. and gen. sing. neut., the dat. fem. pl., and the nom., gen., and dat. pl. neut. As the acc. neut., sing. and pl., can scarcely fail to be the same with the nom.; and as the gen. and dat. neut. can

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scarcely fail to be the same with the corresponding cases of the masc., there remains only the dat. pl. fem. to fill in from analogy outside of that furnished by the writing itself. But of that no one can feel a doubt. The declension, so far as made out from undoubted, existing examples, coincides exactly with that exhibited in the Doric dialect.

V.—*Observations on Lucian.*

By JULIUS SACHS, Ph.D.,

NEW YORK CITY.

The new avenue of philological communication which the initial numbers of the Philological Journal have opened seems to me to react in more than one way upon the character of these our annual meetings; since they have ceased to be our *only* means of presenting the results of our individual inquiries, they will probably assimilate themselves more and more to the model of the German Philological meetings. In addition to the final maturity of linguistic research that may challenge the world's criticism, the scholars of Germany very frequently test in these gatherings the strength and coherency of their private speculations; in this, the common workshop as it were, the crucial test is most readily applied to each new hypothesis, and under the investigation of unbiased critical minds the stability of arguments is best confirmed or else opportunely questioned. Starting from these premises I venture to propose some thoughts, elicited by a study of several of Lucian's writings. From a general conception of the literary, social, and moral atmosphere of Athens and Rome in the 2d century p. Ch. it is necessary to gather that experience of the temper of our author, which may serve as the common background of his artistic labors. So much had been effected by the older commentators and writers of the literary history of this period; but then the elusive quality of Lucian's mood, the subtle play between wit and seriousness, make it doubtful at the end of

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each treatise, whether we are to adopt the superficial line of argument as the end and aim of his effort or must delve lower; for we may perchance find a substratum of thought, which transfigures the commonplace of the apparent argument, and introduces the ἦθος of a deeper philosophic reflection. From the analysis of *each* treatise must be evolved the mental traits, out of which, however complex, the personality of Lucian must finally be substantiated and reduced to a simpler and coherent form. This process as the only satisfactory one, however slow in its workings, Director Schwarz has applied in the course of the last seventeen years to a number of Lucian's dialogues.

But in such a detailed scrutiny of the individual treatise there seemed to me at the outset to lurk a danger of great import, to wit, that complete search after truth in the one treatise might find an offset in too cursory a survey of the bearing of another, until *its* turn for exhaustive treatment had arrived; and the inconsistencies arising from such a method have awakened in me the conviction that it were more in consonance with the advance in Lucianic criticism to attempt the solution of the many vexed problems from a consideration of the writings by *groups;* let the philosophic tenets, the ethic standards, the artistic criteria, the rhetorical practices be culled separately, and the sympathetic student of Lucian will not find it impossible to gather all these experiences into a living embodiment of an essentially artist-nature, which would then stand permanently for our ideal of the teacher of Samosata.

Let us take up a special case. Who exerted a decided influence on this brilliant, yet thoughtful representative of later Greek speculation? Nigrinus and Demonax conjointly corresponded to Lucian's ideal of a true philosopher's character, say many of the best commentators, among them such authorities as Jacob, C. F. Hermann, Preller. Of the existence of both philosophers the writings of Lucian, the Νιγρῖνος and Δημώνακτος βίος respectively convey our only information to us; now the *Nigrinus* Anton Schwarz after a careful analysis summarizes as a satire, a ridicule of the pretensions of philosophers (Nigrinus as type) that they could create conviction in the minds of their hearers by a single rhetorical effort. I confess

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that his argumentation appears, on the whole, quite satisfactory to me. It lacks conclusive force however in one single point, to which I should like to invite your attention. Lucian sends to Nigrinus with an exceedingly complimentary prefatory letter a reproduction of a discourse which Nigrinus pronounced in his presence on the corruption of the Romans of his day, and which convinced him (Lucian) of the superior mental qualities of the philosopher. The discourse of Nigrinus is introduced by a conversation between Lucian and his friend; and the latter finds Lucian so unusual in demeanor, so elated, that he inquires into the cause. Lucian informs him that it is due to the impression made by Nigrinus' discourse, which he thereupon proceeds to give in full. Now the speech itself with the dialogue that introduces it I could readily conceive of as a refinement upon the Socratic method; instead of the *reductio ad absurdum* that is clearly marked in the progress of the Platonic dialogues (e. g. Gorgias, Theaetetus), we would find quite in keeping with the spirit of a later age a more artificial, or if you will have it, a more artistic method of overthrowing the weak views of Nigrinus. The conviction that the argument is a strained and unnatural one would then force itself upon every intelligent reader and hearer, and only the principal actor would appear from sheer conceit not to see the unmeaningness of his own assumptions. Such a development from the εἰρωνεία of the Platonic method, though I cannot substantiate its existence as a feature of later Greek dialectics, appears quite in keeping with the spirit of literary ἐπίγονοι; it is even possible to go a step farther; recall, if you please, those Platonic dialogues, in which, as in the Cratylus, the logical deductions are seemingly left in abeyance; how often have ancient and modern expositors of Platonic philosophy doubted to which side of the issue Plato was ready to commit himself finally! In these dialogues the first step toward this satiric envelopment of the dialogue would be fairly marked. But I find an impassable difficulty in the case of the Nigrinus in the introductory epistle addressed to Nigrinus. Of its genuine character no editor has ever entertained any doubt; it enters therefore into the scope

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of our discussion on the same basis as the treatise itself. Divested of the proverbial and historical references that introduce and close it, its central thought is expressed in the following words: *μόνην σοι δηλῶσαι τὴν ἐμὴν γνώμην ἐθέλω, ὅπως τε νῦν ἔχω καὶ ὅτι μὴ παρέργως πρὸς τῶν σῶν λόγων εἴλημμαι.* 'I only wish to prove to you what opinion I now entertain and that I have not been superficially affected by your discourse.'

It is needless to say that for Schwarz and his views this statement ought to constitute the cardinal difficulty; for, if genuine and sincerely meant, it disposes at once of Schwarz's theory, that the whole discourse is a huge joke at the expense of Nigrinus. Schwarz surmounts the difficulty with an ease altogether suspicious; "Diese Worte bekommen aber je nach der Anschauung des in Eitelkeit befangenen Philosophen oder des vorurtheilsfreien Lesers einen verschiedenen Sinn." Can we conceive that a man writes a parody on a philosopher's activity, so artfully devised, that its true character has escaped the critical faculties of generations of scholars, that he sends this treatise to the philosopher in question, accompanies it with a letter of hearty recognition, and yet at the same time wishes every other reader to recognize that there is not a candid statement in all that he has said? The reader, free from prejudice, would methinks conclude otherwise; it is a preconceived notion that Nigrinus does not adequately represent Lucian's ideal of philosophy, that has led to this far-fetched conclusion. According to our opinion of the introductory epistle the whole treatise must be judged; and I am free to confess that I consider it a straight-forward expression of a philosophic standpoint. I would go a step farther. Schwarz in a later treatise on the "Gallus" says of his earlier treatise on the Nigrinus, that he still maintains his views on its *general* purpose and period of composition, but is not ready to maintain every position therein indicated. It would not be surprising to me, if calmer reflection had made his earlier assumption appear too audacious. With this suggestion I proceed to another point.

Many commentators on Lucian, as has been previously stated, ascribe a prominent influence on the philosophic *habitus* of their favorite author to Nigrinus *and Demonax;*

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the same general principles of a well conducted life appertain to both, the same tendency to eclecticism as a philosophic rule of conduct, rather than pronounced adherence to any school. To Demonax is ascribed the sentiment, *ἐγὼ δὲ Σωκράτην μὲν σέβω, θαυμάζω δὲ Διογένην καὶ φιλῶ Ἀρίστιππον.* It is quite another matter however to reason that because Nigrinus and Demonax were Lucian's types and standards of a noble, reflective life, his literary treatment of them should be similar. It would verily be *γλαῦκ' Ἀθήναζε* to cite instances in which the same writer according to his varying mood cultivates now the ornate, now the more sober narrative style; and yet this essential condition of the creative faculty *Sommerbrodt*, the well known editor of Lucian in the Weidmann collection, seems to have disregarded; in his general introduction he rejects the *Δημώνακτος βίος* as a genuine production of Lucian's, with the words: "eine stümperhafte characteristik" unworthy of the master of style. He makes no comments in defense of his abrupt condemnation, and yet it would have merited a fuller discussion, for Fritzsche, the editor *κατ' ἐξοχήν* of Lucian, unhesitatingly accepts the treatise. It cannot be because of any serious discrepancies in language between the wording of this treatise and the body of Lucian's writings, such a discrepancy as Guttentag has revealed in the *Toxaris*, where the awkward attempts at imitation make the difference of style only the more apparent; a survey of the style of the *βίος* fails to reveal any of those ineptitudes which might point to surreptitious authorship. The "blundering" quality of the description, as alleged by Sommerbrodt, must therefore appear from comparison with analogous works of our author, and such a work is preëminently that, in which he presents his other ideal philosopher, Nigrinus. Let us hear what he finds worthy of commendation in the treatise "Nigrinus": "its delicacy of observation and pregnancy in characterization." These are preëminently artistic qualities, but we may have *impressive* and *truthful* delineation of character, and yet not find these evidences of the artistic temper. And here we reach that distinguishing line, which, it seems to me, should settle the mooted question. The *Νιγρῖνος* is as

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a piece of artist-work as any of the earlier Platonic
gues; subject-matter and form are of equal importance to
an; in reproducing the contents of Nigrinus' discourse,
ishes to show that it is the hand of a master in the
ary art that shapes the environments of the whole; it is
the Germans are apt to call "ein literarisches Parade-
k." How entirely different in intention and execution is
Βίος Δημώνακτος! That it must have been written at a
later period than the Nigrinus, is manifest from this
The discourse delivered by Nigrinus marks the begin-
of Lucian's philosophic studies; the Βίος is composed
the death of Demonax, of whose philosophic method
an had gained intimate knowledge throughout a sympa-
c intercourse of many years. Immaturity of style is
fore out of the question; the lack of elegance, the
orned presentation of the salient points of Demonax'
acter will all explain themselves, if we remember that it
Βίος. From the Alexandrine period on, the general
nes of the Βίος are definitely marked; the facts and
encies of a life are supplemented by a store of anecdotes,
rative of these facts and tendencies. According to the
of the author we must either content ourselves with this
y array, or else we find the theme appropriately intro-
d, judiciously disposed, and harmoniously concluded;
o this latter category we may fairly assign the biograph-
notice of Demonax, and credit Lucian with its composition,
s arguments of far greater weight than those hitherto
nced be adduced against his authorship.

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VI.—*Virgil and Plato.*

By ERNEST G. SIHLER, Ph.D.,

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I.

Professor Sellar of Edinburgh in his excellent volume on Virgil, page 313, speaks of the three great passages of the Aeneid in which the action is prophetically advanced into the Augustan age. These are: Aen. I 223–296, Jupiter's consolation to the mother of Aeneas; VI 756–860, vision of Roman worthies destined to ennoble Roman history; and VIII 626–731, the shield of Aeneas, wrought by Vulcan. "These, better than any other passages, serve to bring out the relation both of dependence on the Homeric epic, and of contrast with it, which characterizes the Virgilian epic." On the artistic plausibility it may be appropriate to comment further on. Now it is characteristic of the way in which Virgil follows Homer that as far as the order in his own epic is concerned, Virgil does not follow the succession of Homeric figures and episodes. The Virgilian Odyssey comes first and the Virgilian Iliad second, each occupying one-half of the Aeneid. Thus too in his Inferno: the Trojan hero's helmsman Palinurus who lost his life by accident, comes first, begging for burial 337–383, corresponding closely enough to Homer's Elpenor who lost his life by accident Od. XI 51–80. The dreary typical moan of Achilles over shadow life 489 *βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ*, has its palpable counterpart in the (more impersonal) lines of Virgil VI 436 sq.

> quam vellent aethere in alto
> nunc et pauperiem et duros perferre labores!

The mute aversion of Dido, 469 sqq., corresponds to the way in which Ajax nurses his hatred even in the nether world, 543–564. The most woful thing in Virgil's Inferno is Deiphobus relating his destruction through the treachery of a woman, Helen, to Aeneas who had been ignorant of such an end of his friend. The prototype of this is Homer's Agamemnon

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relating his destruction through the treachery of a woman, Clytaemnestra, to Odysseus who had been ignorant of such an end of the former (387–464). The most prominent passage in Virgil's Inferno, where adaptation most nearly approaches translation, are the verses on Tityus 595 sqq. It is notable, too, that the Roman poet in one of his figures blends the functions of two distinct Homeric persons: the functions both of the seer Teiresias and of Odysseus' mother Anticleia are sustained by Anchises in Virgil's Inferno. But at a certain point the Roman poet utterly forsakes his Homeric guide. It is with this departure that our present inquiry is occupied. What does Virgil mean by it? Whence has he drawn his materials, if he does not move along alone? Have we here any proof of personal philosophy or of personal belief on the part of Virgil?

II.

After meeting his sire, the Roman hero, 703 sqq., beholds ast clouds of spirits hovering on the banks of the Lethaean ream. His father informs him that these—

> animae, quibus altera fato
> corpora debentur, Lethaei ad fluminis undam
> securos latices et longa oblivia potant. 713 sqq.

Naturally Aeneas is much astonished at this new coming into the flesh and its grounds and ends:—*quae lucis miseris tam dira cupido?* Anchises, satisfying his curiosity, begins with a philosophic diatribe *ab ovo:* "At the beginning Spirit and Mind pervaded the universe, as life does the human body; and from this union of the universal mind and spirit with the dead primeval mass have sprung the individual living organisms; their life is a part and effluence of that cosmic life and spirit." Abstract as these statements are, they are not quite concise enough to permit us to attach them to a specific doctrine of one Greek thinker. Some points indeed suggest the cosmic doctrine of Plato as presented in the Timaeus, e. g. the idea of the *anima mundi*, Tim. 34 b ψυχὴν δὲ εἰς τὸ μέσον αὐτοῦ θεὶς διὰ παντός τε ἔτεινε. Plato also calls the universe a ζῷον ἀίδιον Tim. p. 37 d. And there is some resemblance to Stoic teaching, cf. Ritter and Preller, 5 ed., § 412. So much,

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briefly, as to the beginning of life. Anchises then goes on, 730 sqq.,

> igneus est ollis vigor et caelestis origo
> seminibus, quantum non corpora noxia tardant
> terrenique hebetant artus moribundaque membra.
> hinc metuunt cupiuntque, dolent gaudentque, neque auras
> dispiciunt clausae tenebris et carcere caeco.

These five lines I trust we can attach more distinctly to Platonic doctrines or reminiscences of such. Plato frequently treats of the incorporation and incarnation of spirit as a process of degradation by which the spiritual and mental faculties are fettered, cut short and weakened. Especially so in one dialogue which was much read and discussed at that time in Rome even in the courses of *rhetorical* instruction (vid. Dionysius of Halicarnassus, Caecilius of Cale Acte, etc.), the Phaedrus. As for the present philosophic views, compare especially Phaedr. 246 d sqq. or 250 c, *καθαροὶ ὄντες καὶ ἀσήμαντοι τούτου, ὃ νῦν σῶμα περιφέροντες ὀνομάζομεν, ὀστρέου τρόπον δεδεσμευμένοι.* As to the souls in Virgil's line being *clausae tenebris et carcere caeco*, while living with the body on earth, see the famous passage, Rep. VII 514 sqq., where the human souls are compared with captives kept in a cave underground. The soul's power and sight is cramped like the outlook of these captives who can see only the shadows of the things and persons passing by reflected on a wall at the narrow mouth of the cave. Returning now to Virgil we find that the further doctrine is even more distinctly Platonic; Aen. VI 737 sqq.: Even after death men are still subject to a process of purgation and of atonement for the evils done in the flesh, in various ways, until the proper period has been exacted and the spots utterly removed. The same doctrine recurs in Plato again and again so often and indeed so elaborately set forth in mythic and half-mythic form, that there is no need of supposing with Nettleship (Suggestions introductory to a study of the Aeneid, Oxford, 1875, p. 30) that Virgil borrowed this from the Orphic poems. The Platonic dialogues which embody these doctrines were then as always amongst those which were most in the hands of philosophical readers and of literary and rhetorical scholars; they are principally

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the Gorgias, Phaedrus, Phaedo; Republic. As to the Apology, its conclusion is genuinely Socratic both in other regards and in this that nothing of purgation is advanced there. But at the conclusion of the Gorgias (the ideal apology of the best career), p. 526 sqq., we find the theory of retribution, atonement, and purgation, a myth which the author himself however considers a veritable λόγος: that judgment will be made by the standards of abstract and ideal justice, not of conventional and worldly morality. The myth at the end of the Phaedo is mainly concerned with the topography of the abode of the blessed and of the nether world; but the theory of the final reward is also brought out, e. g., 113 a; and with Virgil's statement of time (745),

> donec longa dies, perfecto temporis orbe,
> concretam exemit labem,

compare Plato's words (ibid.), οὗ αἱ τῶν τετελεσμένων ψυχαὶ τῶν πολλῶν ἀφικνοῦνται καὶ τινας εἱμαρμένους χρόνους μείνασαι, αἱ μὲν μακροτέρους, αἱ δὲ βραχυτέρους, πάλιν ἐκπέμπονται εἰς τὰς τῶν ζῴων γενέσεις. Very succinctly the doctrine is stated as a part of transcendental psychology in the Phaedrus 249 a: αἱ δὲ ἄλλαι, ὅταν τὸν πρῶτον βίον τελευτήσωσι, κρίσεως ἔτυχον. κριθεῖσαι δὲ αἱ μὲν εἰς τὰ ὑπὸ γῆς δικαιωτήρια ἐλθοῦσαι δίκην ἐκτίνουσιν, αἱ δὲ κτέ. The following Virgilian lines, 743–4, involve considerable difficulties for the commentators:

> quisque suos patimur manis; exinde per amplum
> mittimur Elysium et pauci laeta arva tenemus.

Virgil says of all those souls who have finished their purgation and atonement that they are sent through the vast Elysium, but that to a few only is granted the privilege of dwelling there, including in this instance the speaker Anchises himself. Are the eventual dwellers in Elysium at any stage of their life after death subjected to any degree or kind of atonement? Will they lead their Elysian life forever? The want of clearness in Virgil's life is unmistakable. Conington, who is not satisfied with the several suggestions of other commentators and critics, including Jahn and Munro, winds up a long note with the remark that "we have here one of the passages in the Aeneid which Virgil left unfinished." Here

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then there is a notable divergence from the line of Platonic doctrine if indeed we are sure of understanding Virgil aright. All souls according to him are compelled to go through some kind or degree of purgation. But in Plato (Gorg. 526 c) there present themselves *sometimes* (ἐνίοτε) those who have led a pure and just life, and who are sent to the isles of the blessed forthwith from the judgment seat. Again in the passage quoted from the Phaedrus above, 249 a; αἱ δὲ (opposed to those who δίκην ἐκτίνουσιν) εἰς τοὐρανοῦ τινὰ τόπον ὑπὸ τῆς δίκης κομισθεῖσαι διάγουσιν ἀξίως οὗ ἐν ἀνθρώπου εἴδει ἐβίωσαν βίου. At the judgment seat, according to the *apologus of Er* in the Republic X 614 c, there are simply two categories of decisions and two classes of those dismissed: the δίκαιοι, who are bidden to go the way upward διὰ τοῦ οὐρανοῦ; and the others, who are despatched to the lower world. Returning now to Virgil's Anchises, we come to the important point of metempsychosis, 748,

> has omnis, ubi mille rotam volvere per annos,
> Lethaeum ad fluvium deus evocat agmine magno,
> scilicet immemores super ut convexa revisant
> rursus et incipiant in corpora velle reverti.

The mille anni of Virgil are found in Plato in the same connection, Rep. X 615, εἶναι δὲ τὴν πορείαν χιλιέτη, both of those who were punished and of those who went to bliss; and also in the passage from Phaedrus 249 b τῷ δὲ χιλιοστῷ ἀμφότεραι ἀφικνούμεναι ἐπὶ κλήρωσίν τε καὶ αἵρεσιν τοῦ δευτέρου βίου. As for the god's calling up (evocat), Virgil no doubt has metempsychosis in his mind when he says, Aeneid IV 242,

> tum virgam capit; hac animas ille evocat Orco
> pallentis.

In the present passage, the god calls them *all* up, and thus in Plato *all* souls come back from their thousand years' experience of reward or atonement, *descending* (Rep. X 614 d) from heaven or *ascending* from the earth below. All then with great pleasure move into the meadow where they stay for a while. And this the final portion of the entire process is the one which the visitor Aeneas is then himself witnessing in Virgil's poem: the state of expectancy which precedes the

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second terrestrial life of the souls who fill the river and there (715)

securos latices et longa oblivia potant.

As regards the Greek prototype, Conington suggests that it is a translation of Plato's words *παρὰ τὸν Ἀμέλητον ποταμόν*.

III.

We have reviewed this remarkable episode on transcendental psychology in Aeneid VI. It now behooves us to inquire after the *design* of this parabasis: what is it in the economy of the Epic? When Aeneas met his sire, the latter was just occupied (679) with reviewing the souls who were to become descendants and go into life, and in this review he was also studying their ordained lot of life, their character and deeds. This however was not prophetic vision. All these things were implied in the mere presentation of the several souls standing on the threshold of incarnation. The real purpose of this mystic and philosophic parenthesis is embodied in the words, 757 sqq.:

jam pridem hanc prolem cupio enumerare meorum,
quo magis Italia mecum laetere reperta.

The worthies of Roman history pass in review before the founders of the Julian house, and in their passing they exhibit on a shield or on a coat of arms their character and career. Twice the order of this pageant. First come some names of the Alban period, then Romulus—a rapid and cursory review. From Romulus a great leap is taken to the Julian house; first the glory of Augustus' universal sway is described; then Caesar and the civil wars; the order of time is inverted. The poet's patron precedes. Then come the six remaining kings, each characterized in about two lines, and all within the limit of ten lines. The heroes of the Republic are reviewed in some twenty lines without any regard to the order of time, the Gracchi preceding the Scipios, and these again coming before Fabius Cunctator. The largest amount of space is given to the laudatio funebris of young Marcellus, the hope of Augustus, his son-in-law and heir apparent;

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twenty-five lines form the garland which the grateful poet hangs on the urn containing the ashes of his patron's and benefactor's beloved.

I now desire to show that this review of the souls of great Romans to come, is itself a close imitation of Plato: it is the shift by which the learned Virgil advances his Epic into a vista of Roman glory, and this contrivance he has borrowed from the Greek philosopher. The latter in his Phaedrus 249 b, c, says: "In the thousandth year they (the souls) come to the drawing of lots and to the choosing of second life, and they choose whichever each one will." Of this epitome the elaboration is found in the narrative of Er. The latter himself saw how the souls chose lots of life (Rep. X 617 c, sqq.) in accordance with definite examples and types: the life of tyrants both prosperous and wretched, the lives of famous men, of rich and poor. Some chose the opposites of their former life: thus Ulysses chose the life of a private person free from any great worry or trouble. But in the case of all, their course of second life was fully determined when once their choice was made and Er could review the several lives of the several men while they were on the threshold of a new incarnation. Anchises, therefore, in the Roman epic, is not a prophet; but he beholds those lives chosen by certain souls which Aeneas and the Sibyl see and review from the hill past which the souls move; a mere plain prediction put into the mouth of Anchises would have been too severe a strain upon the opportunities of the pure Epic, and so the learned Roman has resorted to a shift which he very probably owes to the scheme of metempsychosis set forth especially in Plato: All the transcendental psychology in Anchises' exposition was merely a necessary introduction leading up to metempsychosis. Virgil as a beneficiary of Augustus was obliged to advance his narrative from the mythical beginning to the historical end, and to the Augustan present in which he lived. The glorification of Augustus and the glorious past back of the civil wars were, to the utilitarian Augustus, objects the treatment of which he expected and desired from his literary beneficiaries.

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His great aim was the *consolidation* of that empire for the possession of which he himself had waged five civil wars. This is the reason why Maecenas so urgently begged Horace to essay a great heroic Epic and why Horace, who had taken his own literary measure correctly, refused (Carm. 2, 12, 1),

> nolis longa ferae bella Numantiae
> nec dirum Hannibalem nec Siculum mare
> poeno purpureum sanguine mollibus
> aptari citharae modis.

IV.

It now remains to inquire into the philosophical reading or philosophical convictions of Virgil. At the age of seventeen Virgil came to Rome where he studied both grammar and rhetoric, and also philosophy under the guidance of the Epicurean Siro (Σείρων). Compare the lines from the Catalecta (VII),

> nos ad beatos vela mittimus portus,
> magni petentes docta dicta Sironis,
> vitamque ab omni vindicabimus cura.

There is little doubt that the gentle and reverential spirit of Virgil had little sympathy for the bold and bald statements of Epicurean physics and ethics. But Epicurism was the doctrine of the day in the Roman world. "Epicuri ratio quae plerisque notissima est," says Cicero, De Finibus I, 13; cf. Ritter, History of Greek and Roman philosophy, IV, p. 84 sqq. Virgil formed some historical and learned acquaintance with Epicurean philosophy, and in the earlier portion of his career he exhibits vestiges of his philosophic preferences. Thus in Ecl. 6, 31 sqq. Silenus sang,

> uti magnum per inane coacta
> semina terrarumque animaeque marisque fuissent
> et liquidi simul ignis, etc.

The same poem betrays a kind of blending of philosophic tenets with the conventional and traditional forms of mythology. Another Epicurean doctrine is suggested Ecl. 8, 35:

> nec curare deum credis mortalia quemquam.

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In Georg. I 415 sqq. we have a passage which controverts a view held probably by the Stoics: speaking of the joyful cawing and fluttering of crows at the end of rain-storms, the poet goes on by explaining,

> haut equidem credo, quia sit divinitus illis
> ingenium aut rerum fato prudentia major,

but from purely physical causes. The Stoics explained instinct and similar phenomena in organic nature as manifestations of the anima mundi which pervaded the universe and the practical effect of which constituted providence itself (cf. Ritter and Preller, 5th ed., p. 392). The Epicurean aim of emancipating the soul through a full understanding of the natural history of the universe is clearly presented in Georg. II 490 sqq.,

> felix, qui potuit rerum cognoscere caussas
> atque metus omnis et inexorabile fatum
> subjecit pedibus strepitumque Acherontis avari.

Compare the exposition of this practical point in sede doctrinae, Lucretius I 62 sqq. The passage too on the generative principle in nature (Georg. III 242 sqq.) reminds one of Lucretius. The Stoic argument of deducing the anima mundi from the instinct of bees, e. g., is again introduced, IV 220,—

> his quidam signis atque haec exempla secuti
> esse apibus partem divinae mentis et haustus
> aetherios dixere,—

without the adding of any controversy however on the part of the poet himself. Professor Sellar, pages 119–257, has discussed at some length the influence exerted by Lucretius' de Rerum natura on the Georgica of Virgil, from the several points of view coming into question, and on p. 38 Mr. Sellar says concisely: "Virgil may have been as assiduous a student of philosophy as Lucretius, but he does not feel the same need of consistency of view and firmness of speculative conviction." At no time probably in the history of Roman letters had so much attention been bestowed upon the Greek philosophic writers as prevailed at the end of the Republic and at the beginning of the Augustan age. The evolution of Greek philosophy had been completed, and this varied inheritance

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of letters was becoming an intellectual or spiritual property of many; but more were they to whom these things were mainly matters of erudition. Lucretius, the thorough-going Epicurean, shows ample acquaintance (book I) with Thales, Anaximander, Heraclitus, Anaxagoras. In the Augustan age, as was noted above, there was a great deal of philosophic study involved or implied in the courses of rhetorical instruction, and their very refined and advanced character is reflected in the rhetorical and critical monographs and controversies of Dionysius, where, e. g., the chronological order of Aristotle's books was quoted in an argument intended to defend the originality of rhetorical composition in Demosthenes. In the preceding generation, Caesar, Cicero, Brutus, and Atticus had studied at one or more seats of Greek erudition. Augustus, Horace, and others had done the same in the present generation (Sueton. Aug. 89). It was the correct thing for eminent men to keep a Greek philosophic scholar in their establishment. Cicero in his day wrote (Tuscul. 2, 8): Platona reliquosque Socraticos..... legunt omnes; in most of Cicero's philosophic books are evidences of his Greek philosophic library. Augustus himself wrote Hortationes ad Philosophiam (Sueton. Aug. 85), and on the Palatinus he built (Ibid. 29) porticus cum Bibliotheca Latina Graecaque. At one time, too, when all foreigners were expelled from the capital, the physicians and teachers were favored by an exception. Horace in many places reflects the philosophic reading of the day; thus, Carm. 1, 29, 13:

> cur tu coemptos undique nobilis
> libros Panaeti Socraticam et domum
> mutare loricis Hiberis,
> pollicitus meliora, tendis?

Epodes 8, 15 sq.,

> quid quod libelli Stoici inter Sericos
> jacere pulvillos amant?

Cf. Sat. 2, 3, 11, 43 sqq.

So much for the philosophic erudition of the day. If we return to Virgil and direct our attention to the very decided contrast between the Epicurism in his earlier writings and

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the half-mythic Platonism in Aen. VI, are we to assume a grave and deliberate change of schools? Prof. Sellar (p. 84) is of opinion that the tenets advanced in the Aeneid present real philosophic convictions of Virgil; Mr. Nettleship (Introduction, pp. 11, 13, 38) takes them at least as seriously. I hesitate to dissent from these eminent scholars; but it seems safer to me to consider the philosophic element of Aen. VI merely as a matter of erudition. Virgil had a practical desire to advance the legend of Aeneas into the glorious future of Roman history and Roman greatness and so down to the universal empire of Caesar Augustus. The metempsychosis of Plato offered to his learned glance a convenient literary shift to accomplish that practical aim. One thing more should be noticed. Some years before the Aeneid was in its long course of construction, Cicero wrote his de Republica, which, in imitation of Plato's Πολιτεῖα, he wound up by a vision, the Somnium Scipionis. There the first Africanus spoke to the second about eminent Roman dead and about the life of the soul: about the deceased qui e corporum vinculis tamquam e carcere evolaverunt (p. 241, ed. of Baiter and Kayser); Macrobius (p. 238) speaks of Cicero as indicans quo his pervenicndum vel potius *revertendum* sit, qui rempublicam cum prudentia fortitudine ac moderatione tractaverint. Cicero's imitation or adaptation of Plato seems to have been a very accurate one; it is, then, quite probable that the apologus of the Platonic Er suggested itself all the more readily to the learned eye of Virgil. Erudition was a principal element in Virgil's preparation and work. He did not rely on bursts of poetic inspiration; but, rather, with his compeer Horace, he could truly say,

> me *doctarum* hederae praemia *frontium*
> Dis miscent superis.

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VII.—*The Battle of Mons Graupius.*

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The battle in which, after a resistance of many years, the people of northern Britain were finally defeated and the subjugation of the island was completed, is described by Tacitus in the 35th, 36th, and 37th chapters of his Life of Agricola; a splendid piece of narrative, which is said to have inspired Milton in one of his most famous descriptions. The account of this battle is no doubt the most perplexing passage in the work in which it is contained, its inherent difficulties being increased by the uncertainties and corruption of the text. Not feeling entirely satisfied with the explanation given to this passage in any of the commentaries with which I am acquainted, I have thought that the difficulties arose largely from a failure to comprehend the operations of the battle as a whole: and that the successive points of detail in these operations could be best understood, and especially that the uncertainties of the text could be best cleared up, from the point of view of the military operations. My aim, in the present paper, is to obtain a clear and consecutive notion of the operations of the battle, and incidentally to discuss the successive questions of text and commentary as they arise.

First a word as to the locality of the battle. It was observed by Wex that the manuscript reading, Chap. 29, is not *ad montem Grampium*, but *Graupium;* it was by some error on the part of the early editors that the more familiar name made its way into the text. But Wex did not know that the familiar name finds as little support in Scotch geography, as in Latin manuscripts. The "Grampian Hills" of our modern maps, of Scotch tourists, and of the friend of our youth, Norval, are wholly a modern invention. The name does not occur before the fifteenth century, and appears to have been adopted from an erroneous reading of Tacitus' Agricola. But even supposing that the name were a genuine one, and were

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found in the manuscripts, we could not identify it with the "Grampian Hills." It would be hard to believe that Agricola carried his troops more than fifty miles in a straight line from his base of operations upon the Frith of Forth, into the savage and barbarous Highlands; even so great a general as Agricola could hardly have escaped a defeat as signal as that of Varus had been, or as that which was sustained sixteen hundred years later on the same ground, in the fatal field of Killiecrankie. It should be remarked, further, that this hill *quem jam hostis insederat* cannot readily be understood to be a range, like the Grampians, but a detached hill or ridge. Moreover, it is certain from the narrative in the twenty-ninth chapter that the Roman commander did not march inland, but along the coast; this follows necessarily from the words "*praemissa classe, quae pluribus locis praedata magnum et incertum terrorem faceret.*" Most certainly this fleet did not ascend the Tay to the Grampius mountains. The Graupian mount of Tacitus must therefore in all probability have been in Fifeshire, not very far from the northern coast of the Frith of Forth.

The account of the battle begins in the thirty-fifth chapter, with a description of the arrangement of the Roman troops, followed by that of the Caledonians. The order of the Roman troops presents no difficulties until we reach an allusion at the close of the chapter. Agricola, like a thrifty husbandman, kept his legions, consisting of Roman troops, entirely in reserve; and, as we shall see, they took no part in the battle whatever. The whole brunt of the battle was thrown upon the auxiliaries—eight thousand infantry, composing the main line, with three thousand cavalry upon the wings. The order of the Britons, on the other hand, is less certain, and is a matter of a good deal of importance. They occupied higher ground, the front rank being upon the level ground, *aequo*, the other ranks rising gradually up the slope. The cavalry, instead of being stationed upon the wings, like that of the Romans, occupied the level ground between the two armies. Here we find the first point of difficulty; the text reads *media campi covinnarius eques strepitu ac discursu complebat.* This

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ading is retained by most of the best editors—Kritz, Halm, räger, Church and Brodribb—and is explained to mean that ıe war-chariots (*covinnarius*) were a kind of cavalry. They ertainly may be so regarded, but we know from Caesar that ıe Britons had cavalry as well as war-chariots, and the two rms are carefully distinguished by him: B. G. iv. 24, *equitatu essedariis;* iv. 32, *equitatu atque essedis;* v. 15, *equites ostium essedariique.* And it would be very strange if in this nportant battle they used no cavalry except these clumsy ar-chariots. We shall find, moreover, when we come to the erations of the battle in the next chapter, that the account much simpler and clearer if we suppose there were both valry and war-chariots in the ranks of the Britons. I prefer, erefore, in this passage to follow the older editions and sert *et* between *covinnarius* and *eques*. A simple emendation ere will preclude the necessity of a more extensive emenda-on further on.

The armies being thus drawn up, Agricola, seeing that the ıemy largely outnumbered him, and fearing to be outflanked, ıd his choice of two alternatives. His officers advised him bring up the legions; he held, however, to his determina-on, to keep these in reserve, and preferred to extend his ıe, at the risk of making it too thin and weak, and thus posing it to an attack on the flank. The expression used re is, in the manuscripts, *simul in frontem simul et latera*, a rsh expression at best, and hardly grammatical. It is ually corrected by omitting the first *simul*, so as to read *in ntem simul et latera*, a perfectly good expression. I will ggest that a simpler emendation would be to change *et* into , a quite common change, in which case we should read *ul in frontem simul ad latera.*

There is one more difficulty in this chapter, where Agricola said, after dismissing his horse, to have taken his stand *es ante vexilla.* What were the *vexilla* here referred to? h Kritz, and Church and Brodribb explain them as being same as the *legionum vexilla* in the eighteenth chapter; is, detached bodies of legionary troops. Such detached es, it is well known, were placed under a *praefectus*, and

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were provided with a *vexillum*, or cloth standard, leaving their *signa*, or metal standards, with the legion. Church and Brodribb add that among the *peditum auxilia*, composing the main line, "would be several bodies of troops, termed *vexilla;*" forgetting that the *vexilla* were legionary troops, and that Tacitus has said that this line was composed of auxiliaries only. I cannot think, therefore, that this explanation is correct; at the same time I cannot present any other explanation with confidence, because I have not been able to find any authority as to the use of the *vexillum* by the auxiliaries. I cannot help thinking, however, that the *vexilla* here mentioned were simply the standards of the auxiliaries, as *signa* were the standards of the legion. Even supposing that there were detached bodies of legionary troops mixed in with the auxiliaries, I can see no reason why the general should have stood directly in front of these; but it is wholly credible that a commander like Agricola placed himself in front of the standards of his main line, themselves being placed somewhat in advance of the line. The matter is of no practical importance in the interpretation of the passage. In either case the substance is the same, that Agricola took his stand in front of his troops to lead them into battle.

The battle began (see chapter 36) *eminus*, with a throwing of missiles on both sides. In this the Britons evidently had the best of it, being easily able with their great broadswords and small bucklers to ward off the Roman missiles, while they themselves showered an abundance upon the Romans. Agricola, seeing this, hastened to have recourse to the genuine Roman method of fighting *cominus:* "The race that shortens its weapons lengthens its boundaries," says the Autocrat of the Breakfast Table. Agricola sent in his Batavian cohorts and two cohorts of Tungrians, who soon changed the face of things. For the enormous swords of the Britons, having no point, are not suited to fighting *in aperto*, say the manuscripts; but most editors with good reason change *aperto* to *arto:* fighting "in the open," *in aperto*, is just what the broadsword is fit for; but it is not suited to close quarters, *in arto*. The Caledonian infantry were therefore soon routed, and the

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Roman cohorts (it should be observed that the auxiliary *cohorts* are here as elsewhere clearly distinguished from the Roman *legions*) pushed up the hill after them.

So far the account of the battle has presented no serious difficulties, and the course of the operations is simple and intelligible. But now follows a passage of great difficulty. In the rest of the chapter the reading of the manuscripts is very corrupt, and in many places must be emended in order to give any meaning at all.

It begins: *Interim equitum turmae fugê: covinnarii peditum se proelio miscuere; et quamquam recentem terrorem intulerant, densis tamen hostium agminibus et inaequalibus locis haerebant.*

The first question that arises is: what were these *equitum turmae?*

The word *turma* is the most general one for divisions of cavalry; it is used for the cavalry of the early Roman legion, for subdivisions of the *alae* or large bodies of auxiliary cavalry, and for the cavalry of foreign or barbarous nations. The word *ala*, on the other hand, has a fixed signification, being applied to the cavalry of the auxiliaries in the Roman army. It is never used for any other bodies of cavalry, and is regularly, if not invariably, used for these. It has therefore as distinct and technical a meaning for auxiliary cavalry as *cohortes* for auxiliary infantry. Now most editors take these *equitum turmae* to be the three thousand auxiliaries who stood upon the wings of Agricola's army; and this is certainly possible, inasmuch as these auxiliaries must have been divided into *turmae*. But it is almost certain that they would have been spoken of as *alae*, as we shall see is the case in the next chapter. Moreover the reading is *equitum turmae fugere;* and as as Agricola's cavalry certainly did not run away, the editors who take the *equitum turmae* to have belonged to the Roman army (among them Halm, Kritz, and Dräger) insert *ut* before *fugere*, and change the punctuation, so that the passage reads: *interim equitum turmae, ut fugere covinnarii, peditum se proelio miscuere:* "the Roman cavalry, after the flight of the war-chariots, mingled in the infantry battle." It is an objection to this, although perhaps in itself not a

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very strong argument, that it assumes, without saying, that the war-chariots as well as the infantry had been repulsed. This is certainly not impossible; I prefer, however, the reading of the text, as on the whole, without any emendation, presenting a more natural order of operations. As I have said above, it seems probable that the Britons had cavalry as well as war-chariots, *covinnarii et eques;* the insertion of *et* in this passage makes it unnecessary to change the passage now under consideration, and the *equitum turmae* as well as the *covinnarii* may be referred to the Britons. I interpret the passage to mean that the British cavalry were repulsed, while the war-chariots mixed themselves in the infantry battle. By this they at first partly restored the day, *recentem terrorem intulerant*, but were soon brought to a stand, *haerebant*, on the uneven ground closely crowded with the ranks of their own men, called by Tacitus, from his point of view, *hostium.*

This view appears to take no note of the cavalry of the Romans, who can hardly be supposed to have been inactive; and probably a portion of the cavalry had already joined the infantry in the pursuit of the retreating Britons. But the greater part of the cavalry, as we learn from the next chapter, were still held in reserve. The *ala* of cavalry consisted of either 480 or 960 men; the three thousand cavalry, therefore, mentioned in the preceding chapter, composed at most six *alae*. Now in Chap. 37 we find mention of four *alae*, which had been held in reserve for emergencies; not more than a third of the cavalry could therefore have been engaged up to this time. This is a strong argument against considering the *equitum turmae* to have been Roman; there would have been some restricting or defining expression, if it had referred to only one third of the body. A still more decisive objection is that the course of the battle as depicted by the reading adopted by Halm, Kritz, and Dräger makes the Romans to have been worsted at this point, while the sequence shows that this was not the case. Church and Brodribb retain the reading of the manuscripts, giving it the interpretation that I have done. But at the same time they retain the manuscript reading *covinnarius eques*, and thus make no provision for Caledonian

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cavalry. It seems to me indispensable either to insert an *et* in the one place or an *ut* in the other.

The condition of things, therefore, at this point, seems to be as follows. A hard infantry battle is going on upon the slope of the hill, the war-chariots attempting ineffectually to support the infantry of their countrymen; the cavalry of the Britons has disappeared, while a part of the Roman cavalry must be understood to have accompanied the infantry directly into the fight. Now follows a very corrupt and perplexing passage: *miêque equestres ea enim pugnae facies erat, cum egra diu aut stante simul equorum corporibus impellerentur.* These words, taken by themselves, are wholly unintelligible. The difficulties lie chiefly in *equestres* and *diu*, which have been emended respectively into *aequa nostris* and *clivo*. I can see no reason for the first change. The rest of this chapter is occupied with a description of the confusion caused by empty chariots and riderless horses, and the next chapter begins with an attempt of the Britons to take the victorious Romans in the rear. Evidently the battle was not *minime aequa nostris* at this juncture, and although I cannot suggest any entirely satisfactory expression of this hopelessly corrupt passage, yet it seems to me that it was the most natural thing in the world for Tacitus to say, as Livy does of the battle of Cannae,* that the look of the battle was not that of a cavalry engagement. The war-chariots on one side, and the three thousand cavalry on the other, were in full action; but they were so intermixed and confused with the infantry, that the writer only goes on to describe this confusion—*equorum corporibus impellerentur—vagi currus—exterriti sine rectoribus equi—transversos aut obvios incursabant.* The other emendation, *clivo* for *diu*, seems every way good; only I should read with Halm and Dräger, *adstantes* (for *aut stante*), rather than *instantes* with Kritz. *Adstantes* not merely resembles more nearly the manuscript reading, but is the proper word to use for the Britons (see *adstiterant*, a few lines above), while *instantes* would naturally apply to the Romans making their way up the hill.

* Book xxii. ch. 47, *minime equestris more pugnae.*

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The thirty-seventh chapter begins with an attempt of certain British forces which had up to this time taken no part in the battle, to take the Romans in the rear, *circumire terga vincentium coeperunt;* and this expression, showing that the Romans still had the better of their antagonists, completely disproves Kritz' reading *minime aequa*, with his interpretation of the previous words, referring the check in the words *haerebant* to the Roman cavalry. Agricola met this aggressive movement by bringing up four *alae* of cavalry which had until now been held in reserve; auxiliary cavalry of course, inasmuch as the term *ala* is confined to divisions of auxiliary cavalry. The mention of this reserve of four *alae* implies that the rest of this cavalry was already engaged, as I have assumed. It also serves to support the opinion already expressed that the *equitum turmae* were British; the word *alae* would probably have been used had it been the Roman cavalry. Not merely were the advancing Britons repulsed, but the fresh cavalry were themselves carried round to the enemies' rear, *aversam hostium aciem invasere.*

The description of the slaughter which followed is in the picturesque style characteristic of Tacitus, but calls for no special remark. The enemy appears to have been steadily pushed up the hill until they reached a piece of woods which has not been mentioned before, where they again made a stand, and gained some advantages by their familiarity with the ground. And again Agricola called up fresh troops, this time infantry, *validas et expeditas cohortes*, who searched the woods in conjunction with mounted and dismounted cavalry. These fresh troops must also have been auxiliaries. It is true the word *cohortes* is not decisive, although this is the term regularly used for the auxiliary infantry, in contrast with the Roman legions; for the legions too were divided into cohorts, just as the *alae* were divided into *turmae.* But if it had been detachments from the legions, the word *manipulos* would have been more likely to be used, and at any rate the statement that they were light-armed, *expeditas*, proves that they were auxiliaries; for the Roman legion contained at this period no light-armed soldiers. The same thing is proved by the fact that the officer

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killed in this engagement, Aulus Atticus, is called *praefectus cohortis;* the term *praefectus* is never used for a legionary officer. This movement finally brought the resistance to an end; the British lines broke and fled, and the conquest of Britain was complete.

It appears, if this sketch is correct, that the battle was fought by Agricola wholly with his front line, of auxiliaries; the legionary soldiers not being brought into the engagement at all. It appears further that there was never any serious check—except, indeed, at the very beginning of the contest—and never any actual repulse. The battle nevertheless was in three distinct stages, or rather presented three distinct crises. First, when the fighting *eminus* proved ineffectual, a charge of Batavians and Tungrians was ordered, followed no doubt by a portion of the cavalry; the fighting was then upon the hill-side, confused and disorderly, especially by reason of the presence of the war-chariots. The second crisis was the attempt of the Caledonians to take the Romans in the rear; this was frustrated by the prompt bringing up of divisions of cavalry, which themselves came round upon the rear of the enemy, and effected a general slaughter. The third was the fight in the woods, determined likewise by the commander bringing up fresh troops, with which the victory was secured.

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VIII.—*On Inconsistency in Views of Language.*

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If the study of language is to reach and maintain the rank of a science, those who arrogate to themselves the position and authority of teachers of it ought above all things to see that the views they put forth are fairly consistent throughout. Attention to this would remove at least a good part of the lamentable discordance of view which now prevails among them respecting even matters of fundamental consequence. There is a body of well-ascertained and undeniable facts within the reach of every linguistic student sufficient, if logically combined, to establish an abiding outline of scientific doctrine —one which, however much it may be filled in and made more definite by the labors of coming generations of investigators, will be neither swept away nor essentially altered.

As a noteworthy example of the errors arising from carelessness of logical consistency, we may take the opinions brought forward by certain contemporary authorities respecting the relations to one another of dialects and languages.* There is a connected series of objectionable doctrines on this subject, which, so far as has been observed, began with M. Renan, being laid down by him in his work on the "Origin of Language" (second edition, 1858; it has been since more than once reissued). In the eighth chapter of that ingenious and eloquent work, the author calls attention to the "impossibility of a homogeneous language spoken over a considerable territory in a rude state of society;" and adds that "civilization alone can spread languages through great masses of population." No careful scholar will think of differing with M. Renan on these points; nor, indeed, will he dispute the

* In the paper as read before the Association, and since printed, in substantially the same form, in the American Journal of Philology (vol. i., pp. 327–343), this specimen of the common offenses against consistency was much more briefly treated; it has seemed best to make the fuller discussion of it here a substitute for the already published original article.

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theoretical soundness of the latter's inference: namely, that "at the beginning there were as many dialects as families—I might almost say, as individuals." Only, he will ask, how many families, or individuals, are we to regard as having been in existence "at the beginning"? M. Renan's conception of a beginning seems to be a somewhat peculiar one; for he immediately goes on to say that "each group of men formed its language on a foundation established, indeed, by an anterior tradition, but following its own instincts," and so on: a "beginning," accordingly, with an "anterior tradition" behind it! Such a "beginning" can, it should seem, only be that of our historical knowledge of the communities in question; and this, as abundantly appears from other parts of his work, is the author's real meaning. He everywhere evinces the utmost unwillingness to allow that the pre-historic periods of language-growth are to be investigated by analogical inference from its historic periods; as we actually find the facts to be when they come within our field of view, such they must have been from the outset. Hence it is that he holds every language to have been produced "at a single stroke," its whole characteristic structure complete at the start, "like Minerva sprung from the brain of Jove"—a comparison which provokes the reply that it precisely fixes the *status* of the author's doctrine: as science, the one thing is just as acceptable as the other. All our knowledge of the history of language shows that changes, and quite especially changes of structure, are of very gradual, or even extremely slow, progress and accomplishment; and the bringing into being of a tongue like the Indo-European by a single effort of its speakers could only be paralleled with the production of a full-grown and completely armed goddess from that womb of masculine products the brain, after a slight headache, with the cæsarean aid of a blacksmith's hammer. The facts appealed to by M. Renan in support of his theory of original indefinite dialectic variety are, among others, the extreme diversity of the Polynesian languages: which, accordingly, represents to him the beginning of things in that wide-spread linguistic family. What to others appears the unquestionable certainty with reference

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to these languages does not even rise before his mind as a possibility: namely, that their extension has taken place in connection with the growth and migration of a single limited community, of uniform speech, which necessarily involved the divarication of the forms of that speech: a process so abundantly illustrated for us in the recorded history of language, and so well understood in all its parts, that to refuse to apply it to explain the facts of language-distribution in general seems equivalent to shutting one's eyes. To illustrate by a nearly parallel case: we find occupying most of southern and a part of central Europe a large body of communities, using languages which show in abundance correspondences of the kind called by us dialectic: thus, they all alike say something like *tu* for 'thou,' and *pater* for 'father,' and *fuit* for 'was,' and so on. If we simply found these dialects thus distributed, and had no information as to their history save what their existence and distribution gives us, M. Renan's method applied would require us to speak of them thus: "No uniform language could possibly have been spoken in prehistoric times of darkness over so wide a region; hence these mutually resembling tongues cannot be the descendants of one original; they are examples of the infinite dialectic variety of primitive speech, out of which sometimes grows a uniform language." M. Renan does not draw this particular conclusion, because it is refuted by historical record; he only inculcates the necessity of drawing it in the other analogous instances where history happens to be silent.

And the same thing is done, in the plainest and most outspoken way, by another noted writer and reputed authority on language, Professor Müller of Oxford in England. The special occasion of this scholar's denial of an original unity as underlying and antedating dialectic variety is his treatment of the Germanic dialects (in the fifth lecture of his first published course). We will glance through his reasonings on the subject, which are marked with even more than his usual vagueness and ambiguity. After pointing out that we can follow Low German and High German back to about the 7th century of our era, he says "we must not suppose that before

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that time there was *one* common Teutonic language," etc. This might seem to mean only that there was no unity of speech subsisting all the way down to the period named, a doctrine from which no one would think of dissenting; but he immediately goes on: "There never was a common, uniform Teutonic language; nor is there any evidence to show that there existed at any time a uniform High-German or Low-German language, from which all High-German and Low-German dialects are respectively derived." One is a little puzzled by the difference here: why should the existence of a general Germanic mother-tongue be categorically denied, while respecting that of a general High-German or Low-German it is only denied that there exists evidence to prove it? But what Müller understands by the absence of evidence is set in a peculiar light by the next sentence, where he points out that we cannot derive Anglo-Saxon and the rest from "the continental Saxon of the 9th century:" a quite needless statement, having no bearing whatever on the topic under discussion, since no one ever thought of making such a derivation. What in the view of others is the real and sufficient evidence is mentioned by him a sentence further on, where he allows "that, with every century that we go back, the convergence of these dialects becomes more and more decided." Steadily converging lines, it is generally held, will be found to meet if one follows them up far enough; or, if they run off the field and we lose their trace, we still hold that they *would* be found to meet if we *could* follow them up; and there is no difficulty about applying the analogy to the history of language, because we have abundant historical examples of a unitary language divaricating into dialects, and understand very well the operation of the causes that bring about such a result. But Müller, overlooking all this, merely repeats in the same sentence his assertion that "there is no evidence to justify us in admitting the historical reality of one primitive and uniform Low-German language:" he continues, "this is a mere creation of grammarians who cannot understand a multiplicity of dialects without a common type;"—to which we may further add, "and rejected only by those who are not

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grammarians enough to understand that a multiplicity of dialects absolutely demands for its explanation a common type." As a closing argument, he declares a little later that the various tribes which descended upon the Roman empire had already their dialects, High and Low and so on—which is much as if an Englishman were to assert that Müller himself had never been an infant, because when he first descended on the British empire, thirty years and more ago, he was just as full-grown a man as he is at present. Indeed, it is worse; for we should unquestionably find in their dialects, if we had record of them, a more decided degree of that "convergence" which points unmistakably to an original unity.

Professor Müller, in all this, evidently occupies the same point of view with M. Renan; when he had gotten thus far in his exposition, his imaginative eye was filled with the spectacle of a broad and half-savage Germany and Scandinavia, filled with a host of separate and mutually hostile tribes; and he is perfectly certain, as well he may be, that these tribes cannot possibly have spoken one uniform language. To make this point of view more manifest, he says: "As there were families, clans, confederacies, and tribes, before there was a nation, so there were dialects before there was a language:" thus it read in the first editions, the author having forgotten that every dialect is a language, and every language (of a family, like the Indo-European, at any rate) only a dialect. Now the cadence has been amended to "before there was one classical language;" but the change has not been to the advantage of the author's argument; in place of an error it has substituted a truism, to which no one, indeed, can object, but from which also no one can derive any conclusion. The rise of a single dialect to the dignity of "classical language" —as in the case of the Parisian French, the Tuscan Italian, the Castilian Spanish, and the modern High-German—of course implies the prior existence of a variety of dialects; but this does not touch the question respecting the origin of the various dialects: whether, namely, as the Romanic dialects came into being by the extension and divarication of a unitary Roman speech, the Germanic dialects also sprang by a like

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process from a unitary Germanic speech. In this particular connection, it did not occur to Professor Müller to look further back, and ask himself how there should have come to be clans and tribes and so on in the wide region he was contemplating. As things go on in this world of ours, they must, it should seem, either have been created, one and all, on the spot where we find them, or have come thither by immigration. Does Müller, or any other living man, really believe the former? It is not to be credited except on his own direct and unqualified declaration—if even then. But if immigration was the populating cause, we have to look to see in what way it acted; and if we find the clans and tribes to resemble one another in their physical and mental characteristics and in their social institutions, including language, and if, above all, we have the means of following up their languages for some distance, and find them to "decidedly converge," how can we possibly avoid inferring that the region was filled by the multiplication and spread of an originally limited community, of homogeneous customs and speech—a spread which necessarily brings with it a dialectic divarication like that which we have before us? Whether it was an extension into vacant territory, or involved a partial displacement and a partial absorption and assimilation of an earlier population, is obviously unessential, though a matter of much interest, to be determined, if possible, on any evidence found attainable. When, therefore, Mr. Müller goes on to assert that "the grammarian who postulates a historical reality for the one primitive type of Teutonic speech, is no better than the historian who believes in a Francus, the grandson of Hector, and the supposed ancestor of all the Franks, or in a Brutus, the mythical father of all the Britons," he makes a comparison of which he himself, on a little reflection, cannot but see and acknowledge the falsity. We do not question that the Franks and the Britons had ancestors, and, far enough back, a narrowly limited number of them; and this is the truth whose concession is really analogous with the assumption of an originally unitary Germanic tongue; nor can either the one or the other possibly be avoided. But to talk of Francus and Brutus is equivalent to what it would be

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to maintain that the original Germanic community came from a certain point in a stated year and settled on such a river, and that they were so many families and bore such and such names. Any grammarians whom our author can find teaching this may be readily abandoned to his ridicule; until they are discovered, the laugh is rather against himself.

What is strangest, however, about these views of Professor Müller's is that they form part of a chapter which has for its object to establish, on the authority of an obvious "convergence of dialects," the unity of the great family of languages of which the Germanic constitute only a branch, and the fact that at some time long ago "there must have existed a language more primitive than Greek, Latin, and Sanskrit, and forming the common background of these three, as well as of the Teutonic, Celtic, and Slavonic branches of speech." It is, in fact, in no small measure on the authority of Müller that the English-speaking public so widely believe the languages of a great part of Europe and Asia to be the common descendants of an original Aryan (so he prefers to call it) tongue, developed to a certain degree of fulness of forms in a single community, and handed down from them by living tradition in an ever increasing number of diverging lines. His books, like those of every other writer on language, are as it were permeated by the doctrine of Aryan unity. What should have led him at this particular point to go off upon another tack, denying the validity of methods on which he elsewhere relies, probably not he himself, certainly not any other person, could tell. This aspect of the matter, perhaps, happened to strike his mind, and he set it down, in his genial way, heedless of its inconsistency with what he was accustomed to teach in general. But the methods of linguistic investigation are not thus to be played fast and loose with. If the converging lines of Germanic and Italic and Greek and Indian speech conduct to an original unity, then those of High and Low German and Scandinavian and Gothic must do the same. We are accustomed to call "dialectic" such correspondences as, according to our experience and knowledge of language, are only to be explained by common descent from one original.

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We can conceive of some one's denying this whole inference of kinship and ultimate unity, just as of some one's denying the Copernican system or the truths of geology, if his knowledge, or his sense of the connection of cause and effect, is of a kind and degree to let him do so; we can even conceive of a person as recognizing dialectic divergence where it has taken place in historic time, as in the case of the Romanic tongues, but refusing to believe in it where it is pre-historic, as in Germanic and "Aryan" and Polynesian; what is hardest to understand is the state of mind of a man who accepts one pre-historic case and denies another of the same kind. To hold, in short, that such diversity in unity as characterizes the Germanic dialects is to be accounted for otherwise than by the variation of a common original is to throw away that law of uniformity which alone makes the study of language a possible science. Dialects are related languages; and relationship is only by common descent; to claim that there were dialects before there was a language is like claiming that there were fathers and brothers and nephews before there were men.

The passage here discussed is not, however, the only one in which Professor Müller has brought forward views respecting the relationship of languages which are wholly at variance with, or subversive of, linguistic science. A kindred and even more remarkable doctrine is to be found in the third of his Lectures on the Science of Religion (delivered in 1870, published in book form in 1873), being there for the first time, so far as noticed, broached by him. Long before, at the very outset of his career as writer on the general subject of language, he had been the responsible author of a classification of the languages of the world which divided them, with insignificant exceptions, into three families, Aryan, Semitic, and Turanian—the last being a sort of *omnium gatherum*, or refuse-heap, into which were thrown together all those tongues of which philologists, or at least the authors of this classification, did not know enough to put them into separate well-defined groups. The division and nomenclature were strongly opposed from the beginning, and, it is believed, never

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accepted by other scholars of independent authority: although gaining, of course, a degree of popular currency which has not even yet been wholly lost. It is not without evident reference to the general condemnation passed by competent critics upon his trio of speech-families that Müller, in the lecture referred to, adverts to the subject thus: "People wonder why the students of language [really, himself alone] have not succeeded in establishing more than three families of speech—or rather two, for the Turanian can hardly be called a family," until the Chinese shall be fitted with a place in it. "The reason why scholars have discovered no more than these two or three great families of speech is very simple. There were no more, and we cannot make more. Families of languages are very peculiar formations; they are, and they must be, the exception, not the rule, in the growth of language." Here, now, is something entirely new and original, for which a parallel may be sought in vain throughout the whole body of previously existing discussions of language; and it plainly calls for a careful examination on our part.

Müller allows the so-called Aryan or Indo-European languages to constitute a family: and on what ground? Simply because in this body of speech, existing or recorded, there have been found traces of common material and common structure sufficient to give us good ground for believing that the languages are related to one another: that is, that they are descended from one ancestor; or, dropping the figure, that they are the altered representatives of a common original. In the term "family," as used in the science of language, there is involved no other meaning than that of relationship as thus defined; neither the number of members, nor the antiquity of their traceable lineage, nor the elegance of their culture, nor their wealth in literature, nor their prominence in the history of mankind, has anything to do with it. From the scientific point of view it is not allowed to speak of the two or three families of language as one might speak of the two or three "county-families" of an English shire, or as a princeling might refer to the "European families," meaning

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the reigning ones, with which the rest were unworthy to be classed. Wherever there is found in the world a group of dialects traceably related among themselves, and not traceably related with any others, that group is called a family. If all the branches of the great Indo-European family were blotted out of existence and out of record except the Germanic, the Germanic branch would be a family by itself; if all the Germanic dialects except the Low German, the latter would be a family; if of the Low German all but English, the various dialects of English would still be a family. We do not know, and cannot ever know, whether some of the groups of existing languages as few in number and as insignificant in their range of dialectic differences as are the dialects of Britain may not be the solitary relics of families once exhibiting an extension and variety comparable with the Indo-European. The Celtic branch of our own family is an instructive example of what may happen in the way of wholesale effacement of a once wide-spread body of dialects. So as regards what Müller still calls the Turanian languages, though uncertain whether they should be regarded as a family: the Finnish and Turkish and their congeners are beyond all doubt related languages, and it only remains to determine more fully the boundaries of the family to which they belong; the question as to whether the Chinese can be shown to be a link connecting them with the tongues of Further India, the Himalaya, the Dekhan, and the islands of the Pacific is one only of less and more, of one comprehensive family or of a number of minor ones. This is, as already said, the current and alone-accepted use of the word "family;" and, according to it, instead of "scholars" having discovered only two or three families of speech, they have (as may be seen by referring to any recent work on the varieties of human language) discovered a great and indefinite number: indefinite, because new information is all the time bringing about changes of the hitherto received classification. Families, in short, instead of being exceptional, are nearly or quite universal; for there is hardly a form of human speech, if there be a single one, so isolated and limited that it has not by its side another or others dialectically different from it, and so forming with it a related group, a family.

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But even though all authorities on language (including Müller himself, up to the time of publication of the views we are considering) may have been accustomed to employ a certain name in a certain sense, any one, of course, has a right to alter the prevailing terminology, provided he can show the change to be an improvement worth the trouble of making. We have, then, to see what Müller brings forward in justification of his new use of the word "family." He does not, indeed, it is to be observed, introduce the change as a change, and defend and establish it; he slips it in as if it were the most natural thing in the world, and not open to objection from any quarter. While other scholars were innocently supposing families of speech to be met with all over the world, and of quite simple explanation by the well-understood and historically illustrated laws of linguistic growth, he breaks in with the startling *dictum* quoted above, that they are and of necessity must be the rare exception in language-history. He goes on: "There was always the possibility, but there never was, as far as I can judge, any necessity for human speech leaving its primitive stage of wild growth and wild decay. If it had not been for what I consider a purely spontaneous act on the part of the ancestors of the Semitic, Aryan, and Turanian races, all languages might forever have remained ephemeral, answering the purposes of every generation that comes and goes, struggling on, now gaining, now losing, sometimes acquiring a certain permanence, but after a season breaking up again," etc. And, on a previous page: "we find that in the vast desert of drifting human speech three, and only three, oases have been formed in which, before the beginning of all history, language became permanent and traditional, assumed in fact a new character, a character totally different from the character of the floating and constantly varying speech of human beings. . . . In these three centres . . . language ceased to be natural; its growth was arrested, and it became permanent, solid, petrified, or, if you like, historical speech."

This is the whole story; nothing found elsewhere in Müller's writings, so far as observed, casts any further light upon the

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matter; except that the word "concentration" is repeatedly applied in the Lecture, in a compendious way, to designate the process by which a family is thus formed.

It appears, accordingly, to be Müller's opinion that there is a peculiar character belonging to the languages of these three families—or rather, we should say, to the family-languages among mankind—a character which he can only account for by postulating an original concentration, which need not have taken place, but which is to be credited to the spontaneous action of certain highly meritorious people in a pre-historic age. As to the nature of the process of concentration, we are left completely in the dark; not an illustrative analogy is (or can be) brought up to explain it; it seems to belong in one category with the Flood and the dispersion of Babel, things that could happen, by miraculous agency, long ago, but are not to be expected to occur now-a-days. Nor is our information much better as to the wonderful nature of the products of concentration; for, when Müller's rhetoric is reduced to simple statement, it seems to imply nothing that is not equally true of other tongues also. We are told that the languages in question thus became "permanent and traditional." As regards the latter characteristic, it would be highly interesting to know what the author thinks he means by it. Are not all languages traditional? Is not every one, all over the world, learned by each generation from its predecessor, by each individual from his elders? Or, if any one denies (and there are such) that languages are learned by their speakers, does he not deny it just as much with reference to one of Müller's family-languages as to any other? Let Müller demonstrate, if he can, a difference in regard to traditionality between English and Arabic and Hungarian on the one hand, and Basque and Maya and Japanese on the other. And how is it as to the permanency—a permanency which is held to be so marked that it needs to be further qualified as "solidification, petrifaction"? Take, for example, a range of Indo-European dialects like English and Welsh and Russian and Wallachian and Kurdish and Marâthi—they certainly have the air of being uncommonly alterable petri-

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facts. A curious sort of solidification must that have been which has allowed the highly synthetic "Aryan" speech to become the almost monosyllabic English. From the beginning down, it has only been necessary for the speakers of any Indo-European tongue to break up into separate communities, and their precious solidified family-language has broken up incontinently into dialects, just as if it had no family-character to sustain. Not even in a tight little island like Britain, and with the enormous help of a civilization and literature almost as old as the introduction of its present inhabitants, has it been possible to avoid the growth of dialects. Semitic speech has, to be sure, been of much slower change; but differences in the rate of alteration have been characteristic of different languages all the world over, outside the "family" lines as well as within them. And what, too, becomes of the asserted connection between Hamitic and Semitic? if that be admitted, it involves the utmost conceivable variation. And how, once more, about all those Asiatic and insular languages which are waiting for some one to shape the Chinese into a general tie of connection, in order to be dragged within the pale of the Turanian family? Their infinite actual variety, it appears, will be, according as that attempt on the Chinese shall prove unsuccessful or successful, an illustration on the one hand of the drifting and floating character of general human speech, or, on the other, of the solid petrifaction of family language. Where in all the wide world is there a language that has not been "answering the purposes of every generation that comes and goes," "struggling on," "constantly varying," and all the rest of it, and which might not therefore in an outburst of poetic exaltation be styled "ephemeral," or "drifting"—perhaps even "floating," if one fancies himself for the moment an adherent of the diluvial philosophy? That, however, any language or body of languages has ever "ceased to be natural" is more than we are prepared to concede, even to a poet in his highest mood of inspiration. And in this claim and in the assertion of a certain "wildness" (which can hardly be argued against, because of the difficulty of understanding what it means) belonging to the growth and decay of languages out-

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side the family-circle, lies the whole remaining substance of Müller's theory. Its scientific statement, then, is this: other languages grow and decay wildly; but the family-languages have ceased to be natural; and this can only be the result of a pre-historic spontaneous concentration.

The relation between this new doctrine and the one formerly criticised is clear. Professor Müller seems unable to conceive of a world not already thickly peopled in all its parts, and by tribes which, though speaking wildly and floatingly, are yet in general prepared to maintain each its own speech against all comers. If in this chaos of conflicting languages there is ever to be any unity, somebody, he thinks, must be public-spirited enough to concentrate. If this conjecture is wrong, the responsibility lies with the author of the theory to let us know what it really does mean. Perhaps, as the disposition and ability to concentrate might be supposed also, not less than the language itself, to have become solidified and traditional in the families, he will further explain the extension of the Latin and that of the Arabic—the two most notable instances of their kind in the recorded history of language—as examples of spontaneous concentration.

But to speak more seriously: any one may be safely challenged to find in all the annals of modern scientific discussion of language a theory more destitute of a basis in fact, more opposed to all that is sound and well-established in linguistic science, than the one here criticised. If it had an inconspicuous name behind it, it would need simply to be passed over with a smile, or with a sentence curtly pointing out that its producer could only be listened to with the utmost caution, even if he had the right to demand public attention at all. But whatever Müller puts forth is sure to find its admiring acceptors; and these doctrines, of the trinity of language-families, their production by the concentration of dialects, and the consequent antecedency of dialects to language, may be found cropping-out in the writings of a whole circle of younger disciples and imitators—which is the only, but sufficient, reason for the examination and discussion here given them. We may close with a brief notice of them as they

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appear in the most ambitious recent work on language, published in the course of the present year (1880): namely, the "Introduction to the Science of Language" (in two volumes, near nine hundred pages together) of Rev. A. H. Sayce, Müller's substitute as professor in the University of Oxford, and widely known as one of the most prominent and meritorious Assyriologists now living.

It is almost needless to say that Mr. Sayce, like Mr. Müller, uses throughout the greater part of his work the term "family" in the same sense in which philologists generally use it, and in numerous places either expressly states or distinctly implies that dialects are related forms of speech, descended from a common ancestor: these things are so thoroughly wrought into the foundation and superstructure of the science of language that no one who writes on the subject can do without them. For example: he speaks (ii. 31) of "the genealogical classification of languages, that which divides them into families and sub-families, each mounting up, as it were, to a single parent-speech." He approves and accepts (ii. 32) Friedrich Müller's estimate of "about 100 different families;" and then proceeds (ii. 33–64) to give his own (own by modification and addition) list of seventy-six "linguistic families." He speaks in various places of the Bantu family (even Müller, to be sure, allows that there may have been a Bantu "concentration"), of the Malay family and its parent-speech (ii. 207), of the Dravidian family, and so on. He regards (ii. 138) the corresponding Sanskrit *asmi* and Lithuanian *esmi* as "relics of a time when the ancestors of the Hindus and the Lithuanians lived together, and spoke a common tongue"—in "the primæval Aryan community," as he calls it elsewhere (ii. 123): and a plenty more of the same sort. But, in doing all this, he is leaving wholly out of sight and forgetting what he has taught earlier, when laying down the laws of "change in language." There he says (i. 215): "As we shall see hereafter, families of languages are exceptional in the history of speech." What, under his direction, we actually do "see hereafter," has been just pointed out; it is something as different as possible from

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this. He goes on: "Professor Müller very truly says:" and proceeds to quote from him the passages which we have given in full and commented on above. Then he adds, out of his own head: "And these oases, these families of speech, it is important to remember, are themselves made up of dialects, only dialects with a common grammar and a common stock of roots." What sort of things dialects without those common characteristics would be, we are somewhat puzzled to imagine. But further: "We may, if we like, construct a hypothetical 'parent-speech,' from which we may derive the several dialects and languages which are the only facts we have to work upon; but we must not forget that such a parent-speech is purely hypothetical, the product of reflective analysis and logical deduction." If these are matters important to remember, and not to be forgotten, Mr. Sayce might himself be fairly called upon to bear them in mind, at least to the end of his second volume; no one speaks oftener of a "parent-speech," in spite of his occasional hearty denunciation of such a thing as "purely hypothetical." Hypothetical of course it is, in a certain way; but only as everything in the world of which we have not had personal knowledge is hypothetical. The doctrine that language, or man, or the earth had a beginning, is also hypothetical, arrived at by a process of "reflective analysis and logical deduction." Does Mr. Sayce mean to deny that such a process is capable of leading us to the discovery of results that may be received with all confidence? If, exploring along a coast hitherto unknown to us, we come upon a stream of fresh water flowing out into the sea, our conclusion that it is what we have been accustomed to call a river, and comes down from the blue heights which we see in the distance, is only a hypothesis; perhaps it runs out of a hole in the ground a mile further inland, or is produced by the coalescence of oxygen and hydrogen atoms under peculiar magnetic conditions. If on a newly discovered island we find a tribe of people speaking a dialect akin with that of their nearest neighbors, it is by hypothesis that we hold them to have emigrated thither; perhaps they grew on trees, or rained down. And we might

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illustrate further without end. The cases are strictly parallel: we think we know by observation something of the way in which men come into being, and something of the way in which rivers are gathered and flow; and therefore, when we fall in with a new community of men or a new river, we infer, with a degree of confidence corresponding to our previous knowledge, and to the solidity of our conviction of the uniformity of cause and effect in nature, what we are convinced must be true of their origin. It is generally held among scholars that we have also gained from observation and comparison some knowledge as to the way that things go on in the history of language, so that, applying the principle of uniformity, we can tell, within reasonable limits, what effects are to be expected from the operation of certain causes, and to the operation of what causes certain effects are to be traced: if Mr. Sayce is not one of those who believe this, it is difficult to see why he should feel called upon to write a book about the "science of language." There are times, as we have seen above, when he does believe it; his statement, already quoted, that Skt. *asmi* and Lith. *esmi* prove the ancestors of the Hindus and Lithuanians to have once spoken together a common language, is enough, if held fast and carried out to its logical consequences, to sweep out of his pages all this meaningless talk with which, under pressure of his master's authority, he is confusing himself and trying to confuse his readers.

But Mr. Sayce is also in the same trouble as his two predecessors with reference to a beginning of things in language. Thus, when pointing out (ii. 99) the difficulty that has been met with in establishing the true genealogical table of the Slavonic dialects, rather than adjourn its solution to the time of more information and stricter method, he prefers to draw the inference that "the several Slavonic languages" are "relics of co-existing dialects which existed from the beginning." And this, although he holds and teaches that the ancestors of the Slavonians once spoke a common tongue together with those of the Lithuanians and Hindus! We have no right to be surprised, then, that in his more theoretic

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chapters we meet with some very curious statements and inferences. Thus (i. 214): "the more barbarous a society is, the more numerous will be the languages that it speaks." This is far from being true in its form as given; for "a society" is a more restricted entity even than a community; a single society, barbarous or enlightened, speaks but a single tongue. But we may conjecture that the author meant to say something like this: "in a given territory, of considerable extent, the more barbarous the state of society, the more numerous will be likely to be the varieties of speech;" and then we may give our assent, only adding that, if the territory in question has been populated from a single centre of linguistic dispersion, those numerous varieties will all be kindred dialects; if from more than one, they will be so many different groups of dialects. To the next assertion—"the further we go back into the past, the greater must be the linguistic anarchy with which we meet"—we totally object: it is true only if we stop at that nearer "beginning" at which the Slavonic languages are co-existing dialects, instead of going back to the yet remoter period (still far enough from the actual beginning) when Sanskrit and Lithuanian and Slavonian were "one common language." But farther: "A language begins with dialects, and since language is the product and reflection of the community that uses it, the primæval languages of the world must have been as infinitely numerous as the communities that spoke them" (and again, in nearly the same words, at ii. 32 and ii. 322). This demonstration of the original infinity of dialects, by the way, reminds us of nothing so much as of the theory put forward some years ago by a certain distinguished French scholar (still living) as to the original population of the globe. Since, he pointed out, each person has two parents, four grandparents, eight great-grandparents, and so on, the numbers doubling with each generation, and becoming, even in the limited period between us and the patriarch Joseph, expressible only by a row of figures reaching clear across the page, it follows that there must have been vastly more people living some thousands of years ago than there are at present. Here we have, ready

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made and provided, the infinitely numerous "confederacies, clans, and tribes" who are to speak Müller and Sayce's infinite number of dialects; and one does not see how they could have been obtained in any other way. But to come back to Mr. Sayce's assertion: each one of us may be willing to allow that the varieties of speech have at every epoch in the world's history been *as* numerous as the communities; but the question at once comes up: how many were the "primæval" communities? Have we here another of those beginnings behind which lies a series of yet earlier beginnings? If Mr. Sayce will plant himself on any definite point in the development of man and of language, and will say: "this is, for the moment, my primæval beginning; look around, and you will observe that there are just as many languages as there are communities," we shall all heartily answer "quite so." Then if he goes on: "yes; but you see that the languages are dialects;" we shall retort: "true enough, but each body of dialects is the result of common descent from a pre-primæval ancestor; and if you will go back to that pre-primæval time, or still farther, to an ante-pre-primæval—or, let us say, to the real simon-pure ultimate beginning, behind which there actually is not anything, you will find that there are still just as many languages as communities, whether one or more than one; but, if they are more than one, they are not dialects."

Only a sentence or two more remain to be quoted before leaving Mr. Sayce. "We start with the Babel of confusion, with the houseless savage who did that which was right in his own eyes." This, like part of the preceding sentence, has a tone and value much more rhetorical than scientific. A language is certainly not the "product," except to a very limited extent, of the community that at any given time are using it; it is in the main their inheritance, something handed down to them; and either individual or community can receive in this way a tongue not produced even by his or their own ancestors. If it becomes their "reflection"—which we may allow to be true, because the indefiniteness of the term at any rate admits a true interpretation—it becomes so simply because they do with it that which is right in their own eyes:

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that is to say, they use it for their own purposes and in adaptation to their own circumstances, and no others. That this is true of savages, whether houseless or housed, any more than of civilized people, is not to be admitted. The savage has not, any more than the civilized man, either the disposition or the power to change his speech arbitrarily, for the sake of change; and the assent of their communities is just as necessary in the one case as in the other; but civilization brings to bear on language a number of conservative influences which check the rate of its alteration. All the perfection of Roman house-architecture, we see, has not prevented the growth and infinite divarication of the Romanic dialects. Mr. Sayce even has a peculiar theory, which peeps out here and there, that civilization is the real ruin of a language. Moreover, we have to contrast with his theory of the houseless savage dealing savagely with an equally shelterless speech that other one which is later (ii. 318) put forth by him: namely, that language "did not grow up until man had become a 'social animal,' and had passed from the merely gregarious stage of existence into that of settled communities." If we must choose between them, we shall be apt to choose the former as the better of the two; for the picture of men settling themselves down in communities without the possession and aid of speech is one that few minds will be able to conceive. Nor is it clear how this is to be reconciled with the doctrine of the next sentence in the passage with which we have been dealing: "Language, it is true, first cemented society together;" although our author immediately adds, by way of antidote, "but it also made each society a body of hostile units." This sounds very like the "attraction of repulsion," or the affirmative negative; but possibly Mr. Sayce only meant to say "it also made each society a unit hostile to other similar units;" even this form of statement, however, would need further modification to be made true; and its amendment may be best given up, as a too difficult and ungrateful task.

We have thus examined a single conspicuous example, but an example only, of the way in which the great problems of

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language are dealt with by what may be called the Genial school of linguistics, the school which at every point strives to say something interesting or striking, without heeding what relation this bears to what has been said elsewhere. There is obviously nothing in such work which has just title to the name of scientific. Science implies a certain solidity of basis, rigor of method, and coherency of results obtained. If an author on optics were to maintain in one chapter that black is green, and in another that it is red, he would not be likely to receive much attention from his colleagues, however he might succeed for a while in keeping the ear of the public by his power of lively description. That thus far it is otherwise in linguistics is due partly to the newness of the study, and partly to the less material and palpable character of the matters with which it deals. Doubtless the case will by degrees improve, and the time will come when, even respecting language, a writer will not be listened to unless he has the ability and takes the pains to think deeply and consecutively enough to make the doctrines he teaches logically coherent.

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IX.—*The Kindred Germanic Words of German and English, exhibited with reference to their Consonant-Relations.*

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The object of this paper is to put together, for convenience of reference and use, the historically-related words of English and German, so far as they illustrate the so-called "Grimm's Law" of the Germanic rotation of mutes. The general law is stated by Grimm as follows: "In the labial, lingual, and guttural sounds the Gothic (Saxon, Frisian, Scandinavian) surds correspond to the High-German aspirates, the Gothic sonants to the High-German surds, and the Gothic aspirates to the High-German sonants. Or, more exactly, as follows:

Goth.	*p*	*b*	*f*	*t*	*d*	*th*	*k*	*g*	
H. Germ.	*f*	*p*	*b(v)*	*z*	*t*	*d*	*ch*	*k*	*g*"

The law as thus stated, however, expresses only the general relation of High German to the other Germanic languages. Even in those High-German dialects which had most fully carried out the second process of rotation, some exceptions have to be recognized in the guttural and labial series; and these exceptions become much more numerous when the whole body of High-German speech is considered. The term "Old High-German" is generic; it comprises a variety of dialects, used by different authors; and they show a great many discrepancies, not least in regard to the change of mutes, illustrating by various intermediate steps the gradual progress from Low to High-German. In order to emphasize this variety and indicate what High-German he is speaking of, Grimm frequently recurs to the expression *strengalthoch-deutsch* (i. e. Alemannic and Bavarian), and he would prefer to use, instead of the generic term "Old High-German," the specific terms Alemannic, Bavarian, Frankish, etc., if the literary remains allowed of such a strict classification.

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A matter not always sufficiently considered should here be noticed, namely, the relative uncertainty of pronunciation during the periods in question; for the want of a strict phonetic spelling, as well as the inaccuracy of copyists, will of necessity veil more or less the phonetic nature of all ancient records.

This variety and uncertainty within the Old High-German dialects nowise detract from the significance of the general law demonstrated by Grimm; they only show that, here as elsewhere, linguistic changes are effected not by a wholesale ideal regularity, but by the realistic irregularity—determined, however, ultimately by law—of historical growth. The rotation of mutes within the Germanic tongues is once for all clearly proved, but the very unevenness of the process—whatever be its cause—will of necessity bring to light many varied phases of change, if only a sufficiently comprehensive research is made; and it thus warns us to be cautious about applying its theoretic formula rigidly in all cases.

This applies with especial force to the comparison of two such languages as English and German. Modern German is somewhat loosely spoken of as a descendant of the Old High-German and an inheritor of its phonetic laws. But the vagueness of the name Old High-German itself, as pointed out above, involves this statement in an uncertainty which can be removed only by a more exact definition. The literary language of Germany sprang undoubtedly, in the main, from one of the Old High-German dialects, though with a goodly admixture from the others and from Low-German; but that dialect was more nearly related to the idiom used in Otfried and in the version of Tatian (which bordered on the Low-German) than to the strictest Old High-German. The result is that Modern German shows a considerable deviation from the full requirements of Grimm's law, especially in regard to palatals and labials; in this, partly agreeing with the Middle High-German—which, however (with various differences between initials, medials, and finals), is more closely related to the rigid Old High-German than is the New-German. But, aside from this derivation, the phonetic character of the New-

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German vocabulary is removed from the theoretic norm of the High-German not only by borrowing from other Teutonic tongues, especially from different High-German dialects and from Low-German (and, indeed, from non-Germanic tongues as well, though that is not here considered), and to some degree, by the reactive influence of this borrowing, but also by the inner changes wrought out during a long period of independent existence.

New-German, on the one hand, is a varied form of a less strict Old High-German dialect; but, on the other, English, the descendant of Anglo-Saxon and the inheritor of its phonetic structure, has also not remained stationary during the many centuries of its life. Aside from the sweeping changes effected by the loss of single letters and endings and by the mutation of vowels—changes with which we are here only indirectly concerned—the consonant-system has been variously altered: witness, for instance, the development of the sounds *ch* and *j*, the change of *g* to *y*, of *sc* to *sh*, of *f* to *v*, etc., noticed below. The phonetic relation between German and English must therefore show many deviations from that which existed between Anglo-Saxon and the rigid Old High-German. It is intended in the following to exhibit definitely that relation, by means of a tolerably complete collection of kindred words illustrating it.

The principle followed in collecting the words has been this: to give, along with its English and Anglo-Saxon correspondent, every German root-word and its strictest extant Old High-German form (but other older forms only when they throw light on the point in question); and, further, every derivative of that root-word in so far as it exhibits any new phonetic combination, or has deviated otherwise in form to such an extent as not to be easily recognizable in its relation to the root. It would evidently be a waste of space to give compounds or derivatives whose connection is evident at a glance (such, for instance, as *Sprecher* from *sprechen*, *frachten* from *Fracht*, etc.), unless they exhibit a varied phonetic relation (as in *Sprache*, *speech*, from *sprechen*, *speak*), or combination (as in *Macht* from *mögen*, *Tode* from *Tod:* see

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below). But, on the other hand, it would be impracticable to trace all words back to their ultimate sources and to exclude some on account of their remote relationship with others of a quite different form and meaning (to exclude, for instance, *garden*, because it is derived from the root represented by Goth. *gairdan* = *gürden*, or *Wald*, because it probably comes from the same root as *wild*). The only acceptable way seemed to be to give all words which are not clearly akin in form and meaning with other German words, and which have therefore an independent existence in the mind of the common speaker. Further, proper names and onomatopoetic interjections have, for evident reasons, been excluded. Further, Germanic words which have passed through Latin or any of the Romance languages before they were again incorporated in a new sense into German or English (such as *Glocke*, through Lat. *clocca* from O.H.G. *cloccon*) are omitted. Once more, non-Germanic words borrowed from foreign languages, even when they have been so fully naturalized as to follow the general current of transmutation (like *Sichel*, *sickle*, from Lat. *secula*; *Pech*, *pitch*, from Lat. *pix*; *Schule*, *school*, from Lat. *schola*; *Ziegel*, *tile*, from Lat. *tegula*; *Wittwe*, *widow*, apparently from Lat. *vidua*; and many others).

In regard to arrangement the method followed is, to make the comparison throughout from a German starting-point, except in the rare cases where English words contained consonants which have been dropped in German. For the sake of unity of treatment and ease of reference, it seemed best to proceed always from one of the two languages to the other; and the German offers the advantage of possessing fuller forms, and of having lost original consonants much more rarely than the English. Further, the words are arranged according as the consonants under consideration occur at their beginning, middle, or end.

Finally, the whole subject is, for convenience of comparison, treated under these four heads:

I. Palatal mutes, fricatives, and nasals;
II. Dental (lingual) mutes, and fricatives;
III. Labial mutes, and fricatives;
IV. Nasals (except palatal), semi-vowels, and *h*.

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The abbreviations used (as O.H.G. for Old High-German, A.S. for Anglo-Saxon, O.N. for Old Norse, etc.), and the designation of some English sounds, are all self-explaining from their connection. The words given in parentheses after the German and English words are invariably their corresponding strict Old High-German and Anglo-Saxon forms, unless otherwise specified.

I.—Palatal Mutes, Fricatives, and Nasals.

1. German *k* = English *k*.

A. Initial: *kahl* (chalo), *callow* (calu); *Kalb* (chalp), *calf* (cealf); *kalt* (chalt), *cold* (ceald); *Kamm* (champ), *comb* (camb); *keck, quick* (chëch, quëc), *quick* (cwic); *kennen* (chennan), *ken* (cennan); *Kerbe* (wanting in O.H.G.), *kerp* (cyrf); *Kern* (chërno), *kernel* (cyrnel); *Kiel* (chiol), *keel* (ciol); *Kiel* (wanting in O.H.G.), *quill* (wanting in A.S.); *klappen, klaffen* (chlaphôn), *clap* (clappan); *Klaue* (chlâva), *claw* (clawu); *kleben* (chlëpên), *cleave* (cleofian); *Klee* (chlêo), *clover* (claefer); *Klei* (from L.G.), *clay* (claeg); *Kleid* (wanting in O.H.G.), *cloth* (clâdh); *klein* (chleini), *clean* (claenc); *klieben* (chliopan), *cleave* (cleofan); *klingen* (chlingan), *clink, clang* (wanting in A.S.); *Klippe* (from L.G.), *cliff* (clif); *klopfen* (chlophôn), *clap* (clappan); *Kloss, Klotz* (chlôz), *clod* (clot); *Kluft* (chluft), *cleft* (from clifan); *Klumpen* (wanting in O.H.G.), *clump* (wanting in A.S.); *Knau(e)l, Knäuel* (dimin. of chliwi), *clew* (cliwe); *Kohle* (chol), *coal* (col); *kommen* (chuëman), *come* (cuman); *König* (chunninc), *king* (cyning); *Korn* (chorn), *corn* (corn); *krachen* (chrahhôn), *crack* (cracian); *Kraft* (chraft), *craft* (crăft); *Krähe* (chraia), *crow* (crawe); *Krahn, Kranich* (chranuh), *crane* (cran); *Krampe* (chrampâ), *cramp*-iron (wanting in A.S.); *Krampf* (wanting in O.H.G., but from chrimphan), *cramp* (wanting in A.S., but see krimpen); *krank* (wanting in O.H.G.), *crank* (cranc); *kratzen* (chrazôn), *(s)cratch* (wanting in A.S.); *kriecken* (chriohhan), *crouch* = *crook?*; *krimpen* (chrimphan), *crimp* (crimpan); *Krippe* (chrippa), *crib* (cryb); *kritteln* (wanting in O.H.G.), *crowd* (creodan); *Krücke* (chruchâ), *crutch* (crycc?) (perhaps from Lat. *crux*); *Krume* (wanting in O.H.G.), *crum(b)* (crume); *krumm* (chrumb), *crump* (crumb); *Krüppel* (wanting in O.H.G.), *cripple* (crypel); *Kuh* (chuo), *cow* (cu); *kühl* (chuoli), *cool* (col); *kühn* (chuoni), *keen* (cyne); *Kuss* (chus), *kiss* (coss); *Qualm* (qualm), *qualm* (cwealm).

B. Medial: *Acker* (acchar), *acre* (acer); *backen* (pachan), *bake* (bakan); *Bake* (pouhhan), *beacon* (beacen); *Balken* (palcho), *balk* (balc); *baxen* (fr. L.G. baksen; M.H.G. puxen), *box* (wanting in A.S.); *blinken* (wanting in O.H.G., but planch, 'blanc'), *blink* (blican?); *Borke* (fr. L.G.), *bark* (wanting in A.S.); *decken* (decchan), *deck* (theccan); *denken* (denchan), *think* (thencean); *ducken* (from tûhhan), *duck* (wanting in A.S.); *Ecker* (wanting in O.H.G.), *acorn* (aecern); *Enkel* (anchal), *ancle* (ancleov); *Flachs* (flahs), *flax* (fleax); *Fuchs* (fuhs), *fox* (fox); *gackeln* (M.H.G. gagen), cackle (wanting in A.S.); *glucken* (wanting in O.H.G.), *cluck* (cloccan); *hacken* (wanting in O.H.G.), *hack* (haccan); *Haken* (haccho), *hook* (hoc); *Höke* (wanting in

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O.H.G.), *hawker* (wanting in A.S.); *knacken* (wanting in O.H.G.), *knack* (wanting in A.S.); *lecken* (lechôn), *lick* (liccan); *lenken* (wanting in O.H.G.), *link* (wanting in A.S.); *Locke* (locch), *lock* (locc); *Luke* (wanting in O.H.G.), *lock* (loc); *melken* (mëlchan), *milk* (melcan); *nächst* (nâhist), *next* (nexta); *Nacken* (hnacch), *neck* (hnaccca); *nackt* (nachot), *naked* (nacod); *Ochs* (ohso), *ox* (oxa); *pflücken* (ploccôn), *pluck* (pluccian?); *picken* (picchan), *pick* (pyccan?); *Poike* (wanting in O.H.G.), *pock* (pocc); *Pökel* (wanting in O.H.G.), *pickle* (wanting in A.S.?); *recken* (recchan), *rack* (raeccan); *Rocken* (roccho), *rock* (wanting in A.S.); *Schenkel* (schenchil?), *shank* (sceanca); *Smack* (fr. L.G.), *smack* (snacc); *schuckern* (wanting in O.H.G.), *shock* (wanting in A.S.); *sechs* (sëhs), *six* (six); *sinken* (sinchan), *sink* (sincan); *stecken* (stëhhan), *stick* (stician); *stinken* (stinchan), *stink* (stincan); *trinken* (trinchan), *drink* (drincan); *Wachs* (wahs), *wax* (veax); *wachsen* (wahsan), *wax* (veaxen); *winken* (winchan), *wink* (wincian); *Zecke* (wanting in O.H.G.), *tick* (wanting in A.S.); *zirken* (probably from E.), *chirk* (wanting in A.S.); *zwicken* (zuicchan), *tweak* (twiccian); *zwinken* (zuincho-), *twinkle* (twinclian).

C. FINAL: *Back* (fr. L.G.), *back* (baec); *Bank* (panch), *bank* (banc); *Block* (piloh), *block* (wanting in A.S.); *Bock* (pocch), *buck* (bucca); *Dank* (danch), *thanks* (thanc); *dick* (dicchi), *thick* (thicce); *Glück* (wanting in O.H.G.), *luck* (wanting in A.S.); *keck* (chech, quec), *quick* (cwic); *krank* (wanting in O.H.G.), *crank* (cranc); *leck* (from L.G.), *leaky* (hlecc); *Mark* (marha), *mark* (meark); *Mark* (march), *mark* (marc); *Schmack* (smach), *smack* (smäc); *Schock* (wanting in O.H.G.), *shock* (wanting in A.S.); *stark* (starh), *stark* (stearc); *Stock* (stocch), *stock* (stocc); *Volk* (folch), *folk* (folc); *Werk* (wërach), *work* (weorc); *Wrack* (from L.G.), *wreck* (wanting in A.S.).

According to this list, German *k* corresponds to English *k* as initial in 53 words, as medial in 50 words, and as final in 19 words. Several of these words are not represented in the Old High-German; and in order to establish the relation between German and English, as compared with the Old High-German and the Anglo-Saxon, they should be excluded. The numbers are then: initial 44, medial 36, final 13. Many are likewise wanting in Anglo-Saxon, but being borrowed, as a rule, from dialects phonetically on a level with the Anglo-Saxon, they need not be specially considered.

The Anglo-Saxon forms have without exception *k* (*c*); and the Old High-German forms have all (save *ploccon*) *ch*, *hh*, or *h*, probably signs for very slightly differentiated pronunciations of the aspirated *k* (the theoretical *kh*), but used rather promiscuously, though *ch* prevails as initial, *hh* as medial, and *h* (*ch*) as final. The German *k* has, then, in these words remained stationary.

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2. German *k* = English *ch*.

A. INITIAL: *Kāfer* (chēvar), *chafer* (ceafor); *karg* (charag), *chary* (cearig); *Kauf* (chouf), *cheap* (ceap); *Kiesel* (chisil), *chisle-* (cisil, cesel); *kiesen*, *küren* (chiosan), *choose* (ceosan); *Kimme* (fr. L.G.), *chimb* (wanting in A.S.); *Kinn* (chinni), *chin* (cin); *kippen* (wanting in O.H.G.), *chip* (wanting in A.S.); *Küchlein* (wanting in O.H.G.), *chicken* (cicen).

B. MEDIAL: *Birke* (piricha), *birch* (beorc); *Krücke* (chruchâ), *crutch* (crycc?) (perhaps from Lat. *crux*); *recken* (recchan), *reach* (recian); *renken* (-renkan), *wrench* (wrencan); *Stärke* (starchî), *starch* (in A S. only stearc, 'strong'); *sticken* (stitch, but not the verb), *stitch* (stician); *strecken* (strecchan), *stretch* (streccan); *zwicken* (-zuicchan), *twitch* (twiccian).

C. FINAL: *Bank* (panch), *bench* (benc); *Fink* (fincho), *finch* (finc).

Thus, German *k* corresponds to English *ch* as initial in 9 words (3 wanting in O.H.G.), as medial in 7 words, and as final in 2 words.

The Anglo-Saxon forms have, wherever found, *c* (always, except when final and in *wrencan*, *streccan*, preceding *e*, *i*, or *y*: compare *g* = *y*); and the Old High-German forms (except in *-renkan*), *ch*, the aspirated form of *k*.

3. German *k* = English *g*.

A. INITIAL: nothing.

B. MEDIAL: *drücken* (drucchan), *trig* (thryccan); *Hexe* (hagazussa), *hag* (hagtesse); *Nickel* (fr. L.G.), *nag* (wanting in A.S.); *Schlacke* (wanting in O.H.G.), *slag* (wanting in A.S.); *trecken* (wanting in O.H.G.), *drag* (dragan); *wackeln* (wagôn), *wag* (wagian).

C. FINAL: *Pflock* (wanting in O.H.G.), *plug* (wanting in A.S. ?).

German *k*, then, corresponds to English *g* as medial in 6 words (3 wanting in O.H.G.), and as final doubtfully in one. Two of the three Old High-German forms have *g*, in this agreeing with the Anglo-Saxon; and one *cch*, corresponding to Anglo-Saxon *cc*. The others are doubtful.

4. German *k* = English *j* (written *dg*).

MEDIAL: *Brücke* (pruccâ), *bridge* (brycg); *Ecke* (ekka), *edge* (ecg); *Hecke* (hegga), *hedge* (hegge); *Mücke* (mucca), *midge* (mycg); *Rücken* (brucki), *ridge* (brycg).

In these five words (except for *Hecke*) the Old High-German form has *k* (also *g*), and the Anglo-Saxon *cg*. The words are nearly all of uncertain derivation and connection.

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5. German *k* = English *t*, *th*.

INITIAL: *Quehle* (duahilâ, M.H.G. twehele, N.G. also *Zwehle*), *towel* (wanting in A.S.); *quengeln* (from duengil, akin to M.H.G. twingen), *twinge* (wanting in A.S.); *Quirl* (thuiril = duiril?, from dueran), *twirl* (thwiril): *quer* (twēr, late), *thwart* (thweor).

In three words, German *k* corresponds to English *t* and once to *th*. The lingual is the original sound, and the German *k* an abnormal deviation.

6. German *k* not represented in English pronunciation.

A. INITIAL: *Knabe* (knabo), *knave* (cnapa); *knacken* (wanting in O.H.G.), *knack* (wanting in A.S.); *knappen*, *Knapsack* (wanting in O.H.G.), *knap*, *knapsack* (wanting in A.S.); *knastern* (from L.G.), *gnash* (wanting in A.S.?); *Knauf* (= Knopf), *knob*, *knop* (cnaep); *Knecht* (chnēht), *knight* (cniht); *Kneif* (from L.G.), *knife* (cnīf); *kneten* (chnētan), *knead* (chnedan); *Knie* (chniu), *knee* (cneov); *Knochen*, *Knöchel* (from L.G.), *knuckle* (cnucl); *Knollen* (chnollo), *knoll* (cnoll); *Knopf* (chnoph), *knob*, *knop* (cnaep); *Knoten* (chnodo), *knot* (cnot); *knütten* (from L.G.), *knit* (cnyttan).

B. MEDIAL: *Deichsel* (dīhsala), *thill* (thīsla); *trocken* (trucchan), *dry* (dryg, dryge).

C. FINAL: *Mark* (marac), *marrow* (mearh; O.N. mergr).

Here the German *k* is unrepresented in English pronunciation as initial in 14 words (7 wanting in O.H.G.), as medial in 2 words, and as final in one word. It is chiefly before *n* that English *k* (A.S. *c*) is dropped in pronunciation. The forms in Old High-German have generally the usual aspiration of *k*, *ch*. The vowel-substitute for the lost guttural in *dry* and *marrow* is analogous to that observed further on in words with a lost *g* (see German *g* = English vowel-change, in 13, below).

7. German *ñk* = English *ñ*.

MEDIAL: *henken* (henchan), *hang* (hangan); *schlenkern* (from slengira), *sling* (slingan).

In both these words, the German seems to represent better than the Old High-German the expected mutation (in this respect differing from the nearest kindred to *hang* and *sling*, *hangen*, *schlingen*).

8. German *g* = English *g*.

A. INITIAL: *Galgen* (kalgo), *gallow* (galga); *Galle* (calla), *gall* (gealla); *Gans* (kans), *goose* (gôs for gons); *Garten* (karṭo), *garden* (wanting in A.S.,

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but geard, 'yard'); *Gasse* (gaza, from kezan), *gate* (geat); *Gast* (kast), *guest* (gaest); *Gauch* (kouch), *gawk* (geak); *Gaum* (kuomo), *gum* (goma); *geben* (kepan), *give* (gifan); *gegen* (kakan), *'gainst* (gean); *gehen* (kan), *go* (gangan); *Gehre* (kero), *gore* (gar); *Geiss* (keiz), *goat* (gat); *gelten* (keltan), *-geld* (geldan); *gelzen* (only the noun galza), *geld* (only gylte); *Gerste* (kērstâ), *grist* (grist, gerst); *Giebel* (kipil), *gable* (wanting in A.S.; *gable* probably through Fr.); *giessen* (kiozan), *gush* (wanting in A.S.); *Gilde* (from L.G. gilde, and akin to *Geld*), *guild* (gild); *be-ginnen* (pikinnan), *be-gin* (beginnan); *Glanz* (glanz? but the verb clenzan), *glance* (wanting in A.S.); *Glas* (klas), *glass* (glaes); *glato* (klat), *glad* (glad); *Gold* (kold), *gold* (gold); *Gott* (kot), *god* (god); *graben* (krapan), *grave* (grafan); *gram* (gram, late, but kremjan), *grim* (gram); *Gras* (kras), *grass* (graes); *grass* (adv. grazzo), *grisly* (grislic); *grau* (krao), *grey* (graeg); *grauen* (-gruen), *grewsome* (wanting in A.S.); *greifen* (krîfan), *gripe* (gripan); *grell* (wanting in O.H.G.), *grill* (A.S. the verb grellan); *Griess*, *Grütze* (krioz), *grit*, *groats* (greot); *grob* (gerob), *gruff* (wanting in A.S.); *gross* (kroz), *great* (great); *grün* (kruoni), *green* (grene); *Grund* (krunt), *ground* (grund); *grunzen* (grunzen, but krunnizod), *grunt* (grunnan); *grüssen* (kruozan), *greet* (grêtan); *Gurt*, *gürten* (kurtan), *girt* (gyrdan); *gut* (kuot), *good* (god).

B. MEDIAL: *Flagge* (from L.G.), *flag* (wanting in A.S.); *mager* (magar), *meagre* (măger); *schmiegen* (wanting in O.H.G.), *smug*, *smuggle* (smûgan); *tragen* (trakan), *drag* (dragan); *wegen* (wekan, wegan), *wag* (wegan): *Wagen* from *wegen*; *Zarge* (zarga), *target* (targe?).

C. FINAL: *Berg* (perac), *berg* (beorh); *Burg* (puruc), *burg* (byrig); *Zweig* (zuic), *twig* (twig).

According to this list, German *g* corresponds to English *g* as initial in 42 words (2 wanting in O.H.G.), as medial in 6 words (2 wanting in O.H.G.), and as final in 3 words. The Anglo-Saxon forms have *g* everywhere, except only in *beorh* (O.E. *bergh*); and the Old High-German shows in 41 of its 47 forms the expected *k*. The exceptions are *galza*, *grazzo*, *-gruen*, none of them direct correspondents, *gerob*, *magar*, *wegan*. (In four others, *k*, by inference from kindred words.)

It should be noticed that the frequent quasi-aspiration of final and medial *g* is here disregarded. When carried out, it is in fact a further progression of the Old High-German *k*.

9. German *g* = English *y*.

A. INITIAL: *Garten* (karto), *yard* (geard); *gähnen* (kenen), *yawn* (ganian, geonian); *gähren* (jesan), *yeast* (gist); *gar* (karo), *yare* (gearn); *Garn* (karn), *yarn* (gearn); *gelb* (kelo), *yellow* (geolo); *gelfen* (from kēlf), *yelp* (gelpan); *gern* (kerno), *yearn* (georne).—Compare also: *Auge*, *eye*; *fliegen*, *fly*; *liegen*, *lie*; *lügen*, *lie*, below.

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In these eight words the Anglo-Saxon form has *g* (before an *e:* compare *k* = *ch*, above); and in seven of them the strictest Old High-German forms have the expected *k*.

10. German *g* = English *k*.

A. INITIAL: *gackeln* (wanting in O.H.G.), *cackle* (wanting in A.S.); *glucken* (wanting in O.H.G.), *cluck* (cluccan).

B. MEDIAL: *biegsam* (from piokan), *buxom* (bocsum); *saugen* (sugan), *suck* (sucan).

The apparently retrogressive change of the palatal in these four words is of too uncertain a character to prove anything. Only two of them are represented in the Old High-German, and their palatals do not agree. The Anglo-Saxon is consistent in showing *k*.

11. German *g* = English *j*.

A. INITIAL: *Gimpel* (from M.H.G. gumpen, 'jump'), *jump* (not found in A.S.).

B. MEDIAL: *hegen* (hekjan), *hedge* (hegian).

12. German *g* = English *f*.

FINAL: *genug* (kannok), *enough* (genog, genoh); *Trog* (troc), *trough* (trog); *Twerg* (tuerc), *dwarf* (dweorg).

In these three words, the English *f* is an anamolous deviation from the original palatal sound.

13. German *g* is represented in English, for the most part, by some vowel-change or extension.

A. INITIAL: *ge-* = (ka-), *y-*, *e*-nough (ge-); *gleich*=*ge-leich* (ka-lîh), *like* (ge-lîc, lîc).

B. MEDIAL: *Auge* (ouga), *eye* (egge); *biegen*, *beugen* (piokan), *bow* (bugan); *bergen*, *Her-berge* (perkan, heri-pĕrgon), *bury*, *har-bor* (beorgan, here-berga); *Bogen* (poko), *bow* (boga); *borgen* (porakan), *borrow* (borgian); *Degen* (dekan), *thane* (thegen); *eigen* (eikan), *own* (agen); *fegen* (fagon), *fair* (fäger); *Felge* (felaga), *felly*, *felloe* (felga); *Felge* (felaga), *fallow* (fealga); *fliegen* (fliokan), *fly* (fleogan); *folgen* (folken), *follow* (fylgan); *Galgen* (kalgo), *gallow* (galga); *gegen* (kakan), *gain-* (gegn, gean); *Hagel* (hakal), *hail* (hagal); *Hügel* (from M.H.G. huvel), *hill* (hill, hyl); *Lauge* (louga), *lye* (laeg, leah); *legen* (lekjan), *lay* (lecgen); *liegen* (likkan), *lie* (licgan); *lügen* (liokan), *lie* (leogan); *Magd* (makad), *maid* (maegedh); *Magen* (mago), *maw* (maga); *mögen* (magan), *may* (magan); *manig-* (manec), *many* (manig); *Morgen* (morkan), *morrow*, *morn* (morgen); *Nagel* (nagal), *nail* (naegel); *nagen*

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(gi-nakan), *gnaw* (gnagan); *Regen* (rekan), *rain* (regn); *Rogen* (rogan), *roe* (wanting in A.S.); *Roggen* (rocco), *rye* (ryge); *Sage* (saga, but saken), *saw* sagu. obs.); *Säge* (saga), *saw* (sage); *sagen* (saken), *say* (secgan); *schwelgen* (suelkan), *swallow* (svelgan); *Segel* (sekal), *sail* (segel); *Sorge* (soraga, but sorken), *sorrow* (sorg); *tragen* (trakan), *draw* (dragan); *Vogel* (focal), *fowl* (fugol); *wägen* (wekan), *weigh* (wegan); *Zagel* (zagal), *tail* (taegel).

C. FINAL: *Balg* (palk), *belly*, *bellows* (baelg); *Burg* (puruk), *borough* (byrig); *emsig* (emizico), *empty* (aemtig); *Honig* (honic), *honey* (hunig); *karg* (charag), *chary* (cearig); *Pflug* (plôh, phlough, phluoch), *plough* (wanting in A.S.); *selig* (salic), *silly* (saelig); *Tag* (tac), *day* (daeg); *Talg* (from L.G.), *tallow* (telg); *Teig* (teic), *dough* (dag); *Weg* (wec), *way* (weg); *zwanzig* etc. (zweinzuc), *twenty* etc. (twentig): to which should be added some rather freely formed adjectives in -ig like *wind-ig* (wint-ac), *wind-y* (wind-ig).

It thus appears that German *g* is unrepresented in English except by some vowel-change: as initial in one word (*ge-*, entering more or less clearly into several combinations), as medial in 37 words, and as final in 13 words (some of which are formed in common by the suffiix *-ig*). It is worthy of notice that certain series of vowel-sounds occur in English before the lost *g*. The most common are those represented by *ai*, *ow* in *maid*, *gallow*, each (waiving some slight differences) occurring in 15 words; and by *y* in *empty*, occurring in 10 words (in some of which, however, it is only the Anglo-Saxon *i*). The remainder are about equally divided between those represented in *saw*, *bow*, and *lie*.

Wherever a word is found in Anglo-Saxon (in only two instances it is wanting), it has *g* (3 times *cg*), which corresponds to the German *g;* and the strict Old High-German has in 36 of its 48 words the expected *k* (a couple of times, by inference from kindred forms). Only two words are not found represented in the Old High-German. In regard to the pronunciation of final and medial *g* compare what is said on p. 121.

14. German *g* = English *ñ*.

FINAL: *König* (chunninc), *king* (cyning).

15. German *ñ* = English *ñ*.

A. MEDIAL: *bringen* (prinkan), *bring* (bringan); *dringen* (dringan, pret. dranc), *throng* (thringan); *fangen* (fahan), *fang* (fangan); *hangen* (hahan, pret. hianc), *hang* (hangan); *klingen* (chlingan, pret. chlanc, klinkan),

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clang (wanting in A.S.); *Lunge* (lungunna), *lung* (lunge); *Pranger* (wanting in O.H.G.), *prong* (wanting in A.S.); *ringen* (rinkan), *wring* (wringan); *schlingen* (slingen, but slinka), *sling* (slingan); *schwingen* (suinkan), *swing* (swingan); *singen* (sinkan), *sing* (singan); *Spange* (spangâ), *spang* obsol. (spange); *springen* (sprincan), *spring* (springan); *strenge* (strenki), *strong* (strang); *Zange* (zanka). *tongs* (tange); *Zunge* (zungâ), *tongue* (tunge).

B. FINAL: *Ding* (dinc), *thing* (thing); *Dung* (tunga), *dung* (dung); *jung* (junc), *young* (geong); *lang* (lanc), *long* (lang); *Ring* (hrink), *ring* (hring); *Strang* (stranc), *string* (streng). To these should be added words in *-ung* (-unka), akin to Engl. words in *-ing* (-ung, -ing).

There are thus 23 words (only one not found in the Old High-German) in which the German *ñ* and English guttural nasals correspond (in 15 of them as medial, and in 7 as final). The Anglo-Saxon forms of these words (wanting only in two instances) have everywhere *ñg*, and 15 of the strictest Old High-German forms (a few by inference from kindred forms) have the expected *ñk*. Four have *ñg*, and two *h*; but their representatives in Modern German, *fangen*, *hangen*, seem to have come through the Low-German.

16. German *ñ* = English *ñ-g*.

MEDIAL: *Angel* (angul), *angle* (angel); *Finger* (fingar), *finger* (finger); *mengen* (mengan), *mingle* (mengan).

In these three words, as is seen, the Old High-German and Anglo-Saxon forms agree in regard to the palatal nasal.

17. German *ñ* = English *ñ-k*.

MEDIAL: *Klingen* (chlingan, klinkan), *clink* (wanting in A.S.); *sprengen* (sprengan), *sprinkle* (sprengan, sprencan).

18. German *ñ* = English *ñ-j*.

MEDIAL: *Sengen* (senkan), *singe* (sengan); *zwingen* (duinkan), *twinge* (O. Sax. thuingan?).

19. English *g* not represented in German.

FINAL: *egg* (aeg), *Ei* (ei, pl. eigir; from an older egi).

20. German *ch* = English *k*.

A. MEDIAL: *brauchen* (prûhhan), *brook* (brûcan); *brechen* (prēhhan), *break* (brecan); *-chen* (-chîn), *-kin* (-cyn?); *dicht* (from dîhan), *thick* (thicce); *Eiche* (eih), *oak* (âk); *Habicht* (hapuh), *hawk* (hafok); *Hechel* (wanting in O.H.G.), *heckle* (wanting in A.S.); *horchen* (hôrechôn), *hearken* (hērcnian);

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Joch (joh), *yoke* (geoc); *Knochen*, *Knöchel* (from L.G.), *knuckle* (cnucl); *Küchlein* (wanting in O.H.G.), *chicken* (cycen); *lechen* (lëchen), *leak* (leccan); *Lerche* (lêrahhâ), *lark* (lâverke); *machen* (mahhôn), *make* (makian); *rächen* (rëhhan), *wreak* (wrekan); *Rechen* (rëhho), *rake* (race); *rechnen* (rehhanôn), *reckon* (reknan); *riechen* (riohhan), *reek* (rêkan); *Sache* (sahha), *sake* (sacu); *schleichen* (slîhhan), *slink* (slincan); *Speiche* (speichâ), *spoke* (spâce); *sprechen* (sprëhhan), *speak* (sprecan); *streichen* (strîhhan), *strike* (strîcan); *suchen* (suohhan), *seek* (sêkean); *tauchen* (tûhhan), *duck* (wanting in A.S.); *wachen* (wahhên), *wake* (wakian); *Woche* (wëhhâ), *week* (wike, wuke); *Zeichen* (zeihhan), *token* (tâken); *Zieche* (ziechâ), *tick* (wanting in A.S.?).

B. FINAL: *auch* (ouh), *eke* (eac); *Bach* (pah), *beck* (becc); *bleich* (pleih), *bleak* (blêk); *Bloch* (piloh), *block* (wanting in A.S.); *Bruch* (pruoh), *brook* (brôk); *Buch* (puoh), *book* (bôk); *Deich* (fr. L.G.), *dike* (dîk); *Elch* (wanting in O.H.G.), *elk* (elch); *Ente-rich* (anetrëcho), *drake* (wanting in A.S.?); *Gauch* (kouch), *gawk* (geak); *gleich* (kalîh), *like* (gelîc); *lech* (wanting in O.H.G., but lëchen), *leaky* (hlecc); *Loch* (lôh), *lock* (loc); *Milch* (miluh), *milk* (miluc); *Schmauch* (fr. L.G.), *smoke* (smocca); *siech* (sioh), *sick* (seok); *Storch* (storah), *stork* (storc); *Teich* (wanting in O.H.G.), *dike* (dic); *Tuch* (tuoh), *duck* (wanting in A.S.); *weich* (weih), *weak* (wâc).

German *ch*, then, corresponds to English *k* in 47 words, in 29 as a medial, and in 21 as a final. Deducting words not represented in the Old High-German the relation is, as medial 25, and as final 17. The Anglo-Saxon form has everywhere *k* and the Old High-German form *hh* or *ch*, both these signs (probably very slightly differing in their utterance) being found for nearly every word. The permutation is therefore here complete, in so far as the German *ch* represents the aspirated *k*.

21. German *ch* = English *ch*.

A. MEDIAL: *Buche* (puohha), *beech* (bêce); *bleichen* (blîchan), *bleach* (blîcan); *Hechel* (wanting in O.H.G.), *hatchel* (wanting in A.S.); *kriechen* (chriochan), *crouch* (wanting in A.S.); *Leiche* (lîh), *lich* (lîc); *reichen* (reichen), *reach* (raecan); *Sprache* (sprâhha), *speech* (spraec, spaec); *wachen* (wahhên), *watch* (wacian), prov. G. *wachten*.

B. FINAL: *Bruch* (pruh), *breach* (brike); *Dach* (dah), *thatch* (thaec); *reich* (rîhhi), *rich* (rice); *solch* (sôlîh), *such* (sulic); *welch* (huëlîh), *which* (hwylic).

In these 13 words the Anglo-Saxon form, wherever met with (wanting for two words), has *k*, and the Old High-German form (wanting for one word), the expected *h*(*h*) or *ch* (generally both) 7 times as medial and 5 as final. It is then the English which, by changing its original *k*-sound to the

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palato-lingual *ch*, has broken the theoretical relation between the Low and High-German dialects.

22. German *ch* = English *f*.

A. MEDIAL: *lachen* (hlahhan), *laugh* (hlehhan); *sacht* (from L.G. sacht= O.H.G. samfte), *soft* (sôfte); *Schacht* (wanting in O.H.G.), *shaft* (wanting in A.S.)?; *sichten* (through L.G. from sib), *sift* (siftan).

B. FINAL: *rauch* (rûh), *rough* (rûh, hreog, reow etc.).

In these five words, the English and the German share equally the claim of originality in regard to the sounds *f* and *ch*. In two English words (*soft*, *sift*), and in two German words (*lachen*, *rauch*). the originality of the *f* and the *ch*-sounds are confirmed by both the Anglo-Saxon and the Old High-German; in two others (*laugh*, *rough*; *sacht*, *sichten*) the English *f* seems anomalously changed from the earlier palatal, and the German *ch* introduced from the Low-German. *Schacht*, *shaft* is of uncertain connection.

23. German *ch* = English *t*.

FINAL: *Zwerch* (duerah), *thwart* (thweorh). Akin seem to be also *flach*, *flat*.

24. German *ch* is represented in English pronunciation by some vowel-change.

A. MEDIAL: *acht* (ahtô), *eight* (eahta); *dicht* (from dîhan), *tight* (tyged, tyht); *fechten* (fehtan), *fight* (feohtan); *Flucht* (fluht), *flight* (flyht); *Fracht* (from L.G. fracht = O.H.G. frêht, 'merit'), *freight*, *fraught* (wanting in A.S.); *Furcht* (forahta), *fright* (fyrhtu); *Knecht* (chnêht), *knight* (cniht); *leicht* (lîhti), *light* (leoht); *Licht* (lioht), *light* (leoht); *Macht* (maht), *might* (meaht); *Morchel* (morhila), *moril*, perhaps through French (wanting in A.S.); *Nacht* (naht), *night* (neaht, niht); *nicht* (nêowiht, nieht), *nought*, *not* (nâviht, nâht); *Pflicht* (fliht), *plight* (pliht); *Pracht* (praht), *bright* (briht); *recht* (rêht), *right* (riht); *schlecht* (slêht), *slight* (wanting in A.S.); *Schlacht* (slahta), *slaughter* (sleaht); *Sicht* (siht), *sight* (siht); *tüchtig* (tuhtîc?), *doughty* (dyhtig); *Wicht* (wiht), *wight* (wiht); *-wicht* (wiht), *weight* (wiht).

B. FINAL: *doch* (doh), *though* (theah); *durch* (duruh), *through* (thurh); *euch* (iwih), *you* (eowic); *hoch* (hôh), *high* (heah); *ich* (ih), *I* (ic); *Loch* (lôh), *ley*, *lay* (leah); *man(i)ch* (probably from L.G.: O.H.G. form manec), *many* (manig); *nach* (nâh), *nigh* (neah).

The preceding list shows 32 English words in which the old consonant corresponding to German *ch* has been lost and compensated for by some vowel-change. The most frequent

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vowel-sound is ī (always, except in *I*, written *igh*: e. g. *Licht*, *light*, and *are*). The remaining vowels vary among five or six sounds, The German *ch* is found in 20 words as a medial, and in 8 in nine words followed in writing by the mute *gh*. words as a final, one of each not being High-German.

The Anglo-Saxon and the Old High-German agree in 25 words in having an *h* corresponding to the New-German *ch*. They differ only in *ic*, *eowic*, *manig* (A.S.) and *ih*, *iwih*, *manec* (O.H.G.).

German *sch*. This palatal sibilant in German is of two kinds, organic and inorganic. In the former case it corresponds to an original *sk*, which commenced very early to be changed into *sch* before vowels (at first before *e*, *ei*, *i*), and *r*. The latter or inorganic *sch* is an anomalous palatalization of the pure dental *s* (mainly from the 14th century onward) before *l*, *m*, *n*, *w*, *u*. In English a parallel change of *sk* has taken place, but not for the pure dental sibilant. The two kinds will be kept apart.

25. German organic *sch* = English *sh*.

A. INITIAL: *schaben* (scapan), *shave* (scafan); *Schacht* (wanting in O.H.G.), *shaft* (wanting in A.S.)?; *Schaf* (scâf), *sheep* (sceâp); *schaffen* (scafôn), *shape* (scapan); *Schaft* (scaft), *shaft* (sceaft); *Schale* (scala), *shell* (scell); *Scham* (scama), *shame* (sceamu); *Schar* (scara), *share* (scear); *scharf* (scarf), *sharp* (scearp); *Schatten* (scato), *shade*, *shadow* (sceadu); *Schaub* (scoup), *sheaf* (sceaf); *Schauder=Schauer* (scûr), *shudder*, *shower* (sceor); *schauen* (scouvôn), *show* (sceavian); *Schaufel* (scûvalâ), *shovel* (sceofl); *Scheibe* (scîpâ), *sheave* (wanting in A.S.); *Scheide* (sceidû), *sheath* (scaedh); *scheinen* (scînan), *shine* (scînan); *Schenkel* (scincel), *shank* (sceanca); *Scherbe* (scirpl), *sherd* (sceard); *scheu* (scioh), *shy* (sceoh); *schieben* (sciopan), *shove* (sceofan); *Schiene* (scēna), *shin* (scinu); *schier* (scioro), *sheer* (scîr); *schiessen* (sciozan), *shoot* (sceotan); *Schiff* (scif), *ship* (scip); *Schild* (scilt), *shield* (scild); *schimmern* (from scîman), *shimmer* (scimerian); *Schock* (wanting in O.H.G.), *shoc* (wanting in A.S.); *Schote* (from L.G., but O.H.G. scōz), *sheat* (scēte); *schreien* (scrîan), *shriek* (wanting in A.S.)?; *schroten* (scrôtan), *shred* (screadian); *schrumpfen* (wanting in O.H.G.), *shrimp* (scrimman; prov. Engl. scrimp); *Schuh* (scuoh), *shoe* (scô); *Schulter* (scultarra), *shoulder* (sculdor); *Schurz* (fr. L.G.), *shirt* (wanting in A.S.: O.N. skirta).

B. MEDIAL: *Asche* (ascâ), *ashes* (axe=acse); *dreschen* (drēscan), *thresh* (therscan); *Esche* (asc), *ash* (aesc); *Masche* (masca), *mesh* (masc).

C. FINAL: *Fisch* (fisc), *fish* (fisc, fics); *Fleisch* (fleisc), *flesh* (flæsk); *frisch* (frisc), *fresh* (fersc); *Marsch* (from L.G.), *marsh* (mersc); *Wunsch* (wunsc), *wish* (wanting, but wyscan).

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According to this list there are 44 words in which German *sch* corresponds to English *sh*; in 25 as initial, in 4 as medial, and in 5 as final. The palatal sibilant is in every case the resultant of an earlier *sk*, which is found alike in every Anglo-Saxon and Old High-German form: only for *Schacht*, *shaft* no older form is found.

26. German *sch* = English *sk* (*sc*).

A. INITIAL: *Schade* (scado), *scath* (sceadha); *Schaum* (scûm), *scum* (wanting in A.S.); *schief* (wanting in O.H.G.), *skew* (wanting in A. S.; O.N. skeifr); *schinden* (scintan), *skin* (noun scinn); *schöpfen* (scephan), *scoop* (wanting in A.S.); *Schorf* (scorf), *scurf* (scurf); *Schraube* (fr. L.G. scrûve), *screw* (wanting in A.S.); *schreien* (scrîan), *screech* (wanting in A.S.)?; *schrubben* (fr. L.G.), *scrub* (wanting in A. S.); *Schurz* (from L. G.), *skirt* (wanting in A.S.; O.N. skirta).

B. MEDIAL: *heischen* (eiscon), *ask* (ascian); *mischen* (miscan), *mix* (miscan, by inversion).

C. FINAL: *Wisch* (wisc), *whisk* (wanting in A.S.; O.N. visk).

German *sch* corresponds then to English *sk* in 13 words; in 10 as initial, 3 of which are not found in the Old High-German, in 2 as medial (one Eng. *ks*), and in one as final. The earlier forms, wherever found, show *sk*.

27. German organic *sch* = English *g*.

FINAL: *Frosch* (frosc), *frog* (frox, frocga, froga).

28. German inorganic *sch* = English *s*. This *sch*, as stated above, was originally a pure dental *s*. It will be sufficient to give the German and English words alone.

INITIAL: *Schlacht, slaughter; (schlagen, slay; Schlacke, slag;) schlafen, sleep; schleifen, slip; schlipp, slap; schlau, sly; schlecht, slight; Schlehe, sloe; schleichen, slink: schleim, slime; schleissen, slit; schlenken, slink; schliessen, slot; schlimm, slim; schlingen, sling; schlüpferig, slippery; Schlitten, sled; Schlosse, sleet; Schlummer, slumber; Schlupe, sloop?; Schmack (Geschmack), smack; Schmacke, smack; schmall, small; Schmauch, smoke; schmeissen, smite; schmelzen, (s)melt; Schmied, smith; schmiegen, smug; schmieren, smear; schmuggeln, smuggle; Schmutz, smut; Schnake, snake; schnappen, snap; schnarchen, snore; schnauben, snuff; schnauze, snout; Schnee, snow; schneiden, snithe; Schnell, snell; Schnepfe, snipe; Schwad, swath; Schwalbe, swallow; Schwan, swan; Schwären, sore?; Schwarm, swarm; Schwarte, sward; schwarz, swart; schweifen, sweep; Schwein, swine; Schweiss, sweat; schwelgen, swallow; schwellen, swell; schwer, sore?; Schwert, sword; Schwester, sister; schwimmen, swim; Schwindel, swindel; schwingen, swing; schwören, swear.*—Compare also words in *sp, st.*

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This list shows 60 words in which the German inorganic *sch* corresponds to English *s* (in all of them as initial). Some of the German words (as *Schlosse*, *Schlupe*, *Schmacke*, *schmuggeln*, *Schake*, *Schwad* etc.) do not appear in the Old High-German, and are mostly borrowed from the Low-German. All earlier forms, wherever found, have an *s*. To these might be added 80 words in which *s* occurs before *t* or *p* (see these letters), since in them also it is prevailingly pronounced, though not written, as *sch*.

29. German inorganic *sch* = English *t*.

FINAL: *Hirsch* (O.H.G. hiruz), *hart* (heorot).

II.—DENTAL (LINGUAL) MUTES, AND FRICATIVES.

1. German *t* = English *d*.

A. INITIAL: *Tag* (tac), *day* (dæg); *taub* (toup), *deaf* (deaf); *tauchen* (tûhhan), *duck* (wanting in A.S.); *taufen* (toufan), *dip* (dippan); *Teich* (wanting in O.H.G.), *dike* (dic); *Teig* (teic), *dough* (dag); *Thal* (tal), *dale* (dæl); *Thaler* (wanting in O.H.G., but oldest form taler), *dollar* (wanting in A.S.); *That* (tât), *deed* (dêd); *Thau* (tou), *dew* (deaw); *Theil* (teil), *deal* (dæl); *theuer* (tiuri), *dear* (deore); *Thier* (tior), *deer* (deor); *Thor* (tor), *door* (duru); *-thum* (-tuom), *-dom* (-dôm); *thun* (tuon), *do* (dôn); *tief* (tēof), *deep* (deope); *Tochter* (tohtar), *daughter* (dôhtor); *Tod* (tôd), *death* (deadh); *toll* (tol), *dull* (dol); *tragen* (trakan), *drag* (dragan); *Trauer* (trûrēn), *drear* obs., *dreary* (dreorig)?; *Traum* (troum), *dream* (dream); *Treber* (trēber), *draff* (drof 'draffy'); *treiben* (trîpan), *drive* (drîfan); *triefen* (triofan), *drip* (dreopan); *trinken* (trinchan), *drink* (drincan); *trocken* (trucchan), *dry* (dryg); *Tropfen* (tropho), *drop* (dropa); *Tuch* (tuoh), *duck* (wanting in A.S.); *tüchtig* (tuhtîc?), *doughty* (dyhtig).

B. MEDIAL: *bieten* (piohtan), *bid* (beodan); *Büttel* (putil), *beadle* (bydel); *Ettel* (îtal), *idle* (îdel); *Enterich* (anetrēcho), *drake* (wanting in A.S.)?; *falten* (faldan), *fold* (fealdan); *Futter* (fuotar), *fodder* (fôdor); *Garten* (karto), *garden* (wanting in A.S., but geard 'yard'); *gelten* (keltan), *-geld* (geldan); *Gestüte* (stuot), *stud* (stôd); *halten* (haltan), *hold* (healdan); *hinter* (hintaro), *hinder* (hinder); *kneten* (chnētan), *knead* (chnedan); *kritteln* (wanting in O.H.G.), *crowd* (creodan); *leiten* (leitan), *lead* (lædan); *Leiter* (hleitar), *ladder* (hlæder); *Miethe* (mieta), *meed* (mêd); *Mitte* (mittil), *middle* (middel); *Natter* (natara), *adder* (nædre); *reiten* (rîtan), *ride* (rîdan); *Reiter* (rîterâ), *riddle* (hriddel); *retten* (retjan), *rid* (hreddan); *roden* (from L.G.), *root* (wrôtan); *Ruthe* (ruota), *rod* (rôd); *Sattle* (satul), *saddle* (sadol); *Schatten* (scato), *shade*, *shadow* (sceadu); *Schlitten* (slito), *sled* (wanting in A.S., but from slîdan,

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'slide'); *schroten* (scrôtan), *shred* (scredian); *Schulter* (scultarra), *shoulder* (sculdor); *Schwarte* (wanting in O.H.G.), *sward*, prov. Engl. 'skin' (sweard); *Seite* (sîta), *side* (sîde); *Sinter* (sintar), *cinder* (sinder); *Spaten* (from L.G. spado), *spade* (speada); *spreiten* (spreitan), *spread* (spraedan); *treten* (trêtan), *tread* (tredan); *unter* (untar), *under* (under); *warten* (wartên), *ward* (weardian); *waten* (watan), *wade* (wadan); *watscheln* (wanting in O.H.G.), *waddle* (wädlian); *Wette* (wett), *bet* (bad); *zotteln* (wanting in O.H.G.), *toddle* (wanting in A.S.). To these should be added the preterit in *-te*, from *that*, Engl. *-d*, from *did;* and *-wärts* (wêrt), *-wards* (weardes).

C. FINAL (in several cases written *d*, but pronounced *t*, see below): *alt* (alt), *old* (eald): *bald* (pald, M.H.G. balt), *-bold* (polt), *bold* (bald); *Bart* (part), *beard* (beard); *bereit* (wanting in O.H.G.), *ready* (râd); *Bett* (petti), *bed* (bedd); *Blatt* (plat), *blade* (blæd); *blind* (plint), *blind* (blind); *Blut* (pluot), *blood* (blôd); *Bort, Bord, Brett* (wanting in O.H.G.), *board* (bord); *Brand* (prant), *brand* (brand); *Braut* (prût), *bride* (bryd); *breit* (preit), *broad* (brâde); *Brot, Brod* (prôt), *bread* (bread); *Brut* (pruot), *brood* (brôd); *Draht* (drât), *thread* (thræd); *dritt* and other ordinals (O.H.G. *-t*), *third* etc. (A.S. *-d); Feind* (flant), *fiend* (feond); *Feld* (fêld, fêlt), *field* (feld); *Freund* (friunt), *friend* (freond); *glatt* (klat), *glad* (glad); *Gold* (kold, colt), *gold* (gold); *Gott* (kot), *god* (god); *Grund* (krunt), *ground* (grund); *Gurt, gürten* (kurtan), *gird* (gyrdan); *gut* (kuot), *good* (god); *hart* (harti), *hard* (heard); *Haupt* (houpit), *head* (heafodh, O.E. haved); *Haut* (hût), *hide* (hŷd); *Hirt* (hirti), *herd* (hirde); *Hort* (hort), *hoard* (hord); *Hund* (hunt), *hound* (hund); *hundert* (hundert), *hundred* (hundred); *Kalt* (chalt), *cold* (ceald); *Land* (lant), *land* (land); *Last* (hlast), *load* (hlad; hlaest is in Engl. last); *Lied* (lit), *lid* (hlid); *Loth* (M.H.G. lôt), *lead* (lead); *Magd, Maid, Mäd-chen* (makad; M.H.G. maget, meit), *maid* (mägedh); *mild* (milti), *mild* (milde); *Mord* (mord; M.H.G. mort), *murder* (mordh); *Muth* (muot), *mood* (môd); *Noth* (nôt), *need* (nead); *roth* (rôt), *red* (read); *Saat* (sât), *seed* (sæd); *Sand* (sant), *sand* (sand); *satt* (sat), *sad* (sâd); *Schild* (scilt), *shield* (scild); *Schwert* (suêrt), *sword* (sweord); *stät* (stâti), *steady* (stedig); *Statt* (stat), *stead* (stede); *Strand* (M.H.G. strant), *strand* (strand); *That* (tât), *deed* (dæd); *tausend* (dûsunt), *thousand* (thûsend); *Wald* (wald, but M.H.G. walt), *wold* (veald); *Wat* (wât), *wad* (wæd); *weit* (wît), *wide* (vîd); *Welt* (wêralt, worolt), *world* (veoruld); *wild* (wildi), *wild* (wild); *Wind* (wint), *wind* (wind); *Wort* (wort), *word* (word); *wund* (wunt), *wounded* (wund); *Zeit* (zît), *tide* (tîd). To these should be added the preterits *lud* (hluot), *loaded; stand* (stuont), *stood; that* (têta), *did; wand* (want), *wound.*

According to the preceding list German *t* corresponds to English *d* in 31 words as initial, in 41 as medial, and in 67 as final: (Deducting words not found in the Old High-German the relation is: initial 29, medial 34, final 64.) As terminating in *t* have here been counted all words spelled in Modern German with a final *d*, but pronounced with *t*, in obedience to the phonetic law as to finals which (as in Sanskrit) requires the conversion of a sonant mute into its corre-

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sponding surd. In Middle High-German, and usually in Old High-German (except in *pald*, *makad*, *mord*, *wald*, *wildi*), the surd is written as well as pronounced. Of course, the results of this law ought in strictness to be held apart from those of the great law of rotation of mutes, and the 27 words illustrating it should be deducted from the 64 final examples, leaving 37. Three other words, *Gold* (O.H.G. *kold*, *colt*), *Haupt*, *Saat*, though showing a *t* in their Old High-German, have a *th* in their Gothic forms. The Anglo-Saxon forms have everywhere *d*. It should be noticed also that the *th* which occurs in several German words above has no historical support, all the earlier forms showing *t*.

2. German *t* = English *t*.

A. INITIAL: *Talg* (from L.G.), *tallow* (telg); *Tau* (from L.G.), *tow* (taw); *taumeln* (tûmelôn), *tumble* (tumbian); *Thran* (from L.G.), *train*-oil (wanting in A.S.); *tippen* (from L.G.), *tip* (wanting in A.S.); *Topf* (late O.H.G. toph), *top* (wanting in A.S.); *Torf* (from L.G.), *turf* (turf); *trampen* (from L.G.), *tramp* (wanting in A.S.); *trauen* (trûwen), *trow* (trûwian); *Treppe* (from L.G.), *trap* (borrowed word; from Danish?); *treten* (trëtan), *tread* (tredan); *treu* (triwi), *true* (treowe); *trippeln* (wanting in O.H.G.), *trip* (wanting in A.S.); *Trog* (troc), *trough* (trog); *Trost* (trôst), *trust* (wanting in A.S.).

B. MEDIAL: *bersten* (from L.G.; O.H.G. prëstan), *burst* (berstan); *Beute* (from L.G.), *booty* (wanting in A.S.); *Beutel* (pûtil), *bolt*-bag (wanting in A.S.)?; *bitter* (pitar), *bitter* (biter); *Eiter* (eitar), *atter* (âtor); *fechten* (fëhtan), *fight* (feohtan); *flattern* (wanting in O.H.G., but old form fladern, flodern), *flutter* (wanting in A.S.)?; *Flinte* (from Engl.; but O.H.G. flins), *flint* (flint); *flittern* (wanting in O.H.G.), *flit* (wanting in A.S.); *Gerste* (kërstâ), *grist* (grist); *Gestüte* (stuot), *stud* (stôd); *Holfter* (from huluft, and that from hulst: Goth. hulistr), *holster* (akin to heolstor); *Hütte* (hutta), *hut* (wanting in A.S.); *Knoten* (chnodo, kinoto), *knot* (cnot); *knütten* (from L.G.), *knit* (cnyttan); *Leiste* (lîstâ), *list* (list); *leisten* (leistan), *last* (laestan); *Lunte* (from L.G.), *lunt* (wanting in A.S.); *Miete* (from L.G.), *mite* (mîte); *Ostern* (ôstarûn), *Easter* (eostra); *Otter* (ottar), *otter* (oter); *Polster* (polstar), *bolster* (bolster); *Ratte* (rato, raddâ), *rat* (raet); *reuten* (riutan), *root* (wrôtan); *rösten* (from *Rost*, rôst), *roast* (wanting in A.S.); *rotten* (from L.G.), *rot* (rotian); *schote* (from L.G., but O.H.G. scôz), *sheat* (scête); *Schwester* (suëstar), *sister* (sveostor); *sichten* (from L.G.), *sift* (wanting in A.S.); *spalten*, *splitter* etc. (spaltan), *split* etc. (wanting in A.S.); *Staar* (stara), *stare*, (staere, obs.); *Stab* (stap), *staff* (stäf); *Staffel*, *stapfe* (staphal, stapho), *staple* (stapul), *step* (staepe); *Stahl* (stahal), *steel* (stêl); *Stamm* (stam), *stem* (stemn); *stammeln* (stammalôn), *stammer* (the noun stamor); *stampfen* (stamphôn), *stamp* (wanting in A.S.); *stark* (starh), *stark* (stearc); *Stärke* (starchi), *starch* (in A.S. only steark, 'strong'); *starren* (starên) *stare* (starian); *stät* (stâte), *steady* (stedig); *Statt*

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(stat), *stead* (stede); *stauen* (wanting in O.H.G.), *stow* (wanting in A.S.); *staunen* (wanting in O.H.G.), *stun* (stunian); *stecken* (stecchan), *stick* (stician); *stehen* (stantan), *stand* (standan); *stehlen* (stëlan), *steal* (stelan); *steif* (from L.G.), *stiff* (stif); *Stein* (stein), *stone* (stân); *stellen*, *Stall* (stellan, stal), *stall* (steall); *Stelze* (stelzâ), *stilt* (wanting in A.S.); *sterben* (stërpan), *starve* (steorfan); *Stern* (sterno), *star* (steorra); *steuern* (stiuran), *steer* (steoran); *sticken* (stich, but not the verb), *stitch* (stician); *stief-* (stiuph), *step-* (steop); *Stier* (stior), *steer* (steor); *stille* (stilli), *still* (stille); *stinken* (stinchan), *stink* (stincan); *stippen* (from L.G.), *steep* (wanting in A.S.); *Stock* (stocch), *stock* (stocc); *Stoppel* (stupfulâ), *stubble* (diminut. of styb?): perhaps from Latin stipula; *Storch* (storah), *stork* (storc); *stottern* (from L.G.), *stutter* (wanting in A.S.); *Strand* (wanting in O.H.G.), *strand* (strand); *Strang* (stranc), *string* (streng); *streben* (streban), *strive* (straefan?); *strecken* (strecchan), *stretch* (streccan); *streichen* (strîhhan), *strike*, *stroke* (strîcan); *streifen* (wanting in O.H.G.), *stripe*, *strip* (strypan)?; *strenge* (strenki), *strong* (strang); *streuen* (strewjan), *strew* (streowian); *Strippe*, *Strüpfe* (wanting in O.H.G.), *strap* (stropp); *Strom* (strôm), *stream* (stream); *Stube* (stupâ), *stove* (stofe): from Lat.?; *Stüber* (from L.G.), *stiver* (wanting in A.S.); *Stufe* (stuofa), *step* (stepe); *Stuhl* (stuol), *stool* (stôl); *Stumpe*, *Stumpf* (stumph), *stump* (wanting in A.S.); *Sturm* (sturm), *storm* (storm); *Tochter* (tohtar), *daughter* (dôhtor); *Winter* (wintar), *winter* (winter); *zwitschern* (zuizerôn), *twitter* (wanting in A.S.).

C. FINAL: *acht* (ahto), *eight* (eahta); *Bast* (wanting in O.H.G.), *bast* (baest); *Boot* (from L.G.), *boat* (bât); *Brust* (prust), *breast* (brcost); *Ernst* (ërnust), *earnest* (eornost); *Faust* (fûst), *fist* (fŷst); *fest* (fasti), *fast* (fäst); *Fett* (wanting in O.H.G.; but feizit = *feist*), *fat* (faet); *Fracht* (from L.G.), *freight* (wanting in A.S.); *Frost* (frost), *frost* (forst); *Furcht* (forahta), *fright* (fyrhtu); *Gast* (kast), *guest* (gest); *-gift* (kift), *gift* (gift); *Heft* (hefti), *haft* (häft); *Herbst* (herbist), *harvest* (härfest); *Hut* (huota), *hat* (hät); *Knecht* (cnëht), *knight* (cniht); *Kluft* (chluft), *cleft* (from clifan); *Kraft* (chraft), *craft* (craft); *Last* (hlast), *last* (hlaest); *leicht* (lîhte), *light* (leoht); *Luft* (wanting in O.H.G.), *loft* (lyft, 'air'); *Lust* (lust), *lust* (lyst); *Macht* (maht), *might* (meaht); 1. *Mast* (mast), *mast* (mäst); 2. *Mast* (mast), *mast* (mäst); *Nest* (nest), *nest* (nest); *nicht* (nëowiht), *not* (nâwiht); *oft* (ofto), *oft* (oft); *Ost* (ost?), *east* (east); *Pott* (from L.G.), *pot* (wanting in A.S.); *Rast* (rasta), *rest* (räst); *recht* (rëht), *right* (riht); *Rist* (wanting in O.H.G.), *wrist* (wrist); 1. *Rost* (rost), *rust* (rust); 2. *Rost*, see *rösten*; *sanft* (samfti), *soft* (sêfte); *satt* (sat), *sated* (sad); *Schaft* (scaft), *shaft* (sceaft); *schlecht* (slëht), *slight* (wanting in A.S.); *Sicht* (siht-), *sight* (siht); *Trift* (wanting in O.H.G.), *drift* (wanting in A.S.); *West* (wëst?), *west* (west); *Wicht* (wiht), *wight* (wiht); *-wicht* (wiht), *weight* (wiht); *wüst* (wuosti), *waste* (wêste). To these should be added the superlative termination *-st* (as in *best*, *best*; *erst*, *erst* etc.).

According to this list, German *t* corresponds to English *t*, as initial in 15 words (7 wanting in O.H.G.), as medial in 83 (19 wanting in O.H.G.), and as final in 45 words (8 wanting in O.H.G.). The two parent dialects, the Old High-German and the Anglo-Saxon (with one exception, *sad*), both show

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a *t*, wherever the corresponding form is found, and the few Gothic forms preserved agree in the case in question with the Anglo Saxon. This preservation of *t* throughout the Germanic tongues is clearly connected with the nature of the preceding consonant. The power of *s* to preserve its kindred *t* is especially noticeable. In not less than 85 words (in 64 as medial, and in 21 as final) the *t* is preceded by *s*. It is also preceded in 13 words by *ch*, and in 8 by *f*. It is worth noticing that not less than 34, or about one quarter, of all the words in question are wanting in the Old High-German (nearly as many in the Anglo-Saxon), and are mostly borrowed from the Low-German.

3. German *t* = English *th* (or *dh*).

A. INITIAL: *tausend* (dûsunt), *thousand* (thûsend); *thauen* (doan), *thaw* (thavan); *Trumm* (drum), *thrum* (wanting in A.S.).

B. MEDIAL: *Latte* (lata), *lath* (lattu); *Motte* (from L.G.), *moth* (modhdhe); 1. *Mutter* (muatar), *mother* (môdur); 2. *Mutter* (from L.G.), *mother* (wanting in A.S.); *Schaden* (scado), *scath* (sceadha); *Vater* (fatar), *father* (fäder); *Wetter* (wētar), *weather* (weder).

C. FINAL: *Bad* (*pad;* M.H.G. bat), *bath* (bnedh); *Eid* (eid; M.H.G. eit), *oath* (âdh); *fort* (wanting in O.H.G.), *forth* (fordh); *Geburt* (ka-purt), *birth* (beordh, byrd, gebyrdu); *Glied* (gilit), *lith* (lidh); *Gurt* (only kurtan), *girth* (gyrd); *Herd* (hērt), *hearth* (heordh); *Kleid* (wanting in O.H.G.; M.H.G. kleit), *cloth* (clâdh); *Leid* (leid), *loath* (lâdh); *lind* (lindi), *lithe* (lîdhe); *Mahd* (mâd, M.H.G. mât), *math* (maedh); *Monat* (mânôd), *month* (mônâdh); *Mund* (munt, pl. mundâ), *mouth* (mûdh); *Nord* (nord, M.H.G. nort), *north* (nordh); *Pfad* (phad, M.H.G. phat), *path* (pädh); *Schmied* (smid, M.H.G. smit), *smith* (smidh); *Schwad* (from L.G.), *swath* (swadhu); *seit* (sîd), *sith* (sîdh); *Süd* (sund), *south* (sûdh); *Tod* (tôd, M.H.G. tôt), *death* (deadh); *Werth* (wērd), *worth* (weordh). To these should be added the verb-forms *schnite* etc., akin with *snithe*, and *sott* etc., *seethed*.

Accordingly, German *t* corresponds to English *th* (*dh*) as initial in 3 words, as medial in 7 words (2 wanting in O.H.G.), and as final in 23 words (2 wanting in O.H.G.). English *th* (*dh*) is represented in Anglo-Saxon as initial by *th*, as medial by *d* 3 times, *dh* 2, or *t* once, and as final by *dh* everywhere, except in *gyrd;* but the use of *th* or *dh* is of an uncertain value. The great majority of German cases of final *t* are, by the law as to pronunciation of a final sonant mute of a stem, explained above (under II. 1).

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The discrepancy between English and Anglo-Saxon in regard to final *th*, *dh* is noteworthy.

The relation between the two older languages in regard to the medial is different from that of the initial and final dental. In three words the Anglo-Saxon has *d* and the Old High-German the expected *t*. Here, then, the English shows an anomalous change. It should be noticed, however, that the Old Norse has *môdhir*, *fadhir*, *wedhr*, which agree better phonetically with the Latin *mater*, *pater* than the Anglo-Saxon *môdur*, *fäder*, *weder*. Only two of the remaining four words are found in Anglo-Saxon and Old High-German. In one the relation is there $t = t$, and in the other $dh = d$. In only two words (*modhdhe*, *sceadha*) is the Anglo-Saxon lingual aspirated in the middle of the word.

4 German *t* not represented in English pronunciation.

A. MEDIAL: *Borste* (purst), *bristle* (byrst, bristl); *Distel* (distil), *thistle* (thistel); *Drostel* (wanting in O.H.G.; M.G. trostel), *thrustle* (throsle for throstle?); *Mistel* (mistil), *mistletoe* (mistellâ).

B. FINAL: *Mond* (mâno, M.H.G. mânôt), *moon* (môna).

In all these words, except *Mond*, *t* is original. In *Mond*, *d* is a later derivative ending (M.H.G. *-ôt*).

5. German *d* = English *th* (*dh*).

A. INITIAL: *da* (*r*) (dâr), *there* (thaer); *Dach* (dah), *thatch* (thäc); *Dank* (danch), *thanks* (thanc); *dann* (danna), *then* (thanne); *dass* (daz), *that* (thät); *Daum* (dûmo), *thumb* (thûma); *Degen* (dëkan), *thane* (thegen); *dein* (dîn), *thine* (thîn); *denken* (denchan), *think* (thencean); *der*, *die*, *das* (*dër*, diu, daz), *the*, *that* (se, seo, thät); *Deube* (diuba), *theft* (theofdh); *dicht*, *dick* (dicchi), *thick* (thicce); *Dieb* (diup), *thief* (theof); *Diele* (dilo), *thill* (thile); *dies* (diz), *this* (thes); *Ding* (dinc), *thing* (thing); *Distel* (distil), *thistle* (thistel); *doch* (doh), *though* (theah); *Donner* (Donar), *thunder* (thunar); *Dorf* (dorf), *thorp* (thorp); *Dorn* (dorn), *thorn* (thorn); *Draht* (drât), *thread* (thraed); *drehen* (drâjan), *throw* (thrâwan); *drillen* (from L.G.), *thrill* (thyrlian); *drei* etc. (driû), *three* etc. (thrî); *dreschen* (drëscan), *thresh* (threscan); *dringen* (dringan), *throng* (thringan); *drohen* (drouwan), *throe* (threaw, from threowan); *Drossel* (from L.G., but O.H G. droscelâ), *thrustle* (throsle), *thrush* (thrysce); *Drossel* (drosa), *throttle*, *throat* (throte); *du* (dû), *thou* (thû), *dulden* (dultan), *thole* (tholian); *dünn* (dunni), *thin* (thynne); *Durst* (durst), *thirst* (thurst).

B. MEDIAL: *Adel* (adal), *ethel*, obsol. 'noble' (edhel); *ander* (andar), *other* (ôdher); *beide* (pêdê), *both* (bâ; O. Saxon bêthia); *Bruder* (pruodar), *brother* (brôdhor); *Bude* (wanting in O.H.G.), *booth* (wanting in A.S.); *Bürde*

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(purdl), *burthen* (byrdhen); *Erde* (ërda), *earth* (eordhe); *Faden* (fadum), *fathom* (fădhm); *Feder* (fëdara), *feather* (fedher); *förder*, *fürder* (furdir), *farther*, *further* (furdhôr); *Fuder* (fuoder), *fother* (fôther); *Heide* (heida), *heath* (hădh); *Leder* (lëdar), *leather* (ledher); *linde* (lindi), *lithe* (lidhe); *nieden* (nidana), *nieder* (nidari), *beneath* (neodhan), *nether* (nidher); *Scheide* (sceidâ), *sheath* (scaedh); *schmieden*, *schmiede* (smidôn), obsol. *smith*, *smithy* (smidhian); *schneiden* (snidan), *snithe*, 'cutting' (snidhan); *sieden* (siodan), *seethe* (seodhan); *weder* (huëdar), *whether* (hwădher); *Weide*, *Wiede* (widâ), *withe* (widhie); *werden* (wërdan), *worth*, 'be,' as in 'woe worth the day' (weordhan); *Widder* (widar), *wether* (wedher); *wider* (widar), *with* (widher).

C. FINAL. To these should be added the 15 words in final written *d* pronounced as *t* (above II. 3), which resume in inflection the sonant.

Here German *d* corresponds to English *th*(*dh*) as initial in 35 words (one wanting in O.H.G.), as medial in 39 words (3 wanting in O.H.G.), and as final in 15 words. In the Old High-German, *d* is found everywhere, except in *gilit*, *hërt* (p. 133), and in the Anglo-Saxon is found *th*, *dh*. In regard to the use of the surd or sonant aspirate there is often a discrepancy between English and Anglo-Saxon; the nature of the latter, however, is uncertain.

6. German *d* = English *d*.

A. INITIAL: *dahlen* (wanting in O.H.G.), *dally* (wanting in A.S., but dol, 'foolish'); *Dam-* (tâmo), *doe* (dâ); *Damm* (M.H.G. tam), *dam* (wanting in A.S.); *Dämmer* (dëmar), *dim* light (dim; but Old Sax. thimm); *Dampf* (damph), *damp* (wanting in A.S.); *Daune*, *Dune* (fr. L.G.), *down* (wanting in A.S.); *decken* (decchan), *deck* (theccan); *Deich* (from L.G.), *dike* (dîk); *Diele* (dilo), *deal* (wanting in A.S.; L.G. dele; O.N. thili); *drillen* (from L.G.), *drill* (thyrlian); *Drohne* (from L.G.), *drone* (drân); *drollig* (from L.G.), *droll* (wanting in A.S.)?; *ducken* (from tûhhan), *duck* (wanting in A.S.); *Düne* (from L.G.), *dune*, *down* (dûn); *Dung* (tunga), *dung* (dung); *dürr* (durri), *dry* (dryg: thyrr is the nearest kin to *dürr*); *Dusel* (from L.G.), *dizziness* (dysig-ness); *Dust* (from L.G.), *dust* (dust).

B. MEDIAL: *Adel* (adal), *adeling* (ædhel-ing); *binden* (pintan), *bind* (bindan); *Bürde* (purdi), *burden* (byrdhen); *Ende* (enti), *end* (ende); *Fehde* (fêhida), *feud* (fædhu); *finden* (findan), *find* (findan; Goth. finthan); *Fuder* (fuoder), *fodder* (fôdher); *Gilde* (from L.G.), *guild* (gild); *Hede* (from L.G. herde), *herd* (hirde); *Herde* (hërta), *herd* (heord); *Holder* (holantar, holter), *elder* (ellarn)?; *hudeln* (wanting in O.H.G.), *huddle* (wanting in A.S.); *Hürde* (hurd), *hurdle* (hyrdel); *laden* (hlatan), *load* (hladan); *Lende* (lenti), *lends* (lend); *Linde* (lintâ), *linden* (lind); *Mädel* (M.H.G. magetlîn), *maiden* (mägden, from mægedh); *Nadel* (nâdila), *needle* (nædl; Goth. nêthla); *Plunder* (wanting in O.H.G.), *plunder* (wanting in A.S.); *reden* (rediôn), *read* (redan; O. Sax. redhiôn); *Rhede* (wanting in O.H.G.), *road* (râd? or akin to E. ready); *Rinde* (rinta), *rind* (rind); *Ruder* (ruodar), *rudder* (rôdher); *Schauder* (want-

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ing in O.H.G.), *shudder* (wanting in A.S.); *Schwindel* (suintil), *swindle* (wanting in A.S.); *senden* (sentan), *send* (sendan); *sonder* (suntar), *sunder* (from sundor=*sonder*); *spenden* (spëntôn), *spend* (spendan); *Spindel* (spinnala), *spindle* (spindel, spinl); *wandern* (wanting in O.H.G.; but wantalôn=*wandeln*), *wander* (wandrian); *winden* (wintan), *wind* (windan); *Wunde* (wunt), *wound* (wund); *Wunder* (wuntar), *wonder* (wundor); *Zünden* (zuntan), *tind* (tendan obs.); *Zunder* (zuntrâ), *tinder* (tyndre). To these should be added the 26 nouns and adjectives given before, under II. 1, terminating in *d*, pronounced as *t*, which in their inflection resume the sonant *d*.

According to the preceding list, German *d* agrees with English *d* as initial in 17 words, as medial in 59 words, and as final in 26 words. Deducting words not found in the Old High-German, the relation is: initial 9, medial 53. The Anglo-Saxon forms have all *d*, with seven exceptions, which have the aspirated dental (2 initial *th*, 5 medial *dh*). The expected Old High-German *t* is found, in the prevailing number of words, in 4 as initial, and in 36 as medial. In its remaining 20 words, *d* is found, in 5 as initial, and in 15 as medial. Deducting the 6 Anglo-Saxon words with an aspirated dental, which warrants the Old High-German *d*, there remain 14 Old High-German forms which in regard to their dental sounds agree with the Anglo-Saxon forms. Nine of the latter, however, are represented in other dialects on a level with the Anglo-Saxon (Gothic, Old Saxon, etc.) by an aspirated dental. The result would seem to be, therefore, that while the English *d* is (with, perhaps, some fifteen exceptions) the regular representative of the original Germanic *d*, the German *d* is (with as many exceptions) the irregular representative of the same letter, instead of the expected *t* (which is found in 40 instances in the Old High-German). It should be noticed that here, as in the case where German *t* corresponds to English *t*, the borrowing from Low-German is quite frequent.

7. German *d* = English *t*.

A. INITIAL: *dicht* (from dîhan), *tight* (tyht); *Dienstag* (from L. Sax.; O.H.G. Ziestac), *Tuesday* (Tiwesdæg); *drücken* (drucchan), *trig* (thryccan).

B. MEDIAL: *Boden* (podam), *bottom* (botm); *Fladen* (fladô), *flat*-cake (wanting in A.S.); *fledern*, in comp's (flëdarôn), *flutter* (wanting in A.S.); *roden* (from L.G.), *root* (wrôtan).

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The anomalous relation of these seven words is hard to account for, especially as the Gothic form is, for the most part, wanting. The English *t* seems in two words, *tight*, and *trig*, a deaspiration of an earlier *th* (Anglo-Saxon *thryccan*, Old Norse *thêttr*), and the German *d* is in two words (*Dienstag* and *roden*) borrowed. Of the remaining three words, two are wanting in Anglo-Saxon (all in Gothic).

8. German *d* not represented in English.

MEDIAL: *Luder* (M.H.G. luoder), *lure* (prob'ly through Fr.)?; *oder* (odar), *or*. contr'n of *other* (âdher); *Sünde* (suntêa), *sin* (synn, O. Sax. sundia, prob'ly from different though kindred sources: synn — Goth. sunja?).

9. English *d* not represented in German.

MEDIAL: *thunder* (thunor, thunder), *Donner* (donar); *yond*, *yond-er* (geond). *jen-er* (gênêr; Goth. jains).

In these two words *d* is in English (and Anglo-Saxon) an extension of the primitive form. The real correspondent to *jen* is *yon*.

10. English *th* not represented in German.

FINAL: *breadth* (O. Engl. bredethe), *Breite* (preiti); *depth* (Goth. diupitha), *Tiefe* (tiufi); *tooth* (tôdh), *Zahn* (zand); *width* (wanting in A.S.), *weite* (witi).

In *breadth*, *depth*, and *width* the final *th* is the remainder of an old ending, seen in the Gothic *diupitha*, which is lost in German. In *tooth* it is the primitive *t*, regularly represented in Anglo-Saxon and the Old High-German.

German *s*. The dental sibilant in German is of two kinds: one is the unaltered Indo-European *s*; the other, a representative of the oldest Germanic *t* (changed in the Old High-German to *z* instead of an aspirated dental, and in the New-German to *s*). The former, agreeing everywhere (except in a few sporadic cases given below) with the English *s*, need not be enumerated separately, especially as the list is very long (comprising a trifle over 200 cases). The latter, on the contrary, will be given in full below.

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11. German *s* (original *t*) = English *t*.

A. MEDIAL: *b·issen* (pizan), *bite* (bitan); *besser* (peziro), *better* (betera); *Busse* (puoza), *boot* (bôt); *emsig* (emizico), *empty* (ämtig); *essen* (ëzan), *eat* (etan); *Fessel* (fezil), *fetter* (feter); *fliessen* (fliozan), *float* (fleotan); *Gasse* (gazâ), *gate* (gat); *grüssen* (kruozan), *greet* (grêtan); *heissen* (heizan), *hight* (hâtan); *lassen* (lâzan), *let* (lætan); *messen* (mëzan), *mete* (metan); *Nessel* (nezila), *nettle* (netele); *rasseln* (wanting in O.H.G.), *rattle* (wanting in A.S.); *reissen* (rîzan), *write* (wrîtan); *schiessen* (sciozan), *shoot* (sceotan); *schleissen* (slîzan), *slit* (slîtan); *schliessen*, see *schloss; Schlosse* (M.H.G. slôz), *sleet* (sliht); *schmeissen* (smîzan), *smite* (smîtan); *spleissen* (wanting in O.H.G.; M.G. splîzen), *split* (wanting in A.S.); *spriessen* (spriuzan), *sprout* (spreotan); *Wasser* (wazar), *water* (wäter); *wissen* (wizan), *wit* (witan).

B. FINAL: *aus* (ûz), *out* (ût); *Eiss* (eiz), *atter* (âtor); *es* (iz), *it* (hit); *Fuss* (faz), *rat* (fât); *Fuss* (fuoz), *foot* (fôt); *Geiss* (keiz), *goat* (gât); *Griess* (krioz), *grit, groats* (greot); *gross* (krôz), *great* (great); *Hass* (haz), *hate* (hete); *heiss* (heiz), *hot* (hât); *lass* (laz), *late* (lât); *Loos* (hlôz), *lot* (hlôt); *Niss* (niz), *nit* (hnitu); *Nuss* (hnuz), *nut* (hnyt); *Sass(e)* (sâzo), *setter* (from settan); *Schweiss* (sueiz), *sweat* (svât); *Spiess* (spiz), *spit* (spitu); *süss* (suozi), *sweet* (swête); *was* (hwaz), *what* (hwät); *weiss* (huiz), *white* (hwît): to which should be added the preterit *sass, sat.*

German *s*, then, corresponds to English *t* as medial in 23 words (3 wanting in O.H.G.), and as final in 21 words. The Anglo-Saxon forms have without exception *t*, and the Old High-German *z*, the permuted form of *t*, instead of the normal dental aspirate.

12. German *s* (original *t*) = English *d*.

FINAL: *Kloss* (chlôz), *clod* (clot).

13. German *s* (original *t*) = English *z*.

FINAL: *lass, lässig* (laz, M.H.G. lezzic), *lazy* (wanting in A.S.; O. Eng. lasie).

14. German original *s* corresponds to English *s*(*z*) in somewhat more than 200 instances. Only in the following cases is there a discrepancy:

Eisen (îsarn), *iron* (îsern, îren); *Hase* (haso), *hare* (hara); *sie* (siu), *she* (seo); *sollen* (scolan; that is, *s* here = *sc*), *shall* (scal, scealan); [doubtfully in *Bürste, brush* (fr. Fr.?), *giessen gush*]. In three words (see p. 149, No. 3) it has been changed to *r* while the English *s* has been retained.

15. German *z* = English *t*.

A. INITIAL: *Zagel* (zagal), *taïl* (taegel); *zâh* (zâhi), *tough* (tôh); *Zahl* (zala), *tale* (talu); *zahm* (zam), *tame* (tam); *Zahn* (zan, zand), *tooth* (todh);

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Zange (zanka), *tongs* (tangc); *Zapfen* (zapho), *tap* (täppa); *Zarge* (zarga), *target* (targe); *Zaun* (zûn), *town* (tûn); *Zecke* (wanting in O.H.G.), *tick* (wanting in A.S.); *Zehe* (zêha), *toe* (tâh); *zehn* (zêhan), *ten* (ten); *Zeichen* (zeihhan), *token* (tâcen); *Zeit* (zît), *tide* (tîd); *Zieche* = *Zecke*; *-zig*, in *zwanzig* etc. (-zuc), *-ty* (-tig); *ziehen* (ziohan), *tug* (teohan); *Ziesel-maus* (zisemûs), *tit-mouse* (sisemûs?)?; *Zimmer* (zimpar), *timber* (timber); *Zinn* (zin), *tin* (tin); *Zopf* (zoph), *top* (top); *zotteln* (wanting in O.H.G.), *toddle* (wanting in A.S.); *zu* (zuo), *to* (tô); *Zünden* (zuntan), *tind* (tendan obs.); *Zunder* (zuntrâ), *tinder* (tyndre); *Zunge* (zungâ), *tongue* (tunge); *zwanzig* (zweinzuc), *twenty* (twêntig); *Zwehle* (duahilan), *towel* (wanting in A.S.); *zwei*, *zwie-*, *zwi-*, *etc.* (zwei), *two* (twâ); *zwicken* (zuicchan), *tweak* (twiccian); *zwingen* (duinkan), *twinge* (O. Sax. thuingan)?; *zwinken* (zuincho-), *twinkle* (twinclian); *zwirlen* (from dweran), *twirl* (only thwiril); *zwirnen* (from zuir), *twist* (from twi); *zwischen*, from zwei, *between* from be-twain; *zwitschern* (zuizeron), *twitter* (wanting in A.S.); *zwölf*, from *zwei*, *twelve*.

B. MEDIAL: *beizen* (peizan), *bite* (bîtan); *grunzen* (grunzen), *grunt* (grunan); *Grütze* (kruzi), *grit* (grytta); *heizen* (heizan), *heat* (hâtan); *Hitze* (hizêa), *heat* (hâte); *Ratze*, see *Ratz*; *schmelzen* (smëlzan), *smelt*, *melt* (meltan); *schmerzen* (smerzan), *smart* (smeortan); *Schnauze* (from L.G.), *snout*, *snite* (snite); *sitzen* (sizzan), *sit* (sittan); *spritzen* (wanting in O.H.G.), *spirt*, *spurt*, *sprit* (sprytan, 'sprout'); *spützen*, *speuzen* (wanting in O.H.G.), *spit* (spittan); *Steltze* (stelzia), *stilt* (wanting in A.S.); *Warze* (warza), *wart* (weart); *Weizen* (hueizi), *wheat* (hwâte); *wetzen* (huazzan), *whet* (hwettan).

C. FINAL: *Bolz* (polz), *bolt* (bolt); *Filz* (filz), *felt* (felt); *Herz* (hërzâ), *heart* (heorte); *Holz* (holz), *holt* (holt obs.); *Lenz* (lenzo), *lent* (lengten); *Malz* (malz), *malt* (mealt); *Milz* (milzi), *milt* (milte); *Netz* (nezi), *net* (net); *Ratz* (rato), *rat* (raet); *Salz* (salz), *salt* (sealt); *Schurz* (from L.G.), *shirt* (wanting in A.S.); *schwarz* (suarz), *swart* (sweart); *Wurz* (wurz), *wort* (vyrt).

German *z*, then, corresponds to English *t* as initial in 36 words (2 wanting in O.H.G.), as medial in 15 (3 wanting in O.H.G.), and as final in 13 (1 wanting in O.H.G.). The Anglo-Saxon forms have everywhere *t* except in *thwiril*, and in the doubtful *sisemûs*. The Old High-German forms have the expected *z* everywhere except in *dweran* (which agrees with the Anglo-Saxon *thwiril*), *duinkan* (which agrees with the Old Saxon *thuingan*), *duahilan* (wanting in the older dialects, but from *duahan* = Gothic *thvahan*, Anglo-Saxon *thweahan*), and *rato*, in which the original *t* has been persistent.

16. German *z* = English *th*.

A. INITIAL: *Zwerch* (duërah), *thwart* (thweorh).

B. FINAL: *schwarz* (suarz), *swarth* (sweart).

Here, as seen, German has made an irregular change in *Zwerch*, but English in *swarth*.

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17. German *z* = English *s*.

A. INITIAL: *Zeischen* (wanting in O.H.G.), *siskin* (wanting in A.S. and kindred tongues); *zimpfern* (wanting in O.H.G.), *simper* (wanting in A.S. and kindred tongues).

B. MEDIAL: *letzt* (lezist), *last* (contraction of E. latest).

The first two words are of entirely doubtful connections; and in the last it is rather the medial *t* than *s* which has been dropped.

18. German *z* = English *d*.

A. INITIAL: *Zwerg* (tuërc), *dwarf* (dweorg).

B. MEDIAL: *gelzen* (from galza), *geld* (only gylte, 'castrated').

C. FINAL: *klotz* (chlôz), *clod* (clot).

In the first word, German has pushed the older dental (*t*) one step further. In the second, English *d* seems irregular, and is, perhaps, borrowed from the Scandinavian (O.N. *gelda*); and in the last, English has changed *t* to *d*.

19. German *z* = English *ch* (*tch*).

A. INITIAL: *zirken* (also *tschirpen*; wanting in O.H.G., and probably from Engl.), *chirp* (wanting in A.S.).

B. MEDIAL: *kratzen* (chrâzôn), *scratch*, O. Engl. *cratch* (wanting in A.S., probably imported).

20. German *z* = English *tz*.

MEDIAL: *walzen* (walzan), *waltz* (wanting in A.S.; probably from Germ.).

III.—LABIAL MUTES, AND FRICATIVES.

1. German *p* = English *p*.

A. INITIAL: *Plunder* (wanting in O.H.G.), *plunder* (wanting in A.S.); *Pocke* (wanting in O.H.G.), *pock* (pocc); *Pökel* (wanting in O.H.G.), *pickle* (wanting in A.S.)?; *Pott* (from L.G.), *pot* (wanting in A.S.); *Pranger* (wanting in O.H.G.), *prong* (wanting in A.S.).

B. MEDIAL: *Espe* (aspa), *axp* (æspe); *foppen* (from L.G.), *fop* (wanting in A.S.); *Gimpel* (from M.H.G. gumpen, 'jump'), *jump* (wanting in A.S.); *Haspe, Hespe* (wanting in O.H.G.), *hasp* (häsp); *Klumpen* (wanting in O.H.G.), *clump* (wanting in A.S.); *knappen*, *Knapsack* (wanting in O.H.G.), *knap*, *knapsack* (wanting in A.S.); *Krampe* (chramphâ), *cramp*-iron (wanting in A.S., but see next); *Krimpen* (chrimphan), *crimp* (crimpan); *Krüppel* (wanting in O.H.G.), *cripple* (crypel); *Lappen* (lappa), *lap* (lappa); *Lippe* (from

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L.G.), *lip* (lippa); *lispeln* (lispan), *lisp* (wlisp, 'lisping'); *Raspel* (wanting in O.H.G., but from raspôn), *rasp* (wanting in A.S.); *Schlupe* (from L.G.), *sloop* (wanting in A.S.); *spähen* (spêhôn), *spy* (wanting in A.S., and prob'ly through Fr.)?; *Spange* (spangâ), *spang*, obsol. (spange); *Spanne* (spanna), *span* (spann); *sparen* (sparôn), *spare* (sparian); *Spaten* (from L.G.), *spade* (speada); *Speer*, see *sper*; *Speiche* (speichâ), *spoke* (spâce); *speien* (spîwan), *spew* (spîwan); *spenden* (spentôn), *spend* (spendan); *Sperber* (sparwari), *sparrow* (spearwa); *Sper* (spêr), *spear* (spere); *Spiere* (from L.G.), *spire* (wanting in A.S.)?; *Spiess* (spîz), *spit* (spitu); *spinnen* (spinnan), *spin* (spinnan); *spleissen* (wanting in O.H.G.), *split* (wanting in A.S.); *Sporn* (sporo), *spur* (spora); *sprechen* (sprêhhan), *speak* (sprecan, specan); *spreiten* (spreitan), *spread* (sprædan); *sprengen*, from *springen* (sprincan), *spring* (springan); *spritzen* (wanting in O.H.G.), *spirt*, *spurt*, *sprit* (sprytan, 'sprout'); *spriessen* (spriuzan), *sprout* (spreotan); *Spule* (spuolo), *spool* (wanting in A.S.); *Spur* (spor), *spoor* (wanting in A.S.); *sputen* (spuotôn), *speed* (spêdan); *spützen*, *spewzen* (wanting in O.H.G.), *spit* (spittan); *Stippen* (from L.G.), *steep* (wanting in A.S.); *Strippe* (wanting in O.H.G.), *strap* (stropp); *Stumpe* (wanting in O.H.G.), *stump* (wanting in A.S.); *trippeln* (wanting in O.H.G.), *trip* (wanting in A.S.); *Wespe* (wafsa), *wasp* (wäsp); *wispeln* (huisbalôn), *whisper* (hwisprian); *zirpen* (wanting in O.H.G.), *chirp* (wanting in A.S.).

C. FINAL: only in a few imperat. interjections, like *schnapp*, *snap*.

German *p* corresponds, then, to English *p* as initial in 5 words (all wanting in O.H.G.), and as medial in 46 words (19 of which are wanting in O.H.G.). As we have seen, nearly one-half of the German words are wanting in the Old High-German, and several of those found are clearly borrowed from the Low-German. The Anglo-Saxon forms, wherever found, have without exception *p*. The Old High-German forms have likewise *p*, except in *chramphâ*, *chrimphan*, *wafsa*, *huisbalôn*.

2. German *p* = English *f*.

A. MEDIAL: *Klippe* (from L.G.), *cliff* (clif); *schnuppen* (from L.G.), *snuff* (wanting in A.S.); *laubte*, *left*; *raubte*, *reft*.

B. FINAL (German written *b*, prevailingly pronounced *p*): *ab* (aba, apa), *of* (of); *Alp* (alp), *elf* (älf); *Dieb* (diup), *thief* (theof); *grob* (gerob; M.H.G. grop), *gruff* (wanting in A.S.); *halb* (halp), *half* (healf); *Kalb* (chalp), *calf* (cealf); *Laib* (hleip), *loaf* (hlâf); *Leib* (lîp), *life* (lîf); *lieb* (liup), *lief* (leof); *Schaub* (scoup), *shief* (sceaf); *selb* (sêlp), *self* (self); *Stab* (stap), *staff* (stäf); *taub* (toup), *deaf* (deaf); *Weib* (wîp), *wife* (wîf).

German *p* corresponds, then, to English *f* in 18 words. In all, except *schnuppen*, *Klippe* (both from Low-German), and the two preterits, *laubte*, *raubte*, it is final; everywhere, save in

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Alp, it is written *b;* and the relation is due, accordingly, to the law as to surd pronunciation of a final mute. The Anglo-Saxon forms all have *f;* but they are often derived (as shown by the Anglo-Saxon or Gothic) from forms having *b* instead of *f*.

3. German *p* = English *b*.

A. INITIAL: *Polster* (polstar), *bolster* (bolster); *Pracht* (praht), *bright* (briht).

B. MEDIAL: *Krippe* (chrippa), *crib* (cryb); *Rippe* (rippi), *rib* (rib); *rumpeln* (wanting in O.H.G.), *rumble* (wanting in A.S.); *Stoppel* (from L.G.; O.H.G. stupfulâ), *stubble* (diminut. of stybb?: perhaps from Lat. stipula).

The older forms (wanting for two words) agree here in regard to labials with the modern ones.

4. German *p* = English *v*.

A. INITIAL: *Rappe* (rabbo, 'raven'), *raven*-colored horse (hräfen). Here may be counted also the verb-forms: *glaubte, believed; lebte, lived; liebte, loved; schabte, shaved; strebte, strove.*

B. FINAL: *Lieb* = (liubî; *lieb*, liup, Goth. liubs), *love* (lufu); *Sieb* (sib, sip), *sieve* (sife); *sieb-zehn* etc., *seven-teen*. With these should be counted the verb-forms: *gab, gave; grub*, akin to *grave; hob, hub, heaved; klob, cleaved; schob, shoved; starb, starved; trieb, drove; wob, wove;* and some other words which, when abreviated, terminate in *b*.

Here German *p* corresponds to English *v* as initial in 6 words, and as final in 11 words: in the latter case everywhere, except in *Rappe*, by the law as to pronunciation of a final mute. Only *heben* is in the Old High-German *heffan*. The Anglo-Saxon labial is everywhere *f*, except in *hebban* (*heave*); but the Gothic, where found, has *b*. The German labial is therefore in the main accordant with the Old High-German labial; but the English differs everywhere from the Anglo-Saxon (which, again, does not agree with the Gothic).

5. German *p* = English written, but unpronounced, *b*.

Wampe (wampa), *womb* (wamb).

6. English *p* not represented in German.

Empty (ämtig, ämettig), *emsig* (meizicô); *head* (heafod, O.E. haved); *crump* (crump), *krumm* (chrump); *whimper* (wanting in A.S.), *wimmern* (wanting in O.H.G.; older form wemmern, and never *p*, except in Engl.)?

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7. German *b* = English *b*.

A. INITIAL: *baar* (par), *bare* (bar); *Bach* (pach), *beck* (becc); *backen* (pachan), *bake* (bacan); *Bad* (pad), *bath* (baedh); *Bake* (pouhan), *beacon* (beacen); *bald* (pald), *bold* (bald); *Balg* (palc), *bellow*, *belly* (baelg); *Balken* (palcho), *balk* (balc); *Bank* (panch), *bank* (banc); *Bann* (pan), *ban* (geban); *Bär* (përo), *bear* (bera); *bären* (peran), *bear* (beran); *Barme*, *Bärme* (from L.G.), *barm* (beorma); *Bart* (part), *beard* (beard); *Bast* (wanting in O.H.G.), *bast* (baest); *Bauer* (pûr), *boor*, *bower* (bûr); *Baum* (poum), *beam* (beam); *baxen* (from L.G.; M.H.G. puxen), *box* (wanting in A.S.); *bei* (pî), *by* (bi); *beide* (pêdê), *both* (bâ); *Beil* (pihil), *bill* (bil); *Bein* (pein), *bone* (bân); *beissen* (pîzan), *bite* (bîtan); *bergen*, *Her-berge* (përkan, heri-përgôn), *bury*, *harbor* (beorgan, here-berga); *Berg* (perac), *berg* (beorh); *bersten* (from L.G.; O.H.G. prëstan), *burst* (berstan); *Besen* (pësamo), *besom* (besma); *besser*, *best* (peziro, pezist), *better*, *best* (betera, betest); *Bett* (petti), *bed* (bedd); *biegen*, *beugen* (piokan), *bow* (bugan); *Beule* (pûli), *boil* (wanting in A.S.); *Beute* (from L.G.), *booty* (wanting in A.S.); *Beutel* (pûtil), *bolt*-bag (wanting in A.S.)?; *Biene* (pini, plur.), *bee* (beo); *bieten* (piohtan), *bid* (beodan); *binden* (pintan), *bind* (bindan); *Birke* (piricha), *birch* (beorc); *bitter* (pitar), *bitter* (biter); *blähen* (plâjan), *blow* (blâwan); *blasen* (plâsan), *blast* (from blaesan); *Blatt* (plat), *blade* (blaed); *blau* (plâo), *blue* (bleo); *bleich* (pleih), *bleak* (blâc); *blind* (plint), *blind* (blind); *blinken* (wanting in O.H.G., but planch, 'blanc'), *blink* (blican?); *Block* (piloh), *block* (wanting in A.S.); *blühen* (pluojan), *blow* (blôwan); *Blume* (pluomo), *bloom* (O. SAX. blômo); *Blut* (pluot), *blood* (blôd); *Bock* (*pocch*), *buck* (bucca); *Boden* (podam), *bottom* (botm); *Bogen* (poko), *bow* (*boga*); *Bohle* (wanting in O.H.G.), *bole* (wanting in A.S.); *Bohne* (pôna), *bean* (*bean*); *bohren* (porôn), *bore* (borian); *-bold* (polt), *bold* (bald); *Bollwerk* (wanting in O.H.G.), *bulwark* (wanting in A.S.); *Bolz* (polz), *bolt* (bolt); *Boot* (from L.G.), *boat* (bât); *Bord*, *Brett* (wanting in O.H.G.), *board* (bord); *borgen* (*poraken*), *borrow* (borgian); *Borke* (from L.G.), *bark* (wanting in A.S.); *Born* (from L.G.), *bourn* (burna); *Borste* (purst), *bristle* (byrst, bristl); *Bram* (from L.G.), *broom*, *bramble* (brôm, brêmbel); *Bräme* (wanting in O.H.G.), *brim* (*bremme*); *Brand* (prant), *brand* (brand); *brauchen* (prûhhan), *brook* (brûcan); *Braue*, *Braune* (prâwa), *brow* (brûva); *brauen* (priuwan), *brew* (breovan); *braun* (prûn), *brown* (brûn); *Brausche* (from L.G.), *bruise* (from brŷsan); *Braut* (prût), *bride* (brŷd); *brechen* (prëhhan), *break* (brecan); *breit* (preit), *broad* (*brâde*); *brennen* (prennan), *burn* (beornan); *Brett*, see *Bord*; *bringen* (*prinkan*), *bring* (bringan); *Brod* (prôt), *bread* (bread); *Bruch* (bruoch), *brook* (brôc); *Brycke* (pruccâ), *bridge* (brycg); *Bruder* (pruodar), *brother* (*brôdhor*); *Brust* (prust), *breast* (breost); *Brut* (pruot), *brood* (brôd); *Buch* (*puoh*), *book* (bôc); *Buche* (puohha), *beach* (bôc); *Bude* (wanting in O.H.G.), *booth* (wanting in A.S.); *Bulle* (from L.G.), *bull* (wanting in A.S.); *Bürde* (*purdî*), *burden* (byrdhen); *Burg* (puruc), *burg* (byrig); *Busen* (puosum), *bosom* (bôsum); *Buse* (puoza), *boot* (bôt); *Büttel* (putil), *beadle* (bydel).

B. MEDIAL: *Ebbe* (from L.G.), *ebb* (ebba); *Geburt* (ka-purt), *birth* (beordh); *Giebel* (kipil), *gable* (wanting in A.S.; *gable* perhaps through Fr.); *graben*, *grübeln?* (krapan, krupilon), *grub* (grafan, pret. grub); *reiben* (rîpan), *rub* (wanting in A.S.); *schrubben* (from L.G.), *scrub* (wanting in A.S.); *Webe* (weppi), *web* (webb).

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Here, then, German *b* corresponds to English *b* as initial in 91 words (16 wanting in O.H.G.), and as final in 7 words (2 wanting in O.H.G.). The Anglo-Saxon forms have everywhere *b*, and the Old High-German, with one exception (*bruoch*), the expected *p*.

8. German *b* = English *f*.

A. MEDIAL: in 13 words terminating in *b*, pronounced as *p*, but resuming in inflection the sonant labial (see *p* = *f*, p. 141). Further in the following words where, however, the English forms are not generally identical in formation with the German: *Deube* (diuba), *theft* (theofdh); *Gabe* (wanting in O.H.G.), *gift* (gift); *Glaube* (ga-loupo), *belief* (ge-leafa); *Kerbe* (wanting in O.H.G.), *kerf* (cyrf); *Laube* (loupa), *leaf* (leaf); *schnauben* (wanting in O.H.G.), *snuff* (wanting in A.S.); *Treber* (trēber), *draff* (drof, 'draffy'); *Webe* (weppi), *weft* (wift).

B. FINAL: in the 14 words given above, under III. 2.

As will be seen by comparison, the relation between German and English is here founded on an important discrepancy of forms, all the German words terminating in a vowel, but all the English in *f* or *ft*. The retention of *f* in English is owing to the absence of a following vowel, since it is changed to *v* everywhere (except in *snuff*) before a vowel in inflection (as in *calf*, *calves*, *thief*, *thieves*, etc.), or in kindred words (as in *theft*, *thieving*, etc.). The preceding 21 words belong therefore (all except *schnauben*) more properly to German *b* = English *v*, below.

9. German *b* = English *v*.

A. MEDIAL: *Abend* (apant), *evening* (āfen); *b-leiben* (līpan), *leave* (laefan); *Dieberei* (from diup), *thievery* (wanting in A.S.); *eben* (ēpan), *even* (efen); *geben* (kēpan), *give* (gifan); *glauben* (kaloupan), *believe* (be-lefan); *graben* (krapan), *grave* (from grafan); *Grube* (kruopa), *groove* (grôf); *haben* (hapên), *have* (habban); *heben* (heffan), *heave* (hebban); *Herbst* (herbist, herpist), *harvest* (härfest); *kleben* (chlēpên), *cleave* (cleofian); *klieben*, *klöben* (chliopan), *cleave* (cleofian); *Knabe* (knabo), *knave* (cnapa, cnafa); *leben* (lēpên), *live* (lifian); *Nabe* (napa), *nave* (nafu); *ober* (obar), *over* (ofer); *Rabe* (rabo, hraban), *raven* (hräfn); *Salbe* (salpa), *salve* (sealf); *schaben* (scapan), *shave* (scafan); *Scheibe* (scîpâ), *sheave*, *shive* (wanting in A.S.); *schieben* (sciopan), *shove* (scûfan); *sieben* (sipun), *seven* (seofon); *Silber* (silapar), *silver* (seolfor); *sterben* (stērpan), *starve* (steorfan); *streben* (strēpen?), *strive* (wanting in A.S.); *Stube* (stupâ), *stove* (stofe): from Lat.?; *Stüber* (from L.G.), *stiver* (wanting in A.S.); *Taube* (tûpa), *dove* (dufe, duva); *treiben* (trîpan), *drive* (drîfan); *übel*

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(upil), *evil* (yfel); *über* (upar, ubar), *over* (ofer); *weben* (wëpan), *weave* (wefan). With these should be counted 20 words treated under the heading "German *b* = English *f*," above (III. 8).

According to this list, German *b* corresponds to English *v* in 53 words (2 wanting in O.H.G.), and in all medial. The Anglo-Saxon forms, wherever found, have *f*, but the Gothic (with one or two exceptions), *b*. The Old High-German forms have all, except *rabo*, *p*, the regular correspondent to Gothic *b*.

10. German *b* represented in English, mostly, by some vowel-change.

A. INITIAL: *Brack* (from L.G. wrak), *wreck*, *wrack* (wanting in A.S.).

B. MEDIAL: *Eibe* (iwa), *yew* (iw, eow); *gelb* (këlo, genit. këlawes), *yellow* (geolo, genit. geolwes); *Habicht* (hapuh), *hawk* (heafoc); *Narbe* (M.G. narwe; akin to O.H.G. narwo, 'clamp'), *narrow* (nearo); *Schraube* (from L.G. scrûve), *screw* (wanting in A.S.); *Schwalbe* (sualawa), *swallow* (swalewe); *Sperber* (sparwari), *sparrow* (spearwa); *übel* (upil), *ill*, contraction of *evil* (yfel); *Wirbel* (wirvil), *whirl* (from hweerfan? O.N. hvirfil).

In seven of these ten words the German *b* is represented in the Old High-German by *w* (still retained in the English spelling), and in one by *v*. In the two remaining (*Habicht*, *übel*), it corresponds to an Old High-German *p* and an English *v* (but Gothic *b*, at least for *übel*).

11. English *b* not represented in German.

Humble-bee (wanting in A.S.), *Hummel* (humpol); *crumb*, *crumb-le* (crume), *Krume*, *Krümmel* (from L.G. krume); *mumble* (wanting in A.S.), *mummeln* (from L.G. mummeln); *slumber* (slumerian; O.E. slomer), *schlummern* (M.G. slummern); *Zimmer* (zimpar), *timber* (timber). (Some other words end in a written but mute *b*, as *comb*, *Kamm*, *lamb*, *Lamm*, etc.)

In only two (*humble*, *timber*) of these five words is the English labial supported by an older form. In the other words, *b* looks like a later epenthesis.

12. English *b* = German *w*.

INITIAL: *bet* (bad, wed), *Wette* (weti; Goth. vadi)?

13. German *f* = English *f*.

A. INITIAL: *Faden* (fadum), *fathom* (fädhm); *fahl*, *falb* (falo), *fallow* (fealu); *fahren* (faran), *fare* (faran); *fallen* (fallan), *fall* (feallen); *falten*

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(faldan), *fold* (fealdan); *fangen* (fahan), *fang* (fangan); *Farn* (faram), *fern* (fearn); *faul* (fûl), *fowl* (fûl); *Faust* (fûst), *fist* (fŷst); *fechten* (fëhtan), *fight* (feohtan); *Feder* (fëdara), *feather* (fedher); *fegen* (fagon), *fair* (fäger); *Fehde* (fêhida), *feud* (fädhu); *Feim* (feim), *foam* (fâm); *Feind* (fiant), *fiend* (feond); *Feld* (fëld), *field* (feld); *Felge* (felaga), *felly, felloe* (felga); *Felge* (felaga), *fallow* (fealga); *Fenn* (from L.G.), *fen* (fen); *fern* (fërri), *far* (feorr); *Fessel* (fezil), *fetter* (feter); *fest* (fasti), *fast* (fäst); *Fett* (wanting in O.H.G.; but feizit = *feist*), *fat* (fät); *Feuer* (fiur), *fire* (fŷr); *Filz* (filz), *felt* (felt); *finden* (findan), *find* (findan); *Finger* (fingar), *finger* (finger); *Fink* (fincho), *finch* (finc); *Finne* (from L.G.), *fin* (fin); *Fisch* (fisc), *fish* (fisc); *Flachs* (flahs), *flax* (fleax); *Fladen* (flado), *flat*-cake (wanting in A.S.)?; *Flagge* (from L.G.), *flag* (wanting in A.S.); *flattern* (wanting in O.H.G.), *flutter* (wanting in A.S.); *Fleisch* (fleisc), *flesh* (fläsk); *fletschen* (from flaz), *flatten* (from flat); *fliegen* (fliokan), *fly* (fleogan); *fliehen* (fliohan), *flee* (fleon); *Flies* (from L.G.), *fleece* (fleos); *fliessen* (fliozan), *float* (fleotan); *Flinte* (from Engl.), *flint* (flint); *flittern* (wanting in O.H.G.), *flit* (wanting in A.S.); *Floh* (flôh), *flea* (fleah); *Flucht* (fluht), *flight* (flyht); *Fohlen, Füllen* (folg, fulin); *foal* (fola), *filly; Fohre* (forahâ), *fir* (furh); *folgen* (folken), *follow* (fulgan); *foppen* (from L.G.), *fop* (wanting in A.S.); *förder, fürder* (furdir), *farther, further* (furdhôr); *fort* (wanting in O.H.G.), *forth* (fordh); *Fracht* (from L.G.), *freight, fraught* (wanting in A.S.); *frei* (frî), *free* (frî); *Freund* (friunt), *friend* (freond); *friezen* (friosan), *freeze* (freosan); *frisch* (frisc), *fresh* (fersc); *Frosch* (frosc), *frog* (frox); *Frost* (frost), *frost* (forst); *Fuchs* (fuhs), *fox* (fox); *Fuder, Futter* (fuoder), *fother, fodder* (fôther); *fühlen* (fuolan), *feel* (fêlan); *füllen* (fullan), *fill* (fyllan); *fünf* (finf), *five* (fîf); *Furcht* (forahta), *fright* (fyrhtu); *Fuss* (fuoz), *foot* (fôt); *Vater* (fatar), *father* (fäder); *Vieh* (fihu), *fee* (feoh); *vier* (fior), *four* (feower); *Vogel* (focal), *fowl* (fugol); *Volk* (folc), *folk* (folc); *voll* (fol), *full* (ful); *vor, für* (fora, furi), *for* (for).

B. MEDIAL: *Gefahr* (fâra), *fear* (fär); *gift* (kift), *-gift* (gift); *Heft* (hefti), *haft* (häft); *Kluft* (chluft), *cleft* (from clifan); *Kraft* (chraft), *craft* (cräft); *laufen* (hloufan), *loaf* (wanting in A.S.); *oft* (ofto), *oft* (oft); *riefen, riefeln* (from L.G.), *rifle* (from Fr.?)?; *sanft* (samftî), *soft* (sêfte); *Schaft* (scaft), *shaft* (sceaft); *Trift* (wanting in O.H.G.), *drift* (wanting in A.S.); *Werft* (from L.G.), *wharf* (whearf).

C. FINAL: *Elf* (from Engl.), *elf* (älf); *Huf* (huof), *hoof* (hôf); *Kneif* (from L.G.), *knife* (cnîf); *Riff* (from L.G.), *reef* (wanting in A.S.); *Schorf* (scorf), *scurf* (scurf); *Torf* (from L.G.), *turf* (turf); *steif* (from L.G.), *stiff* (stif); *Wolf* (wolf), *wolf* (wulf).

According to this list, German *f* corresponds to English *f* as initial in 72 words (8 wanting in O.H.G.), as medial in 12 words (3 wanting in O.H.G.), and as final in 8 words (5 wanting in O.H.G.). All the older forms, both Anglo-Saxon, Low-German, and Old High-German, have without exception *f*, the stereotyped substitute for the aspirated mute.

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14. German *f* = English *p*.

A. MEDIAL: *Affe* (affo), *ape* (apa)?; *gelfen* (from kēlf), *yelp* (gelpan); *griefen* (krîfan), *gripe* (grîpan); *Harfe* (harafâ), *harp* (hearpe); *Haufe* (hûfo), *heap* (heap); *helfen* (hēlfan), *help* (helpan); *Hüfte* (from old Huft, O.H.G. huf), *hip* (hype); *Laffe* (from laffan), *lap* (lappian); *laufen* (hloufan), *leap* (hleapan); *offen* (ofan), *open* (open); *Saft* (saf), *sap* (sāp: from Lat.?); *saufen* (sûfan), *sup* (sûpan); *schaffen* (scafôn), *shape* (scapan); *schlafen* (slâfan), *sleep* (slæpan); *schleifen* (sleifan), *slip* (slîpan); *schweifen* (sueifan), *sweep* (swâpan); *Seife* (seiphâ), *soap* (sâpe); *Staffel* (stafal), *staple* (stapul); *ſtreifen* (wanting in O.H.G.), *stripe* (strypan)?; *taufen* (toufan), *dip* (dippan); *Waffe* (wâfan), *weapon* (wæpen); *werfen* (wērfan), *warp* (weorpan).

B. FINAL: *auf* (ûf), *up* (up); *Hanf* (hanaf), *hemp* (hānep); *Kauf* (chouf), *cheap* (ceap); *Knauf* (from L.G.), *knop* (cnæp); *reif* (rîfi), *ripe* (rîpe); *Schaf* (scâf), *sheep* (sceâp); *scharf* (scarf), *sharp* (scearp); *Schiff* (scif), *ship* (scip); *ſtief-* (stiuf), *step-*(steop); *Stufe* (stuofa), *step* (stepe); *Welf* (huēlf), *whelp* (hwelp).

Accordingly, German *f* corresponds to English *p* as initial in 22 words (1 wanting in O.H.G.), and as final in 11 words. The Anglo-Saxon forms have everywhere *p*, and the Old High-German forms *f* (written also *ph*).

15. German *f* = English *v*.

A. INITIAL: *Fahne* (fano), *vane* (fana; O. Engl. fane); *Faß* (faz), *vat* (fāt).

B. MEDIAL: *Ofen* (ofan), *oven* (ofen); *Schaufel* (scûvalâ), *shovel* (sceopl).

C. FINAL: *elf* (einlif), *eleven* (endleofan); *Elf*, f. *Elfe* (from Engl.), *elve* (ālf); *fünf* (funf), *five* (fîf); *zwölf* (zuelif), *twelve* (twelf).

As thus shown, both the Anglo-Saxon and the Old High-German forms of these 8 words have *f*, which in English is changed to *v*.

16. German *f* = English *b*.

FINAL: *Knauf* (wanting in O.H.G.), *knob* for *knop* (cnæp).

17. German *f* = English *d*.

INITIAL: *finſter* (finstar, dinstar, dimstar), *dim* (dim; O. Sax. thim).

18. German *f* = English *s*.

MEDIAL: *Holfter* (from huluft, which from hulst: Goth. hulistr), *holſter* (akin to heolstor).

19. German *f* not represented in English.

A. MEDIAL: *Halfter* (halaftra), *halter* (hālfter).

B. FINAL: *ſchief* (wanting in O.H.G.), *skew* (wanting in A.S.; O.N. skeifr).

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20. German *pf* = English *p*.

A. INITIAL: Only a few words of doubtful origin come under this head, most German words with an initial *pf* being of foreign origin. Words not traceable to such a source are: *Pflicht* (fliht; M.H.G. phliht), *plight* (pliht); *Pflock* (wanting in O.H.G.; L.G. plugge), *plug* (wanting in A.S.); *Pflug* (plôh, phlaiog, phluoch), *plough* (wanting in A.S.); *Pfropf* (from L.G. propp), *prop* (wanting in A.S.). Other only doubtfully borrowed words are: *Pfad*, *path* (from πάτος ?); *Pfand*, *pawn* (from O. Fr. *pan* ?); *pflücken*, *pluck* (from Provenç. pelucar?); *Pfuhl*, *pool* (from Lat. *palus* ?). Several others are with more certainty imported words, and therefore here omitted.

B. MEDIAL: *Hopfen* (hopho), *hop* (wanting in A.S.): fr. Lat.?; *klopfen* (chlophôn), *clap* (clappan); *schlüpfen* (slupfan), *slip* (slîpan); *Schnepfe* (snepha), *snipe* (wanting in A.S.); *schöpfen* (schepfen, scephan), *scoop* (wanting in A.S.); *schrumpfen* (wanting in O.H.G.), *shrimp* (scrimman? prov. Engl. skrimp); *Stapfe* (stapho), *step* (stæpe); *stampfen* (stamphon), *stamp* (wanting in A.S.); *Strüpfe* (wanting in O.H.G.), *strap* (stropp); *Tropfen* (tropho), *drop* (dropa); *Zapfen* (zapho), *tap* (täppa); *zimpfern* (wanting in O.H.G.), *simper* (wanting in A.S. and kindred tongues).

C. FINAL: *Dampf* (damph), *damp* (wanting in A.S.); *Knopf* (chnoph), *knop* (cnæp); *Pfropf* (from L.G. propp), *prop* (wanting in A.S.); *Rumpf* (from L.G.), *rump* (wanting in A.S.); *Stumpf*, *stumpf* (stumph), *stump* (wanting in A.S.); *Sumpf* (sunft), *swamp*, *sump* (wanting in A.S.); *Topf* (toph), *top* (wanting in A.S.); *Zopf* (zoph), *top* (top).

Accordingly, German *pf* corresponds to English *p* as initial in 4 words (2 wanting in O.H.G.), as medial in 12 words (3 wanting in O.H.G.), and as final in 8 words (2 wanting in O.H.G.). Only nine corresponding forms are found, altogether, in Anglo-Saxon, and they all have *p*. The Old High-German forms have *ph* (often optionally *f*), which is sometimes equivalent to *f* and sometimes to *pf*, the two aspirated forms of the Gothic *p*.

21. German *pf* = English *b*.

FINAL: *Knopf* (chnoph), *knob* for *knop* (cnæp).

IV.—NASALS (EXCEPT PALATAL), SEMIVOWELS, AND *H*.

These letters remain, as a rule, unaltered throughout the Germanic languages. So likewise, though in a less degree, *s*, which has been treated above (see page 137, end). Most

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of the words in which any of these letters occur have been given in the preceding, and it will be sufficient here to enumerate the few cases only in which German nasals, semivowels, or *h* are represented in English by different sounds, or lost. Cases in which English consonants are represented in German by different sounds—*v* by *p*, *b*, or *f*; *b* by *w*; *y* by *g*; and *r* by *s*—have been given in connection with the preceding.

1. German *n* = English *m*.

FINAL: *Besen* (pēsamo), *besom* (besma); *Boden* (podam), *bottom* (botm); *Busen* (puosum), *bosom* (bôsum); *Faden* (fadum), *fathom* (fădhm).

As thus shown, the English *m* is here the older nasal.

2. German *n* not represented in English.

A. MEDIAL: *ander* (andar), *other* (ô-dhor); *Biene* (from the plur. form bini; also sing. pla), *bee* (beo); *fünf* (finf), *five* (fîf); *Gans* (kans), *goose* (gôse); *Zahn* (zand), *tooth* (tôdh).

B. FINAL: the loss of final *n* (*en*) in English is of exceeding frequency, being, indeed, one of the chief means by which this language has assumed so much of a monosyllabic character. In all the words compared, 310 instances of such a loss (chiefly in verb-forms such as *love*, A.S. *lufian*; *fall*, A.S. *feallan*; etc.) have been noted.

3. German *r* = English *s*(*z*).

MEDIAL: *frieren* (friosan), *freeze* (freosan); *küren* (probably from *Kür*, which comes from *kiesen*), *choose* (ceosan = *kiesen*; but *Kür* = A.S. cyre); *verlieren* (far-liusan), *lose* (leosan).

Here German *r* is changed from an earlier *s*.

4. German *r* not represented in English.

FINAL: *der* (dēr), *the* (the, se); *er* (ir, hēr), *he* (he); *wer* (huer), *who* (hwâ); *wir* (wîr), *we* (we).

5. English *r* not represented in German.

FINAL: *there* (thaer), *da* (dâr = *dar*); *here* (hêr), *hie* = *hier*.

6. German *l* = English *r*.

A. INITIAL: *stammeln* (stammalôn), *stammer* (A.S. stamor, 'stammerer': L.G. stammern); *wispeln* (huisbalôn), *whisper* (hwisprian).

B. FINAL: *Fessel* (fezzera), *fetter* (feter).

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7. German *l* not represented in English pronunciation.

MEDIAL: *als* (al-sô; M.H.G. alse), *as* (ase); *Balken* (palcho), *balk* (balc); *halb* (halp), *half* (healf); *Halm* (halm), *halm*, *haum* (healm); *Kalb* (chalp), *calf* (cealf); *Qualm* (qualm), *qualm* (cwealm); *Salbe* (salpa), *salve* (sealf); *solch* (sôlih), *such* (swilc); *Volk* (folc), *folk* (folc); *welch* (huëlih), *which* (hwylic).

In 8 of these 10 words the original *l* is still retained in English spelling. Only in *as* and *such* is it dropped in writing; and in the former, it was lost already in Anglo-Saxon.

8. German *w* not represented in English pronunciation.

INITIAL: *wer* (huer), *who* (hwâ).

MEDIAL: *Schwert* (suërt), *sword* (sweord); *Schwester* (suëstar), *sister* (sweostor); *süss* (suozi), *sweet* (swête). (*Wittwe*, *widow* is apparently from the Latin *vidua*.)

9. English *v* not represented in German.

MEDIAL: *clover* (claefer), *Klee* (chlêo, genit. chlêwes).

10. English *y* not represented in German.

INITIAL: *you*, *your* (eowic, eower), *euch*, *euer* (iuwih, iuwar).

11. German *h* = English *g*.

MEDIAL: *ziehen* (ziohan, pret. zôh, zôg), *tug* (teohan, pret. teah, tugon).

12. German *h* = English *f*.

MEDIAL: *zähe* (zahi, zâh), *tough* (tâh).

13. German *h* represented in English mostly by some vowel-modification.

A. INITIAL: *Holder* (holter), *elder* (ellarn?).

B. MEDIAL: *blähen* (plâjan, blâhan), *blow* (blâwan); *blühen* (pluojan, pluohan), *blow* (blôwen); *drehen* (drâjan, drâhan), *throw* (thrawan); *drohen* (drouwan, drôan), *throe* (threaw, from threowan); *eher* (êr), *ere* (aer); *ehern* (êrîn), *ore* (ôr); *fliehen* (fliohan), *flee* (fleon); *gehen* (kân), *go* (gangan); *krähe* (chraia), *crow* (crawe); *Lohe* (louch), *low*, obsol. (lêge); *mähen* (mâhan), *mow* (mawan); *nahe* (nâh), *nigh* (neah); *Reihe* (rîga), *row* (râw); *sehen* (sëhan), *see* (seon); *spähen* (spëhôn), *spy* (probably through Fr.?); *stehen* (stantan, stân, stên), *stand* (standan); *Wehe* (wêwo), *woe* (wâwa, wâ); *Zehe* (zêha), *toe* (tâh). To these should be added a few words terminating in an organic *h* (as *roh*, *raw*, *Stroh*, *straw*), which though mute when the word is uninflected is pronounced before a vowel in inflection.

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In four of these words (*eher*, *ehern*, *gehen*, *stehen*), the German *h* is only the inorganic sign of lengthening used in *eh* (from *êr*), and in the earlier forms *ehrn*, *gehn*, *stehn* (O.H.G. *êrîn*, *kân*, *stên*). For the rest, the loss in English of the Anglo-Saxon consonant corresponding to the German *h* is connected with the loss of the final syllable following it (mostly the infinitive ending *-an*).

14. English *h* not represented in German.

He (he), *er* (er, hēr); *horse* (hors, for hros), *Ross* (hros); *whale* (hwāl), *Wall*-fisch (wal); *what* (hwät), *was* (hwaz); *whether* (hwädher), *weder* (huēdar); *while* (hutl), *Weile* (hutla); *whine* (wânian, cwânian), *weinen* (weinôn: Goth. qainôn); *white* (hwīt), *weiss* (hwīz); *wheat* (hwāte), *Weizen* (hueizi); *which* (hwilc), *welch* (huēlth); *whelp* (hwelp), *Welf* (huēlf); *when* (hwänne), *wenn*, *wann* (huanne); *wharf* (whearf), *Werft* (from L.G.); *who* (hwâ), *wer* (huer); *whet* (hwettan), *wetzen* (hwazan); *whimper* (wanting in A.S.), *wimmern* (wanting in O.H.G.); *whirl* (from hweorfan?, O.N. hvirfill), *Wirbel* (wirvil, from huērpan); *whisk* (wanting in A.S.), *Wisch* (wisc)?; *whisper* (hwisprian), *wispeln* (huispalôn); *where* (hwär), *wo* (wâ, Goth. hvar).

The English *h* is here supported by the older forms everywhere, except in *whimper* and *whisk* whose connection with *wimmern* and *Wisch* may be doubtful. As is here shown, it is almost only before *w* that the German *h* is lost, a fact doubtless due to the pronunciation of *w* as a labial spirant; while in English its semi-vocal character favored the retention of *h*.

The relation of German and English consonants to the original Germanic consonants (as represented in Gothic and Anglo-Saxon) is, approximately stated, as follows:

Palatal mutes, fricatives, and nasals:—

German: unchanged 58%; changed 42% (by strict permutation only 1.7%, or, calling *ch* and *sch* regular aspirations of *k* and *sk*, nearly 35%; by irregular change 7%).

English: unchanged 75%; changed 25% (especially *ch* and *sh* from earlier *k* and *sk*).

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Dental (lingual) mutes and fricatives:—

German: unchanged 54% (counting also *s*), changed 46% (by strict permutation nearly 27%, or, calling *z* and *s* regular aspirations of *t*, 40%; by irregular change 6%). It should be noted that not far from one-half of the unchanged cases come under the sibilant *s*. Omitting it, except where it represents an original *t*, the relation is: unchanged over 37%, changed 63% (regularly 49 or 55%, irregularly 8%).

English: unchanged 99.5%; changed 0.5% (some five changes of uncertain value in nearly a thousand instances).

Labial mutes and fricatives:—

German: unchanged 75%; changed 25% (by strict permutation 4.3%, or, calling *f* the regular aspiration of *p*, 13 %; by irregular change 12%). In this estimate *b* has in 52 German words been counted as unchanged, because the Gothic forms, where found, have, as a rule, *b;* but it should be noticed that the Anglo-Saxon forms have *f* (English *v*).

English: unchanged 86%; changed 14% (especially *v* from an Earlier Anglo-Saxon *f*, Gothic *b*).

The prevalence in the palatal and labial series (in the dental only when counting *s*) of unchanged consonants is, in German, decided. Altogether their ratio to changed consonants is (omitting the unaltered *s*) nearly 57%. The number of irregularly changed consonants is quite considerable, being altogether (even counting *ch*, *sch*, *z*, *s*, and *f* as regular permutations) over 20% of all changes. Deducting *all* words not represented in the Old High-German and largely borrowed from Low-German dialects, the stationary character of the New-German becomes somewhat less marked.

In English the consonants in question are original, almost absolutely in the lingual series, less so in the labial, and in the palatal about 25% are modifications of earlier sounds. The only parallel change (save in a few sporadic cases) between English and German is that of *sk* to *s(c)h*. The loss of consonants amounts in English (as compared with German) to 130, 96 of which belong to the palatal series: (the fact

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that about 350 have been lost in the nasal and semi-vowel series has already been noted). In German the loss (as compared with English) amounts only to 28.

Among irregular changes are noticeable especially:

α. Inorganic changes from one series to another. In German: *sch* from *s*; *k* from *t*; *k* from *th*; *ch* from *f*; *sch* from *t*; *f* from *s*; *f* from *d*. In English: *t* from *h*; *f* from *g*; *f* from *h*. All these, except *sch* from *s* (in 60 or even 140 instances), are entirely sporadic, and often of a doubtful character.

β. Apparent second progression. The quasi-aspiration of medial and final *g* in German words whose Old High-German forms have *k* (comp. p. 121, etc.) is equivalent to a further progression of the Old High-German *k*. The change of *t* and *p* from an earlier *th* and *f*, and of *g* from *k*, bears the same aspect.

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W. D. Whitney, Yale College, New Haven, Conn.

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AMERICAN PHILOLOGICAL ASSOCIATION.

PHILADELPHIA, PA., Tuesday, July 13, 1880.

The Twelfth Annual Session was called to order at 3 o'clock P. M., in the hall of the American Philosophical Society, by the President, Professor Crawford H. Toy, of Harvard University, Cambridge, Mass.

The President announced the death of Professor Joseph A. Turner, of Hollins Institute, Botetourt County, Va., a member of [illegible]

The Secretary of the American Philological Association desires to make a public acknowledgment of his thanks to Mr. Nicholas Murray, of the Johns Hopkins University, for his generous kindness in performing the duties of the office during a necessary absence of the Secretary from home.

Wilson, King's College, Windsor, Nova Scotia; Mr. R. H. Willis, Norwood, Nelson County, Va.; Professor Thomas R. Price, University of Virginia, Va.; Mr. Charles H. Woodman, New York, N. Y.; Rev. John Forsyth, United States Military Academy, West Point, N. Y.; Professor E. W. Blyden, Monrovia College, Liberia; Mr. J. W. Barnes, Perth Amboy, N. J.; Mr. J. P. McCurdy, Easton, Pa.; Dr. A. H. Edgren, University of Lund, Sweden; Professor Caskie Harrison, University of the South, Sewanee, Tenn.; Professor C. W. Larned, United States Military Academy, West Point, N. Y.

On motion, Professor W. D. Whitney and Professor M. W. Humphreys were appointed a committee to arrange the hours for the sessions.

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Professor F. A. March, of Lafayette College, Easton, Pa., chairman of the Committee on the reform of English Spelling, appointed in 1875, and continued in 1876, 1877, 1878, and 1879, reported:

Thė Committee haȥ not taken any offiçial action düring thė last yėar.

There haȥ, however, been much interest in thė reform. Thė Spelling Reform Assoçiation met in Jüly, 1879, aȥ a branch of thė National Edücational Assoçiation. Reȥolütionȥ in favor of reform had alredy been past bį thė State Tėachers' Assoçiationȥ of Pennsylvania, Massachüsetts, New York, New Jerȥey, Ohįo, Iowa, Missouri, Maryland, and Virginia, aȥ wel aȥ bį thė American Institüte of Instruction and uther bodieȥ of tėacherȥ. Paperȥ wer preȥented at this mėeting bį Professor S. S. Haldeman of thė Ųniversity of Pennsylvania, Mr. E. Joneȥ of Liverpool, Hon. W. T. Harris of St Louis, and Mr. S. N. D. North of thė Ųtica *Herald*. They wer printed in fonetic spelling in thė Proçėedingȥ of thė National Edücational Assoçiation. Thė State Tėacherȥ' Assoçiation of Missouri also voted to print their proçėedingȥ in fonetic type.

In August and September *Scribner's Monthly* publisht two strįking articlȥ in favor of thė reform from Professor Lounȥbery of Yale.

On thė 2d of September thė Çhicago *Tribüne* appėard in amended spelling thruout. On thė 17th, thė *Home Journal* of New York began to bė printed with thė following amendments:

1.—Drop *ue* at thė end of wurdȥ lįke dįalogue, catalogue, where thė prėçėding vowel iȥ short. Thus spel demagog, pedagog, epilog, synagog, etc. Change tongue for tung. When thė prėçėding vowel iȥ long, aȥ in prorogue, vogue, disembogue, rogue, retain fįnal letterȥ aȥ at preȥent.

2.—Drop fįnal *e* in such wurdȥ aȥ definite, infinite, favorite, where thė prėçėding vowel iȥ short. Thus spel opposit, preterit, hypocrit, requisit, etc. When thė prėçėding vowel iȥ long, aȥ in polįte, fįnįte, invįte, ünįte, etc., retain preȥent form unchanged.

3.—Drop fįnal *te* in wurdȥ lįke quartette, coquette, çigarette. Thus spel çigaret, roȥet, epaulet, vedet, gazet, etc.

4.—Drop fįnal *me* in wurdȥ lįke programme. Thus spel program, oriflam, gram, etc.

5.—Change *ph* for *f* in wurdȥ lįke phantom, telegraph, phase. Thus spel alfabet, paragraf, filosofy, fonetic, fotograf, etc.

P. S.—No change in proper nameȥ.

They hav been followd bį thė Ųtica *Herald*, thė Tolėdo *Blade*, thė Burlington *Hawkeye*, thė Clėveland *Leader*, and many uther paperȥ. Thė *Electrotyper*, thė *Type Founder*, and thė *Electrotype Journal* had erlier mended their wayȥ. Thė New York *Independent*, thė *Princeton Review* thė *New England Journal of Education*, and many uther pėriodicalȥ admit articlȥ in improved spelling. Ųther paperȥ sįlently change thė spelling of a wurd or two, aȥ thė Springfield *Republican* prints *etiquet* and *program*, and thė *Princeton Review tho* and *altho*. It iȥ stated that over two hundred jurnalȥ and pėriodicalȥ in this cuntry üȥe a greater or les number of such corrected spellingȥ.

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The *Home Journal* has issued a broadside of letters in favor of a briefer spelling from one hundred representativ authors and scholars, including twenty-five presidents of leading colleges, and representativs of fifty colleges from Maine to Oregon. The Chicago *Tribune* and the *National Journal of Education* hav publisht similar collections of opinions.

The House Committee of Education and Labor at Washington reported a bil to empower the President to appoint a Commission to investigate and report upon the spelling of the public documents, with a view to its simplification, and to a joint commission with the government of Great Britain.

In England also there has been important progres. A large number of the most eminent men hav accepted offices in the new Spelling Reform Association, Max Müller, Murray, Darwin, Tennyson, Bain, J. H. Gladstone, Lowe, Tylor, and the like. The Association has begun to publish a Monthly.

The Philological Society of England has also taken up the reform in ernest, and appointed a committee to report a list of words needing amendment in behalf of etymology and history as wel as orthoepy. The list is to be presented by Mr. Sweet, the Anglo-Saxon scholar, on the 9th of July. It wil doutles contain sum thousands of words, and it is to be hoped that this Association wil be abl to approve it, and giv it to the public. To that end it might perhaps be desirabl to continu the committee another year.

After a short discussion, the report was accepted and the committee continued for another year.

The first paper was by Dr. E. G. Sihler, of New York City, on "Diogenes Laertius and Lucian, or notes on the Tradition of Oriental Descent of Greek Philosophy."

I. In the prooemium of Diogenes Laertius two traditions are advanced: *a.* that higher thought and speculation was developed among the βάρβαροι before it began among the Greeks; *b.* an opposing view, § 3 ff., that the εὑρεσις of philosophy was an original work of the Greek mind, although its first germs were in the early musical culture and in the secret religious doctrines of the Orphic schools. Diogenes very probably represents, in this portion of his compilation, the encyclopedic collections of Favorinus of Arelate, a contemporary of Lucian in the second century after Christ. See Fr. Nietzsche in the Rhein. Museum, vols. 23 and 24, and Gellius, N. A. xiv. 6. 3. The more authoritative among modern expositors have refused to adopt the tradition of oriental descent: so H. Ritter, Ancient Philosophy, I. 160, and E. Zeller, Philosophie der Griechen, I. 20 ff. Much importance is attached to it, on the other hand, by Schaefer, in a recent treatise entitled, Quid Graeci de origine philosophiae a barbaris ducenda existimaverint, secundum D. Laertii prooemium exponitur (Leipzig, 1877).

II. Lucian, in his Fugitivi, considers Greek philosophy as undergoing a process of deterioration from its beginning. The crude speculations of

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the Seven Wise Men and of the early Ionic thinkers are appreciated more highly than is the elaborate and dialectic philosophy of Socrates and his successors. The Orient is treated as the cradle of philosophic wisdom. Like Diogenes Laertius, Lucian assumes an unbroken line of communication beginning in India, crossing into "Ethiopia," descending the Nile into Egypt, extending thence to the Magi and Chaldeans of Babylon and Assyria, thence into Scythia and so into Thrace and Greece. Schaefer in his dissertation seems to have overlooked Lucian. Lucian's view is shared by his contemporaries, such as Tatian the father (Oratio ad Graecos, 1), and a little later by Clement of Alexandria (Stromata i. 13 ff., v. 4, vi. 4, vii. 7).

The view of Oriental descent is a characteristic product of the second century, when the syncretistic efforts of Pergamon began to point to the internal decay of philosophy. It was the same movement of thought which in the next century received a final expression in Neo-platonism.

Professor F. A. March, of Lafayette College, Easton, Pa., then read a paper on "Some Points in Anglo-Saxon Phonology."

1. Indications ov sonant *s* in Anglo-Saxon. Sweet says it is always surd. Trautmann objects because "sonant *s* alone can interchange with *r*." The reasoning ov Trautmann was criticized. Sum evidence ov sonant *s* was however pointed out in weak perfects like *lȳs-de* compared with those like *cyste*.

2. The combinations *ea, eo*. It has been usual to distinguish diphthongs from breakings bi puting an accent over the last leter ov diphthongs, as in Greek. This notation is not intended to decide that the last leter is the most prominent in every word. But sum ov the yunger Germans ar correcting every one who uses the notation, as being mistaken about the pronunciation. They woud hav an accent always on the first leter. If it is intended to indicate niceties ov pronunciation, there shoud be diferent notation for diferent clases ov words and for the same word in diferent ages and authors.

3. The conjugation ov *weaxan*. Sievers cals it a redūplicating verb, because, he says, the perfect has not been found in the form *wōx*. Exampls ov *wōx* wer givn (Mat. xiii, 7, Rid. v. 3), and it was argued that *weaxan* is a breaking, and to be conjūgated with the coresponding verb in uther languages.

Remarks were made upon this paper by Professor S. S. Haldeman, Professor W. D. Whitney, and Professor M. W. Humphreys.

Professor F. A. March, of Lafayette College, Easton, Pa., read a paper on "The Point of View in King Lear."

Each character in Shakespeare speaks from his own point ov view, yet in bringing all this variety to unity in any play, the artist Shakespeare has a singl point ov view ov his own. Every thing in Romeo and Juliet appears to the spectator as it dus to a yuth. Juliet, thirteen years old, is old enuf. In Hamlet we see the world as it looks to one just entering the batl ov life. The father ov our Ophelia is a superfluous old Polonius.

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Up to this age rēaders ov poetry ēasily acçept thē point ov view. But Shakespēare growz older. In Macbeth and Othello thē general point ov view iz that ov men ov midl age. Thē larger number ov rēaderz ov poetry hav had no such expēriençez. In Lēar thē world iz sēen from thē point ov view ov an infirm old man, an insane man, and a king.

This point ov view iz so pecūliar, and Shakespēare's triumf in prēzenting thē drama from it, iz so wunderful, that it iz wurthy ov speçial consideration.

Thē gist ov thē story iz that an old king, fēeling his powerz to bē failing, divīdez hiz kingdom betwēen two dauterz, rēzerving to himself thē rīht to liv in their familiez with a hundred knīhts. Thē dauterz tīre ov him and hiz knīhts, and tel him hē must do without so large a speçial folowing. This trēatment drīvez him insane. Hē becumz a wanderer. A third dauter, whom hē had disinherited, cumz to aid him, and iz unsuccēsful and they dīe together.

Supoze now wē look at this story from thē point ov view of thē yung folks, ov thēze new-maried cuplez, who hav to entertain thē old king and hiz hundred knīhts. This iz thē way they look at it.

> —your all-licens'd fool,
> (And) other of your insolent retinue
> Do hourly carp and quarrel.
> —this our court, infected with their manners,
> Shows like a riotous inn;
> What need so many?
> By day and night he wrongs me.

Change thē sex ov Lēar. Hardly any point ov view iz more familiar in literatūre than thē maried man's view of thē wurying muther-in-law. Many rēaderz woud bē prompt to say, Thēze children hav a hard tīme ov it. Shakespēare duz not disgīze this. Hē showz us thē king in hiz unrēazon, hiz pasion, hiz wurying, hiz domineering. How then duz hē bring us to acçept hiz point ov view?

Thē çentral sourçe ov this power sēemz to bē thē perfect uterançy ov thē king, thē ēaze and copiusnes with which hē givz intense expresion to hiz fēelingz.

Hē iz rēgal withal, every inch a king; and, in thē first sçēne, az wē hēar him dispensing kingdomz and cursez so grandly and so strangly, wē giv thē reinz to imagination, and bid farewel to thē rēgionz ov commun sense, az tho wē wer lisening to thē hēroz or godz ov Aeschylus.

Thē difficulty ov kēeping us in sympathy with thē old king afterwardz iz met bī showing thē yung folks comiting crīmez toward ēach uther abhorent to hūman natūre, so that no one thīnks ov questioning thē justiç ov their father's reproachez and cursez.

And, fīnaly, at thē crīsis ov thē play, at thē tempest, thē whirlwind ov hiz pasion, when conversation with uther men must nēedz bē pitiful or lafabl, thē powerz ov natūre, nīht, and storm, and darknes fil thē stage; rain, wind, thunder, fīre becum thē old king's interlocūtorz. Wē sēe thē hevnz taking part agenst us, and thē godz kiling us for sport, az wanton boys kil flīez. It woz a mater ov course that Shakespēare, who

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coud cary us with thė king to such hįhts ov frantic pasion at thė wounds oferd to hiz imaģination and kingly prįde, shoud bė abl to kėep us with him in hiz truly hüman wo at thė deth ov thė dauter hė luvd. Tėarz shed over Cordėlia nėed no explanation. But Lėar's perfect uterançy in gentlnes iz az notiçabl az that in pasion.

Dhis greatest ov Shakespėare's playz must, lįke uther greatest wurks ov art, bė taken bį most ov us with a large mesūre ov faith. Wė never hav been old men. Wė never hav had thankles dauters. Wė never hav been insane. Wė do not ėven know bį observation how thė insane act and talk.

It iz a curious inquįry whether Shakespėare did this wurk from fançy, or whether it embodiez expėriençez; whether hė had wacht and studied an insane frend; whether hė had a thankles dauter, and a Cordėlia, to whom, a hapier than Lėar, hė left hiz litl kingdom.

Professor S. S. Haldeman of the University of Pennsylvania, Philadelphia, Pa., read a paper on "English Words formed by Paresis or the Neglect of Parts."

After words have been lengthened by the addition of parts, the process of shortening commences; and when both forms remain, the language is often enriched with synonyms which acquire variations of meaning, as between 'movement' and 'moment,' 'fragile' and 'frail.' The paper contains a list of about five hundred English words formed in this manner.

Remarks were made upon this paper by Professor W. D. Whitney, Professor M. W. Humphreys, Dr. Howard Crosby, and Dr. E. G. Sihler.

A paper by Dr. A. H. Edgren, of the University of Lund, Sweden, entitled "A Statistical Exhibit of Kindred Teutonic Words in German and English with reference to their Consonant Relations," was read, in the absence of the author, by Professor W. D. Whitney.

The object of this paper was to illustrate the phenomena of the so-called Grimm's Law, or the rotation of mutes in Germanic language, so far as they are exhibited by the comparison of modern German and modern English, by complete lists of English words with the corresponding German ones—each English word being accompanied by its Anglo-Saxon original, and each German word by its Old High German original, so far as these are traceable.

After an introduction on the general subject of Grimm's Law, especially in its second part, stating the changes from general German to High German, and on the exceptions to it, the dialectic varieties of High German, the relation of modern German to Old High German, and that of English to Anglo-Saxon, the detailed comparison of words is taken up, in the order: 1. palatal mutes, fricatives, and nasals; 2. lingual mutes and fricatives; 3. labial mutes and fricatives; 4. nasals (non-palatal), semi-

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vowels, and *h*. The comparison starts from the German word generally, because of the fuller forms of the German. Initial, medial, and final consonants are considered separately. For example: under the head of German *k* are given first the English words which show a corresponding *k*-sound (however written), under the divisions of initial (53 words). medial (50), and final (19); then, in like manner, the English words showing a *ch*-sound, a *g*-sound, a *j*-sound, a *t* or *th* sound (rare and anomalous), and a loss of the sound—and so on with the other letters.

As the paper is expected to be printed in full in the Transactions, a more detailed analysis and abstract is not called for here.

The Treasurer, Charles J. Buckingham, Esq., presented his report, showing the receipts and expenditures of the past year. (See p. 34.)

The Chair appointed President William C. Cattell and Dr. Howard Crosby a committee to audit the Treasurer's report.

The committee on the hours of meeting reported in favor of the arrangement of sessions as follows: from 9 o'clock to 1; from 4 to 6; and from 8 to 10.

On motion the report was approved.

A recess was then taken from 6 until 8 o'clock.

PHILADELPHIA, Tuesday, July 13, 1880.

EVENING SESSION.

The Association met at 8.30 P. M.

The Secretary announced the election to membership of:

Dr. Isaac H. Hall, Philadelphia, Pa.

Dr. Julius Sachs, of New York City, read a paper entitled "Observations on Lucian."

To appreciate the artistic quality of Lucian's writings it does not suffice to obtain a general conception of the various literary and social conditions of his time; each treatise of his must be carefully analyzed, and his mental attitude carefully ascertained. Schwarz, starting from this principle, endeavors to reconstruct a more tangible, consistent Lucian for us than we have hitherto had. The excessively detailed research which he has instituted has led to various inconsistencies that mar the success of his efforts. The writings should be considered by *groups*, not as individual treatises.

Two instances will serve to point out conclusions, resulting from the method of separate investigation, which the author of this paper cannot assent to. Schwarz considers the Nigrinus a satire, not a true portrayal of the character of that philosopher. His argumentation, plausible as it may seem, fails to take into consideration the introductory epistle to Nigrinus

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which is genuine, and cannot be so construed as to form the introduction to a satiric essay.

Sommerbrodt rejects the biography of Demonax as a treatise of Lucian; he refers merely to its blundering description, whilst he commends the Nigrinus for its delicacy of observation and pregnancy of characterization. The difference of style is however readily to be accounted for: the latter is an artistic production intended to please by its form as well as by its contents; the biography of Demonax is an unfinished *βίος*, for which form of composition a generally prevailing scheme must have existed, admitting of but slight variation.

Remarks were made upon this paper by Dr. Howard Crosby.

The Annual Address was delivered by the President, Professor Crawford H. Toy.

After congratulating the Association on the favorable circumstances under which this session had begun, and commending the *American Journal of Philology*, established and mainly supported by members of the Association, the President spoke in substance as follows:

The plan of our society includes the investigation of all families of languages, and at present instead of having a division into sections devoted to particular families, all papers are read before the whole body. This system, which is not without its disadvantages, has, however, the advantage of keeping each member in sympathy with the progress in various directions of linguistic research. I need offer, therefore, no apology for taking as the subject of my address the study of the Semitic languages. The claims of this study on a linguistic society are obvious. Not only are these languages interesting in themselves in their grammar and literature, but they are necessary in the study of general grammar. Their differences from the Indo-European languages make it important that they should be taken into consideration in attempts to construct a science of language; any science of language founded solely or mainly on the Indo-European family must be imperfect and erroneous. In the character of its roots, the structure of the noun and verb and of the sentence, the Semitic group offers much that is peculiar, and the investigation of these phenomena has resulted in the discovery of principles that are to be regarded as contributions to the science of language. It may be added that recent achievements in the direction of grammatical historical research are of extreme interest. Two new Semitic languages have been discovered and their grammars constructed, namely, the Babylonian-Assyrian and the Sabean; a very important non-inflecting tongue, the Accadian, has been exhumed with a large and valuable literature; and traces of still another, to which the name of "Hittite" has been provisionally given, have been found; and it is to Semitic scholars that the decipherment and interpretation of the Cypriote inscriptions is largely due. The thrillingly interesting historical and mythological results that have been reached in connection with these researches are familiar to us all.

It is an unwelcome, but undeniable fact that the scientific study of the Semitic languages has lagged behind that of the sister Indo-European

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family. One reason for this is that the interest in this group has pertained chiefly to the Hebrew, and study in this language has been fettered by ecclesiastical interests. All honor to the noble scholars in Europe and America of all faiths who have devoted themselves to it, and to the spirit of true religion which has fostered it; yet we know that, with the purest intentions on men's part, an inflexible set of ideas is unfavorable to free investigation, without which there can be no progress. The history of Semitic, particularly Hebrew, study illustrates this.

Jewish grammatical study began in the first centuries of our era as a mere chronicling of facts for the benefit of the synagogal reading, and retained this mechanical character through the periods of Syrian and Arabian influence, and up to the time of Elias Levita, who first took decided stand against the traditional views, and reached something like a correct opinion as to the origin of the Hebrew vowel points. The early Christians were not friendly to the study of Hebrew; they were content with the Greek translation of the Old Testament, and fancied that the Jews were disposed to alter the original text in a polemical interest. Origen studied Hebrew, but Jerome is the first Christian of whose Hebrew scholarship we know anything definite. He groaned and wept in the Syrian desert over the rasping gutturals, but persevered, and became a respectable, it may be said a remarkable scholar; his great contemporary, Augustine, preferred to expound the Psalms in the Septuagint, including the unintelligible translations and transliterations of the titles.

From Jerome's time Christian study of Hebrew suffered eclipse till the fifteenth century, when, under the revival of learning, Reuchlin and others earnestly pursued it, and it received a further impulse from the religious movement set on foot by Luther. There were some, however, who shrank from it with horror, saying that "a new language had been invented, and whoever learned it immediately became a Jew!" During the sixteenth century the study went on quietly, but in the next century made a great step forward, partly by the pursuit of various Semitic dialects, partly by the wonderful discovery that the common Hebrew letters were not the original ones. The history of the discovery is an exciting one. A manuscript of the Samaritan Pentateuch, written in Samaritan or old Hebrew characters, comes over to Europe. The Frenchman, Ludovicus Cappellus, examines it and announces his startling conclusion in a book, which he first sends to the venerable Buxtorf at Basle. The latter earnestly opposes its publication. Finally, by Erpenius' advice, Cappellus publishes his work, which raises a storm of controversy. Buxtorf, the son, replies in a learned work. The battle rages a hundred years. At last the scholarly public indorses Cappellus, and things go on quietly again. Meantime, the study of Syriac, Samaritan, Arabic, and Ethiopic had been begun with ardor, and England was foremost in Semitic science, under the impulse given by the new discoveries and in the spirit of the great national movement that marked that century, which was largely religious.

Next came the eighteenth century, the period of quiet investigation of principles, often unjustly stigmatized as a merely skeptical and negative

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period; it was a time of philosophical reflection, but not of great progress in linguistic resources and methods. It must be borne in mind that the science of language did not yet exist. Finally, in our own century, Semitic study has advanced rapidly, chiefly in Germany and France, but also greatly in England and somewhat in this country. In the last quarter of a century especially, England has done good work in this department, spurred on by the rich discoveries in Babylonia; before that, it had done little, and in its linguistic position was regarded with contempt by the Germans, of which feeling there is an amusing exhibition in the little joust between Henry Ewald and the Cambridge professor, Samuel Lee, about forty years ago.

All along the line of history we can see the hampering effect of traditional opinions. At the present time there are many workers, capable of accomplishing much for science, whose work is unfruitful because not free. We need an unbiased spirit of investigation, careless of results, and only anxious to discover truth. Further, we need for our science a broad Semitic culture, wide study of all the dialects. It is unnecessary in this day to say that he who knows only one language does not know that. Those of us who have the time must not content ourselves with pursuing one dialect, though we may make a specialty of some one; but we must seek to get a firm hold on the grammatical structure of all or of all the principal dialects. In this way we shall the better acquire an enthusiasm for the purely linguistic side of the study, without which our hard-worked teachers and clergymen will not be able to keep it up.

The time allotted to this occasion allows only a short reference to the attractive questions that this department of linguistic science offers to the student. There are the problems of grammar, and especially of Semitic comparative grammar, pertaining to phonology, morphology, and syntax. There are many questions relating to the form and use of the verb especially, awaiting full investigation; for example, the formal origin and the signification of the perfect and the imperfect, the latter a point of great importance. Then there are comparisons with other groups of languages, and the determination of the relation between them and ours; for example, the so-called sub-Semitic languages and the Egyptian. Comparison is also to be made with the Indo-European family. It is only by observing the differences between these widely divergent groups that we can properly comprehend the character of the phenomena in each.

Another sort of work of which there is great need is the editing of manuscripts and printed books. The Hebrew and Syriac biblical texts have never been fixed with anything like precision, and, though the critical material is not as full and accurate as would be desirable, it is sufficient for the accomplishment of much more than has been done. Hundreds of Arabic and Syriac manuscripts lie in the East, waiting to contribute to our knowledge of the past in many directions. The field offered by the Phenician, Assyrian, and Sabean inscriptions is of enormous extent. The investigation of the history of the remote past is another department of labor, not purely linguistic, but inseparably connected with linguistic study, and finding abundant material in the field of Semitism.

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Facts bearing on ancient migrations of Asiatic tribes have come of late in blinding numbers. The beginnings of history are being pushed back further and further, and new and perplexing problems are constantly arising. One of the most interesting of these questions is the nature and origin of the primitive Semitic mythology and the history of its welding with the religious systems of other races. At present, all these various systems are so completely fused together in the Babylonian, Syrian, and Phenician mythology that it seems impossible to separate them, and we must probably go to the South for light, and search the Arabian and Sabean traditions. From all these investigations we are beginning to understand something of the valuable traditions preserved in the early chapters of the Book of Genesis, possibly hints as to the earliest movements of the founders of civilization in Western Asia. All this (and I have mentioned only a part of what is to be done) demands an army of workers devoted to science, and the foundation of their work must be accurate linguistic training.

The Association adjourned to 9 o'clock Wednesday morning.

PHILADELPHIA, Wednesday, July 14, 1880.

MORNING SESSION.

The Association resumed its session at 9 A. M., the President, Professor Toy, in the chair.

The minutes of the previous meetings were read and approved.

The Secretary announced in the name of the Executive Committee, the election to membership of:

Mr. Samuel Garner, Johns Hopkins University, Baltimore; Mr. B. F. O'Connor, Johns Hopkins University, Baltimore.

On motion, Professor S. S. Haldeman, Dr. I. H. Hall, and Dr. Julius Sachs were appointed to nominate officers for the ensuing year.

On motion, Professor M. W. Humphreys, Professor W. D. Whitney, and Mr. C. J. Buckingham were appointed a committee to recommend a suitable time and place for the next meeting.

Professor W. D. Whitney, of Yale College, New Haven, read a paper on "Logical Consistency in Views of Language."

Professor Whitney began with noticing the regrettable discordance of opinion still prevailing among students of language, even with regard to fundamental theoretical points, respecting which all needed evidence is already in hand. The cause of this lies, he thought, to no small extent, in carelessness of logical consistency on the part of many comparative philologists; it would be in great measure removed by taking up the subject at the right end, and seeing that from certain obvious and undeniable

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facts respecting language follow by logical necessity certain conclusions, which furnish a solid basis upon which to rear further doctrines. Without claiming to offer considerations not already adduced, he endeavored to present the general subject in such a logical connection.

One of the most palpable fundamental facts in human language is its diversity. Languages and dialects, unintelligible one to the other's speakers, are numberless, and their differences are endless, and of every degree and character. Thus, 1. their phonetic differences, as regards the number and nature of the alphabetic elements and the combinations of these, are great, notwithstanding a certain underlying resemblance, founded on the virtual identity of all human organs of speech; 2. their differences of grammatical structure, as regards parts of speech, forms of inflection and derivation, and syntactical combination, are yet greater, so that no acceptable morphological classification, even, has yet been found practicable; and 3. their significant differences, as regards the assignment of certain articulate combinations to the expression of certain conceptions, are greatest of all, correspondences being, where not historical (dialectic), sporadic and accidental only: it is even conceivable that two tongues should agree closely in alphabet and structure and yet give a different name to every single idea they expressed.

Another fact of highest consequence is that the varieties of language are not bound to varieties of race. Besides that there are no unmixed languages and no unmixed races, and that the two mixtures are not accordant, history shows numerous races or divisions of races that have come to speak tongues of foreign origin; every civilized community contains men of various descent undistinguished by speech; and no person of any race acquires its language without being placed among the speakers of the latter, or fails to acquire with readiness the tongue of any speakers, not of his own blood, among whom he may chance to grow up. In short, the direct relation of language is not to race at all, but to community. Every human being is capable of acquiring any human tongue, and only his circumstances prescribe which. That is to say, every one *learns* his language, his "mother-tongue," just as truly as any other which he may master later. Those who deny this are able to do so only by confounding the two, usual but very diverse, senses of the word "language"; which signifies now the complex of capacities that make a human being able to express his thought, and now the established signs of thought. The former is one and universal; the latter is various, and each variety is of limited use and intelligibility.

From these two elementary facts are derived necessary inferences as follows: The tie between a conception and its sign is external and accidental, a mental association, formed under the guidance and after the example of others. There is no room for the answer "φύσει" to the question how the names of things exist. Language is not thought, but an instrumentality auxiliary to thought.

Again, human language is fundamentally and entirely diverse from the means of communication of the lower animals, being a historical product, learned, indefinitely variable and extensible, while the latter is instinctive

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and unchanging. The natural cries of animals are not comparable with speech, but with those natural means of human communication which preceded speech, and would be used by a man who had not learned speech.

Again, the study of language is purely a historical branch of science, and not a physical. Purely historical, because not even the sounds composing language are physical entities; they are human acts, just as much and in the same way as significant gestures are so.

The limited value of linguistic study as aid to ethnology lies solely in the probability that a linguistic community or complex of communities has been, from the beginning or for an indefinite period, a tolerably pure race-community also. Fortunately, this probability is on the whole greatest where the help of language is most needed.

Another obvious and fundamental fact concerning language is its constant change: change of phonetic form, of structure, and of the significant value of words and forms. In accordance with the principles already demonstrated, this change cannot be brought about by anything else than the action of men, the speakers of language. The general consideration governing their action is convenience, and it operates in every part and department of speech; in phonetics, convenience takes the form of economy of utterance.

The tracing out of these changes of language, with restoration of earlier, and, if possible, even of primitive forms, constitutes the historical study of language. Something of the work has been done for many families of speech, but by far the most for our own family, the Indo-European. And the result reached, according to the prevailing or Boppian school, is this: that all Indo-European forms are made by the accretion of elements originally independent; and that the ultimate elements are so-called roots: i. e. signs possessing no grammatical character, whether as parts of speech or as forms of derivation or inflection—whether all monosyllabic or of more varied phonetic character being a point of altogether minor consequence. This result comes simply from an application of the processes seen at work in all the historical periods of the language to explain the products of the pre-historic period—the only scientific method. Its argument may be stated thus: 1. through the whole known history of Indo-European speech, combinations of independent elements have been integrated into words and sometimes into forms; and examples of forms of every class and age appear plainly to have been so made; 2. no material of this sort is seen to have been made in any other way; 3. there are no forms met with which might not have been made in this way; and hence, 4. aggregation being thus demonstrably a real method of Indo-European form-making, and the only one possessing that character, and being adequate to the explanation of all the facts, it is sufficient and alone entitled to be accepted. Those who oppose this conclusion are wont to ignore the difference between analogical inference and mere conjecture, and to assume that one man's guess as to how forms might have been made is just as good as another's; or to urge the fact, worthless as evidence, that the majority of forms cannot be satisfactorily traced to the

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independent elements out of which they have grown. That language should have begun with long words possessing any trace of structural organization is absolutely inadmissible on theoretic grounds; for it is an instrumentality, and an instrumentality cannot but have had rude and simple beginnings.

Moreover, the demonstration of such an origin and growth for the family of languages which has attained on the whole the highest grade of inflective structure is practically equivalent to their demonstration for all languages. It will take, at any rate, very strong and direct evidence to convince us that the history of any given family has not been essentially of the same character.

The question of the origin of language, as a scientific one, is simply to determine how such human beings as we see and know would possess themselves of such an instrumentality if they received none by tradition from their predecessors. That they would do this is beyond question; the work of starting a language is not essentially different from that of adding to and altering language, as performed by every later generation. The problem is practically solved by our knowledge of language and its history, which teaches as follows: 1. Language was brought into being primarily for purposes of communication; 2. it began with whatever signs could best be turned to account for mutual understanding, grimace and gesture and exclamation and onomatopœia etc. being drawn upon according to their various availability, and the predominance of utterance being a gradual result of its superior usefulness, as learned by experience; 3. the first items of speech denoted that which was most capable of being directly signified, and hence acts and qualities, and not concrete existences; 4. the period of root-production was a self-limited one, because after a time the creation of new material would become less facile than the variation and combination of what was already in use; 5. to correlate precisely the history of speech with the rest of man's development will doubtless never be practicable. But, at any rate, language was the indispensable means of conversion of gregarious into social life, the foundation of all other social institutions. Every language is itself an institution, one of those whose gradual formation constitutes the culture of a race. A social institution is a body of habits, of customary modes of action, by which in a certain community is attained a certain social end, regarded as conducing to social welfare. It grows gradually up in the contest between human nature and human circumstances. Its real origin and relation to the kindred or similar institutions of other communities is not at all understood by its possessors; it is apt to be regarded as a part of the natural order of things, even of divine revelation. In none of these or other characteristics is a language more different from other institutions than they from one another.

The next paper was read by Rev. R. F. Weidner of Philadelphia, Pa., "On some Points connected with the Prophecy of Obadiah, with a revised Translation."

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I. The author. Of the author of the shortest book in the O. T., we really know with certainty nothing except the name; and though, according to the Masoretes, the pronunciation is עֹבַדְיָה, i. e. servant of Jehovah, still about 300 years before Christ this pronunciation was not universal, as can be seen from the fact that the LXX. gives for it in the different places where the name occurs not only Ὀβδία, but also Ἀβδία, Ἀβδεία, and Ἀβαδία.

II. His date. Two theories with reference to the time of the prophecy are commonly held:

(1) That the prophecy was delivered after the destruction of Jerusalem by Nebuchadnezzar, i. e. after B. C. 588. This view is held by Aben Ezra, Luther, Calov, Michaelis, Schnurrer, De Wette, Bertheau, Knobel, Maurer, Winer, Hendewerk, Bleek, Meyrick, and others.

(2) That the prophet lived before 800 B. C. So Hofmann, Delitzsch, Keil, Kleinert, Wordsworth, Pusey, Hengstenberg, Caspari, Haevernick, and others.

We decide in favor of the latter view for the following reasons: *a.* because the position of the book of Obadiah in the Canon, between that of Amos and that of Jonah, demands it; *b.* because the style is more antiquated than that of the later prophets, which even Ewald is compelled to admit, though he uses it as an argument to show that both Obadiah and Jeremiah quoted an early lost prophecy; *c.* because it is distinctly called a חָזוֹן, a vision. It is not a mere rehearsing of a past event. The prophet speaks of that which had been heard by him from Jehovah; *d.* because of grammatical considerations, for the verbs after אֵל (al) in vv. 12, 13, 14, must be taken to be future; *e.* because Obadiah does not refer in any way to the great monarchies of the world; they are simply strangers, and the two kingdoms are still supposed to stand firmly side by side. The discussion of the contents of the prophecy of Obadiah and its fulfillment in whole or part, is beyond our scope in the presentation of this paper.

This paper was discussed by Professor C. H. Toy.

President W. C. Cattell, of Lafayette College, Easton, Pa., read a paper on "The Etymologies of Lactantius."

After a somewhat extended discussion of the point in dispute between Cicero and Lactantius, whether *religio* was derived from religere or religare, the paper quoted and discussed more briefly all the etymologies found in the writings of this celebrated author, showing that he was generally in error as to derivations from Hebrew and so frequently as to Greek and Latin words that his etymologies, as the editors say of many of his theological opinions, are *cautè legendae.* But even where the derivation is wrong it was shown that the application to the subject Lactantius had in hand was apt and excellent. The paper concluded with a discussion of the real grounds upon which the reputation of the author rests, and which notwithstanding his mistakes in etymology give to his writings such permanent value.

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Remarks were made upon this paper by Dr. E. G. Sihler.

Professor M. W. Humphreys, of Vanderbilt University, Nashville, Tenn., read a paper entitled "A Contribution to Infantile Linguistics."

This paper presented the results of observations made upon the linguistic efforts of a little girl during the first two years of her life. A striking peculiarity of the child was, that at a certain period she could pronounce the palatals (k, g), but not the linguals (t, d). The paper discussed briefly the causes which influence the selection of words on the part of infants, and gave a history of the linguistic development of the child in question, closing with the list of words, numbering 1122, of which she had command when she was just two years old.

Remarks were made upon this paper by Professor W. D. Whitney.

Professor S. S. Haldeman, of the University of Pennsylvania, Philadelphia, Pa., read a paper entitled "Note on the Invention of Words."

Singing birds hav a singing organisation, but monkeys, with organs much like those of man, lack a speaking brain and remain speechless. When very young, a child sings for pleasure, and before he has the use of words, will seize a rope on the deck of a ship and emit excited tones among those of the sailors, on occasions of excitement and activiti.

There is an opinion that children born without defect, in an island of deaf mutes, woud not acquire speech; but, on the contrari, it is probabl that, as gregarius animals, they woud begin to speak as soon as speech woud be found useful, and woud develop a language sufficient for their wants, as their social instincts woud make them gregarius and not solitari. If Chinese, they woud scarceli use *r*, or, if Cherokees, fall upon *b* or *p*.

Words invented by a child must be distinguisht from such as ar givn to it. 'Moo-cow' is not a child's word for a cow, but insted, the child whose first words are here recorded, used the simpl sound 'm;' a voiced scraping in the throat indicated a horse, a different scraping ment a duck —imitativs which were not translated into speech-words.

The ratl of the metl wheels of a toy cart was 'b-bh,' the *b* fulcral to start the essential *bh*—a vocaliti forced thru the lips, like German *w*. This became the word for a wheel, and for eni wheeld vehicl; and 'go b-bh' ment—to ride in a carriage, as 'go tshu-tshu' ment—to go by railway cars.

The voiceless form of b-bh (p-ph, π-ϕ) was suggested by the act and sound of smoking, and became the word for smoke, steam, clouds, and engravings of them. Afterwards, clouds in spheric masses were calld stones.

A bell was 'tin-tin'—a translation of the sound into speech, and suggestive of 'tintinate.' A railway engin was lookt at with the imitation 'tsh-tsh-tsh' (ofn accompanid by a rythmic motion of the hand) and this

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became the speech-word 'tshu-tshu.' Of two toy engins one was his 'nice tshu-tshu;' to another he saw in a shop he addrest the words 'goodby tshu-tshu' on leaving, and when this was sent to him in Demerâra some months later he recognised it and named it his 'goodby tshu-tshu.' His adjectives were 'nice' and 'bad,' 'big' and 'little,' and in the use of the latter pair he often used a coarse tone with 'big' and a fine one with 'little.'

Fond of throwing objects into water, he calld the sound of striking 'boom,' which was extended to mean throw, strike, fall, spill, without reference to the sound. Similarli, his form of the word spoon was applied par excellence to ice-cream, his favorit food taken with a spoon; and 'kernen' (colonel, the name he applied to his father) became the name of porridge, which was prepared for his father, and also of the kind of dish which contained it.

Perhaps because born in the tropics, he had no trouble with *cay* and *gay*, and he preferrd Italian *ah*, as in fân, lâmp, câtch.

This paper was discussed by Professor W. D. Whitney and Professor M. W. Humphreys.

Dr. Isaac H. Hall, of Philadelphia, Pa., read a paper on "The Declension of the Definite Article in the Cypriote Inscriptions."

The riddle of the Cypriote Inscriptions up to this time is not completely solved. Not to mention the particular knots which occur in sundry inscriptions whose purport is well known in the main, or those places where no final test has put a last word to discussion, there remain a few inscriptions whose general purport is a puzzle, some whose characters have not been made out, and some which, though every character is known, refuse to yield any intelligible combinations. Chief of these puzzles are:

(1.) The longest inscription in the Cesnola collection, which is in part quite plain, but which presents some unique difficulties; though there is scarcely a doubt about the reading of any character.

(2.) The "Naked (or Bearded) Archer" of the British Museum, which, in spite of Dr. W. Deecke's attempt published in *The Athenæum* of May 22, 1880, and thought by him to be a complete success, is yet unread; for Dr. Deecke's reading depends upon some arbitrary forcing of several characters to read what they demonstrably cannot.

(3.) One other important inscription in the British Museum is still the subject of discussion and doubt, though parts of it are plain.

(4.) One of the new, unpublished inscriptions in the Cesnola collection is still unread, though it will probably yield to perseverance; as its main difficulties appear to consist in determining the several characters.

(5.) The same is true of several minor inscriptions (unpublished) of the new Cesnola collection.

Thus any attempt to construct a vocabulary or grammar of the Cypriote inscriptions must be made subject to future revision or correction from the unwrought material; to say nothing of possible further discoveries.

In this paper the author used only such material as he himself had been able to see and study in the original, on the very stones, terra cottas, and

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bronzes themselves. That, however, included all but perhaps three or four minor inscriptions out of nearly two hundred in all. In reaching the conclusions presented, the author also rejected every doubtful case. Yet these results are based upon about seven-eighths of the entire material—including the doubtful and the unread in the sum total.

The Cypriote syllabary consists of characters representing open syllables, i. e., syllables ending with a vowel. Of these, five represent the simple vowels, *a, e, i, o, u,* with no distinction between long and short. The others represent a single consonant followed by a vowel, with no distinction between smooth, middle, and rough in the mutes. Thus the same character may stand for κε, γε, χε, κη, γη, χη. As far as discovered, the syllabary is complete for the consonants *k, t, p, l, r, m, s;* that is, it has a character for each of these in combination with each of the five vowels. The *n* series lacks only *nu;* the *z* series lacks *zi, zo, zu;* and the syllable *ze* rests on one example only, and therefore on probable conjecture merely; the *y* or *i* syllables (for there is a consonant or *mobile yod*) lacks the *io* and *iu*, perhaps as not required by the language. The digamma or *w*-syllables lack *wi* and *wu*. Thus the syllabary is in theory tolerably complete. There is one other character, read by Deecke, Siegismund, and the author, as *xr*, because, though thus an anomaly in the system (as double consonants are expressed by combinations of characters), it appears to have no other Greek equivalent. For what we may call another phase of the same reason, Dr. Ahrens takes it as embodying the old *sampi*, or the Hebrew *shin*.

In transliterating, the analogy of ordinary Greek writing is not to be disregarded. Yet in treating this writing as a language or dialect by itself, a procedure to which it seems fairly entitled, there is obviously much liberty or play allowable in the choice between a long or a short vowel. With all proper regard for dialectic peculiarities, it is not clear in every case how such choice is to be made. The transliterator often feels that the best fidelity to science almost compels a resort to the indefinite quantity of the Roman *e* and *o*.

As to further principles of the writing, it is only necessary to mention a few; the rest of those essential to our purpose are obvious. A word sometimes ends in the middle of a syllable; that is, its consonant is the end of one word, and its vowel the beginning of the next. This is commonest in the case of an elided proclitic. The *n*, or ν of ordinary Greek, is often not written, and has to be understood. Whether it was pronounced or not, is scarcely to our purpose here. A consonant is never doubled. Iota adscript (subscript) is sometimes written, and sometimes not. When a word ends with a consonant, its final syllable (unless joined with the word following) is regularly written with a character whose vowel is *e*. No note of breathings occurs.

Another element *perhaps* to be taken into account in transliteration is the apparent versification of some of the inscriptions. This can scarcely be a guide, and only rarely a check. This principle has been practically insisted on to an extravagant and absurd extent by Richard Neubauer, in one of the "*Commentationes Philologicæ in Honorem Theodori Mommseni*" (Berlin, 1877); but that treatise shows no masterly special knowledge of

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the subject, and scarcely added a valuable hint to the stock of knowledge of Cypriote writing, while some of its mistakes are unpardonable.

The facts concerning the declension of the definite article in the writing were given in detail by Dr. Hall, taking each inscription by itself, and discussing each occurrence of the article as it came. Then followed a separate grouping of all the instances according to grammatical form, by cases, genders, and numbers, the result being that the article showed a pure Doric declension. In the course of the discussion, the article appeared to have usurped, in one or two places, the function of the relative pronoun ὁς, though strictly keeping the *form* of the article. The following is the scheme of the declension as actually occurring; no fair instance appearing of the neuter singular nominative, or genitive; of the dative plural feminine; nor of the nominative, genitive, or dative plural neuter; nor of the dual, in any case:

	SINGULAR.			PLURAL.		
	Masculine.	**Feminine.**	**Neuter.**	**Masc.**	**Fem.**	**Neut.**
N.	*ὁ*	*ἁ*	—	*οἱ*	*αἱ*	—
G.	*τῶ*	*τᾶς*	—	*τῶν*	*τᾶν, τῶν*	—
D.	*τοῖ, τῷ*	*ταῖ, τᾷ*	*τοῖ, τῷ*	*τοῖς*	—	—
A.	*τόν*	*τάν*	*τό*	*τός, τώς*	*τάς*	*τά.*

To this it is to be added that the two forms here given for the dative singular and the accusative masc. plural, are simply alternative transliterations of the same manner of writing. Also the ι adscript or subscript is frequently omitted from the dative singular; but that is merely a variation in writing, as is shown in the tabulated discussion (here omitted), and not a real variation in form.

Remarks were made upon this paper by Professor M. W. Humphreys.

Rev. R. F. Weidner, of Philadelphia, Pa., read a paper "On the Study of the Bible."

Above all other men, the clergyman ought to study the Bible as a philologist. We live in an age of knowledge, and it must in justice be added, in spite of occasional superficiality, an age of widely diffused learning, and if in the present day clergymen wish to be abreast of the scientific progress made in Semitic studies, they must find time for study, and having found the time, limit the extent and concentrate the scope of their studies.

In my remarks I will only refer to three tools which the clergyman should learn to handle intelligently and skillfully.

I. The English Bible. As a rule, clergymen do not pay sufficient attention to the daily study of the authorized version of the Bible. I am strongly persuaded, that except in the case of the most advanced scholars, much more may be learned from the habitual, frequent, and copious reading of the Scriptures in the English version, than from the laborious perusal of them in an unfamiliar tongue.

In the present day, when an intelligent knowledge of the text of the

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Scriptures is widely spread, it is particularly necessary to beware of quoting a text *on any critical point* without knowing whether the original will bear the interpretation which the English may seem to suggest. Invaluable assistance in this respect has recently been placed at our disposal by the "Various Renderings and Readings Bible," edited by Messrs. Cheyne, Driver, Clarke, and Goodwin, published by Eyre & Spottiswoode, London, which gives in the form of foot-notes all the variations of any consequence in text or meaning, which have been recognized by the authoritative scholars of the ages.

After three years of daily use, I would select this volume as the best edition of the English Bible, philologically, that any scholar can possess. And what I have said of this edition of the English Bible applies with the same force to the matchless German of Luther's Version, with its Various Renderings and Readings, as edited by Stier and Theile in their Polyglot edition of the Bible, a copy of which ought to be in every scholar's library.

II. The Greek Testament. It is scarcely necessary for me to say, that whatever our hearers may do with translations, ministers at least should read the N. T. in the original, critically and with ease.

No one can expound the Scriptures with authority when he draws his knowledge at second-hand from the commentators, and a student is never safe in the hands of any commentator. The saying of Erasmus often comes to mind: "When I first read the Greek N. T. with fear and a good mind, with a purpose to understand it and obey it, I found it very useful and very pleasant; but when afterwards I fell on reading the vast differences of commentators, then I understood it less than I did before—then indeed I began not to understand it." The systematic exegetical study of the Greek N. T. is indispensable to "the full proof of the ministry."

The best edition of the Greek Testament is that edited by Scrivener, published in the Cambridge Series of Greek and Latin Texts.

III. The Hebrew Bible. I need not prove to this learned body that it is absolutely necessary for the well-educated clergyman to understand Hebrew. I wish all ministers, throughout the length and breadth of our land, would come to the same conclusion. What a brushing away of cobwebs and a raising of dust would there then be in hundreds of parsonages. We have no right to say that the study of the original languages of Scripture is old and dry.

Simple as these stray thoughts may be, I have ventured to present them, because their importance has been deeply impressed upon me by my own limited experience. Almost as strong a plea could have been made for the study of the cognate Oriental languages, for we hold that to understand the Old Testament rightly, the student must have mastered the language not only in its classical form, but also in those cognate dialects which so frequently illustrate both the thought and idiom of the Old Testament. He must know not merely classical Hebrew, but also Chaldee, Syriac, Arabic, and the composite tongue which is the language of Jewish tradition and Jewish exegesis. The study of the Bible, prosecuted in some such manner as I have indicated, is indispensable for a true interpretation of it.

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The President communicated to the Association an invitation received from the Mercantile Library Company, tendering to the members of the Association the use of its rooms and library.

President W. C. Cattell presented an invitation addressed to the members of the Association, by the Penn Club of Philadelphia, asking their presence at a reception, to be given them this evening at nine o'clock.

On motion, it was resolved that the invitation be accepted, and this evening's session be omitted.

The committee to nominate officers for the year 1880–81, presented nominations as follows:

For *President*—Professor Lewis R. Packard, Yale College, New Haven, Conn.

For *Vice-Presidents*—Professor Frederic D. Allen, Harvard University, Cambridge, Mass.; Professor Milton W. Humphreys, Vanderbilt University, Nashville, Tenn.

For *Secretary and Curator*—Professor Charles R. Lanman, Harvard University, Cambridge, Mass.

For *Treasurer*—Charles J. Buckingham, Esq., Poughkeepsie, N. Y.

For additional members of the *Executive Committee*—

President William C. Cattell, Lafayette College, Easton, Pa.

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.

Professor William W. Goodwin, Harvard University, Cambridge, Mass.

Dr. J. Hammond Trumbull, Hartford, Conn.

Professor William D. Whitney, Yale College, New Haven, Conn.

The report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

The Association then took a recess until 4 o'clock.

PHILADELPHIA, Wednesday, July 14, 1880.

AFTERNOON SESSION.

The Association resumed its session at 4 P. M.

The minutes of the morning session were read and approved.

The Secretary announced the election to membership of:

Mr. Ashley D. Hurt, Principal of the Male High School, Louisville, Ky.

The President announced the appointment of Professor F. Stengel, as a member of the Auditing Committee, in place of Dr. Howard Crosby, who had left the city.

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Mr. Charles P. G. Scott, of Columbia College, New York City, read a paper "On the Use of the Anglo-Saxon Particles in the Laws of Alfred."

The paper gave a summary of the results of an examination of the uses of all the prepositions, conjunctions, and adverbs (except derivative adverbs of manner) contained in the Laws of Alfred, as given by Schmid (*Die Gesetze der Angelsachsen. Zweite Auflage. Leipzig*, 1858), the examination being based on Schmid's ground-text from the MS. E, and embracing all his various readings from three other MSS., and selected readings from the first two printed texts (*Lambard, A. D.* 1574, *Wheloc*, 1644). Each word was separately discussed. All its various forms were given, its different uses illustrated by examples, and compared with its English derivative or substitute, and the times of its occurrence stated. The following is a list of the words discussed, with the number of times they severally occur. Variant forms are not included in the list. The spelling is normalized:

ADVERBS OF PLACE.

hêron	1	ûfor	1	ûtan	1
þǽr	14	uppe (uppe on)	1	ûte	1
hwǽr	2	ofer	1	of	3
nâhwǽr	1	forð	1	ætsamne	1
bûfan	1	inne	6	ætgædere	1
up	3	ût	5	tôgædere	1

ADVERBS OF TIME.

nû	2	eft	6	â	2
þonne	2	siððan	5	æfre	1
geô (iû)	2	oft	1	næfre	3
ǽr	13	git	1	symle	1

ADVERBS OF MANNER.

hû	1	þûs	1	elles	2
swâ	12				

ADVERBS OF DEGREE.

full	1	ealles	2	tô	1	mâ	1

ADVERBS OF NEGATION.

ne	82	nâ	2	nô (= nâ)	6

PREPOSITIONS.

in	14	of	13	ofer	7
on	104	tô	103	under	2
binnan	1	for	10	beneoðan	3
bûtan	11	fore	5	þurh	3
æt	17	beforan	14	geond	3
bi	1	ǽr	5	mid	74
be	67	æfter	4	wið	12
fram	6	bûfan	1	ymb	4

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CONJUNCTIONS.

and	224	gif	218	þonne	58
ge	4	bûtan	9	þæt	53
eâc	12	swâ	34	þe	3
oððe	47	swilce	3	ær þamþe	2
âwðer	1	þeâh	4	be þam þe	3
ær	1	hwæðere	1	for þam þe	5
ôð	1	siððan	4	for þam	4
ne	15	þâ	12	tô þam þe	1
ac	4	þenden	1	þâ hwîle þe	1

Dr. Isaac H. Hall, of Philadelphia, Pa., exhibited a photograph of a stone, found in Muskingum County, Ohio, and inscribed with letters alleged to be similar to the Cypriote.

Remarks were made upon this subject by Professor S. S. Haldeman, Professor M. W. Humphreys, and Professor W. D. Whitney.

Professor M. W. Humphreys then read a paper, by Professor L. R. Packard, of Yale College, New Haven, Conn., on "The Beginnings of a Written Literature in Greece."

The subject was introduced by some comments on an article by Professor F. A. Paley, in *Fraser's Magazine* (March, 1880), in which he maintains that the use of writing to multiply copies of books cannot be shown to have been common in Greece before 400 B. C. His arguments to prove this—that there are no proper words in Greek, as there are in Latin, for the ideas *to read* and *to write*, that there are no references in the writers of the Periklean age to the works of their predecessors, that Thukydides in his sketch of the early history of Greece is obliged to rest for his facts on "inferences, memory, and hearsay"—were criticised. His supposition, that the works of the early historians and philosophers were orally communicated to their pupils, and not put into written form until long after the death of the original authors, was shown to be untenable in view of the style and probable purpose of those works as seen in the preserved fragments. A series of passages was then quoted from which it appeared that the use of writing was evidently familiar before 460 B. C., and that frequent references to books occur between 425 and 400 B. C. Some of the references imply the collection of a library and the exportation of books. The principal passages quoted were, Pind. Ol. XI, 1 f., Aesch. Supp. 946 f., Hdt. 5: 58, Arist. Frogs 943, 1113 f., Thuk. 1: 97, Xen. Mem. I, 6, 14, IV, 2, 1, Anab. VII, 5, 14. A number of passages from Plato were added to show how common books were, and on what various subjects, between 400 and 360 B. C. They were as follows: Apol. 26 D, Phaed. 97 C, 98 B, Symp. 177 B, Gorg. 462 B, 518 B, Protag. 325 E, Phaedr. 228 D, 230 D, 273 A, 276 C, Theaet. 152 A, 162 A, 166 C, Soph. 232 D, Polit. 293 A, Parm. 128 D.

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Professor F. A. March, of Lafayette College, Easton, Pa., presented a paper on "The Dictionary of the English Philological Society," which was read by Dr. Cattell.

Thė Historical Eŋglish Dictionary ov thė Philological Soçiety haz made good progres düring thė last yėar. This iz thė twenty-secund yėar ov wurk in colecting matėrialz, but thė first yėar ov Dr. Murray's editorship under thė arangement for its imėdiate publication bį thė Ųniversity ov Oxford. Thė first volüme containing *A* iz to bė publisht in 1882; it iz now redy to *Al*. About 500 wurkerz in Eŋgland hav undertaken to rėad books and copy quotationz. In America ther ar 150 wurkerz, who hav undertaken 1,008 volümez, thė wurk ov 333 authorz. American rėaderz ar askt to take American authorz, and British authorz ov thė 18th Çentüry. Fifty-fįve ov thoze taken ar British, thė rest American. Pennsylvania haz thė most rėaderz (25), New York 18, Massachusetts 17, Connecticut and Illinois 10 ėach: New Jersey and Maryland 8 ėach; Miçhigan and California 6; New Hampshire and Indiana 5 ėach; Ohįo, Wisconsin, Delaware, Kansas, and Kentucky 3 ėach; uther states 1 ėach; and ther ar 2 American rėaderz in Japan, 2 in Canada, 1 in Italy.

About 580,000 printed slips to copy quotationz upon hav bėen sent out, 285,000 hav bėen returnd fild up, 100,000 more ar nėarly redy, and thė whole return wil probably bė nėarly half a milion. Ther wer from former yėarz about two tunz ov slips on hand. Thė editorz begin to think they hav a suplį for thė wurdz ov general literatüre, tho ther ar stil meny famous books which ought to bė red.

Rėaderz ar now most nėeded for trėatisez in sçįenç, art, comerç, navigation, etc., and espeçialy for books in which termz from Darwinizm and kindred modez ov thought ar üzed. American rėaderz ar now askt to take up wurkz ov this kįnd, or curent pėriodicalz, az wel az to go on with thė older literatüre. Çircülarz ar now sent out asking information about particülar wurdz whoze slips prove insufiçient. Dr. Murray also wants a duzen more sub-editorz. Voluntėerz ar askt to send thė tįtlz ov books they ar wiling to undertake to Professor March, at Easton, Pa.

A paper by Professor W. F. Allen, of the University of Wisconsin, Madison, Wis., on "The Battle of Mons Graupius," was read by Dr. E. G. Sihler.

The account of the battle of Mons Graupius, in the 35th, 36th, and 37th chapters of Tacitus' Agricola, is the most difficult passage in this work, and has never been satisfactorily elucidated. The account is itself obscure, and the text is in several places corrupt and even unintelligible.

The name, by an error of the early editions, usually appears as *Grampius:* but this name finds no support, either in manuscripts or in Scotch geography. The name *Grampian Hills* is a modern appellation, derived from this erroneous reading; and it is obvious, from the context, that the battle took place near the sea, no doubt somewhere upon the coast of Fifeshire.

The 35th chapter contains an account of the disposition of the troops,

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and presents no difficulty, except in the phrase *covinnarius eques*, which is interpreted by most recent editors as meaning that the war-chariots were a form of cavalry. The expressions used by Cæsar (B. G. IV. 24, 33; V. 13) plainly distinguish the two, and it is better, with the earlier editions, to insert *et*. This will make the account of the battle, in the next chapter, much more intelligible. It should be observed that Agricola's front line was composed exclusively of auxiliaries, and it will appear that these alone took part in the battle; his legions of Roman troops were held in reserve throughout. The Britons were on a hill-side, with their front in the plain.

The course of the battle was favorable to the Romans at every stage, and they never received any serious check. Nevertheless there were four distinct crises. First, in the skirmishing *eminus*, it was soon seen that the Britons could not be repulsed; Agricola therefore sent in some auxiliary cohorts, and turned the engagement into a hand-to-hand fight, *cominus*. The Britons in the plain were at once routed, and in their flight the cavalry joined, while the war-chariots prolonged the contest by uniting with the infantry upon the slope of the hill.

The last half of the 36th chapter, beginning *Interim equitum turmae*, presents serious difficulties. Most recent editions consider these *turmae* to have been Roman, and, as the Roman cavalry certainly was not put to flight, they insert *ut* before *fugere*, thus making the flight refer to the war-chariots; they further refer the check, *haerebant*, to the Romans, and, consistently with this idea, change *equestres* to *aequa nostris* in order to indicate that the battle had thus far gone against the Romans. This is proved not to be the case by the fact that at the beginning of the next chapter the Romans are referred to as *vincentium*. It is better, therefore, as above, to consider the *equitum turmae* to have been the Britons: to make *haerebant* agree with *covinnarii*; and to consider the rest of the chapter a description of the confused half-cavalry action that ensued. The reading of the corrupt phrase *diu aut stante* is easily corrected to *cliuo astantes*; here Halm's reading, *astantes*, is better (referring to the Britons) than Kritz', *instantes* (referring to the Romans). This was the second crisis, when the war-chariots joined with the infantry of their countrymen, and for a moment caused *recentem terrorem*. The third is the attempt of the Britons to take the victorious Romans in the rear, at the beginning of the 37th chapter: and the fourth, when the Britons made their last effort, and brought the pursuing Romans to a stand in a piece of woods. Even here Agricola did not find it necessary to bring up his legionary soldiers, but overcame the resistance with the aid of some auxiliary cohorts which had until now been kept in reserve.

The committee on the time and place of meeting recommended that the next session be held at Cleveland, Ohio, Tuesday, July 12, 1881, at 3 P.M., but left the matter open and subject to modification by the Executive Committee.

On motion, the report was adopted.

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The Secretary announced, on behalf of the Executive Committee, the election to membership of:

Professor Franklin Taylor, High School, Philadelphia, Pa.

The auditing committee reported that the accounts of the Treasurer had been compared with the vouchers and found correct. The report was accepted.

The Association then adjourned to Thursday morning, the evening session being omitted to enable the members to attend the reception given by the Penn Club.

PHILADELPHIA, Thursday, July 15, 1880.

MORNING SESSION.

The Association resumed its session at 9 A. M.

The minutes of the last session were read and approved.

The Secretary announced that the Executive Committee had elected as members of the Association:

Professor James S. Blackwell, University of Missouri, Columbia, Mo.; Professor A. F. Fleet, University of Missouri, Columbia, Mo.

Professor C. H. Toy, of Harvard University, Cambridge, Mass., read a paper on "The Hebrew Termination *un* as a Means of Determining Date."

Of old forms in Hebrew that are of interest in the study of general Semitic grammar, those which offer the richest material for historical investigation are certain verb-forms in *n*, namely the third person plural of the Perfect, and the third and second persons masculin plural of the Imperfect in *un*, and the second singular feminin of the Imperfect in *in*. Of these the forms of the Perfect and the Imperfect singular are rare; we may for our purpose treat all together, making special mention, where necessary, of one or another. They occur somewhat over 300 times in the Old Testament, being found in all the books except Leviticus, Obadiah, Jonah, Haggai, Song of Songs, Lamentations, Ecclesiastes, Esther, Daniel (Hebrew), Ezra (Hebrew), Nehemiah, and First Chronicles. What is the history of their use? In the first place, they are pure Hebrew —there is no grammatical objection to their Hebrew character, and they are not here the result of foreign influence. As to their grammatical character, comparison of all accessible Semitic dialects leads to the conclusion that the primitiv terminations were *una* and *ina;* these are retained only in Arabic, while in Aramaic they hav become *un* and *in*, in Assyrian largely, in Hebrew generally, and in Ethiopić always, *u* and *i*. Some difficulty, indeed, arises from the fact that, on the supposition (from various considerations, altogether probabl) that the plural termination is really a noun-termination, we should expect it in Hebrew to agree with the noun, and sound *um* instead of *un;* but, both here and in the *in* we do not know the origin and relation of the *m* and *n*, and cannot allow this

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apparent discordance to set aside the plain results of comparison of the forms in the various dialects. These terminations, then, may be Hebrew, and moreover, must be. The only foreign influence to which they could be referred is the Aramaic, and for this they are both too early and not late enough—that is they occur in passages that preceded any linguistic influence of Aramaic on Hebrew, and do not occur in the late books that exhibit the most marked Aramaizing tendencies. When precisely the Aramaic began to affect the Hebrew it is hard to say, but the traces of its influence do not begin to appear in the literature that has survived till about the time of the Babylonian Exile, after which they become more and more frequent down to the third or second century B. C. But these terminations appear in quite early passages, such as the old law-book in Ex. xx–xxiii, and they are absent from the late, Aramaizing books of Esther, Ecclesiastes and others. In the next place, they represent the classical Hebrew of the times in which they appear. They are not local or dialectic, for example. They are naturally more frequent in the southern than in the northern writings (if indeed we can now distinguish these), since the former comprise the body of the Old Testament; but they are employed freely by the northern prophets, and were doubtless familiar all over the land. Nor can their use be considered as a conscious employment of an obsolete archaism for the purpose of giving an antique coloring to a passage or book. Such an imitation of antiquity was not in the manner of the Hebrew writers. The author of Chronicles, in attempting to describe the pre-exilian history of the nation after the later Levitical model, writes in the Aramaized Hebrew of his day, and freely modernizes words that were no longer in use; the author of Ecclesiastes writes in the name of Solomon, but in the dialect of his own time. When we find these terminations, we may conclude that they were natural to the authors who use them, tho they may not always hav been current in the popular speech.

The facts of the usage are these: In the prose books there is a gradual diminution of frequency of occurrence from the old parts of Exodus down to Chronicles and Daniel. Ruth (dating probably from the exile), presents an apparent exception, containing *un* and *in* each thrice; but they are found in speeches, probably of old material. Another exception occurs in Exodus and Deuteronomy, which stand (with the exception of Joel), first in frequency. Genesis and Numbers hav relatively few occurrences; Leviticus none. In the prophets the periods of most frequent occurrence are those of I. Zachariah and Micah, about B. C. 720, and of Nahum and Zephaniah, about B. C. 640; Joel (date uncertain) stands first; the number is small after the exile, and fewest of all in Jeremiah and Ezekiel. Of the five poetical books, Song of Songs and Lamentations have none, Proverbs very few, Job a large number, evenly distributed over the book, Psalms not so many as Job, more than one-fourth of all the cases occurring in one post-exilian psalm, the civ. It appears from these facts that the terminations in question are obsolescent, but not obsolete in the Old Testament. They are most frequent in the oldest prose, and in the latest are almost entirely wanting. In later times they were employed

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either in passages derived from antiquity, or in elevated and impressiv style, as in parts of Exodus, throughout Deuteronomy, in the second Isaiah, and in some of the psalms, especially Ps. civ. Beyond this the conditions determining their use are not clear. Sometimes they coincide with the present emphatic accents, sometimes not; often the particular use seems arbitrary, and we do not know how far the text has been modified by pre-masoretic editors. Their occurrence cannot be used alone as a means of determining the date of a writing; the older passages, in which they are frequent, are so mingled with later passages that other tests hav to be applied in order to determin where the older part begins and ends.

A paper by Prof. A. C. Merriam, of Columbia College, New York City, N. Y., on "An Experiment in Reading Greek at Sight with Volunteer Classes in College," was read by President Cattell.

This paper was an account of an experiment carried on for the last three years, described not because it was unique in itself, though something new to the writer at its inception, but because the details might prove of interest, if not of profit, to educators.

The class of 1881 of Columbia College was observed to be so much interested in reading the Odyssey, as Freshmen, that a favorable opportunity seemed to be presented for putting to the test several questions of a practical bearing; whether, for instance, there was any inclination among the students towards a wider study of Greek than the prescribed course of three hours a week, and if so, how great; what would be the effect of reading extensively, mainly for the translation, as compared with the painstaking work done in class, or as superadded to it; how great a facility in reading Homer could be acquired in this way by the end of the collegiate year, etc. In Columbia College the exercises are all completed at one o'clock, and the students depart to their homes till the following day. Accordingly the announcement was made to the class that if some half dozen or more would volunteer for the reading of Homer from one to two in the afternoon twice a week, the experiment should be tried. On their part they were to undertake to do what their time would permit towards making out the translation of 100 lines for each reading, but the instructor expected to act the part not only of commentator, but also, in a degree, of a dictionary. The class assembled for the first reading directly after the Christmas holidays, with twenty-four members from the Freshman class, and five from the Sophomore. Twelve of this number withdrew within the first four weeks, for various reasons. The average attendance of the remaining seventeen to the end of the collegiate year was sixty-one per cent. The plan pursued in the work was to give each student a short passage to translate, and this was then carefully rendered by the instructor and commented on. The translations made by the class were found to be much better than was expected or contemplated; in fact, they were almost as good as the regular class recitations, and some who withdrew towards the close of year, advanced the reason that they could not continue to devote the time to it which such careful work required, and their scholarly pride

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would not suffer them to make an insufficient preparation. The great majority, however, were unflagging in their zeal, and for the last month or more, at their own option and suggestion, the readings were increased to 125 lines at each sitting. The entire amount read was some 3250 lines. On the last day of meeting, the test of reading at sight was applied, and the result showed that such proficiency had been acquired that any part of the Odyssey could be read with considerable fluency. In addition to this, their regular work in class appeared to be strengthened, and to be given a wider grasp, as would be naturally expected.

These results of the first and tentative period answered the questions which the enterprise was originated to solve, with such good promise, that its continuance for another year seemed to be demanded, in order to determine what could be done with the same students, beginning upon the foundation which they had now acquired, and reaching out into less familiar and more difficult fields.

In consequence, the class was formed on the first of November of the following year, and was composed of fifteen Sophomores and Juniors, mainly those who had pursued the course during the preceding year. It was believed that now, with the vocabularies which they had acquired, and the experience which they had had, the work could be made one purely of reading at sight. The result justified the belief. An especial request was made that no preparation be undertaken beforehand, not only that the experiment of reading at sight might be tested, but that the feeling so prevalent that a Greek sentence is a fortress to be stormed only when the student is arrayed in all the panoply of lexicon, commentary, and grammar, might gradually wear away and disappear. The meaning of unfamiliar words was not given them outright, but they were traced back to their roots, which in general the student was familiar with, and then by the application of the rules for suffixes the sense would be evolved along such connecting links as would bring into play the laws of growth in language, and leave the word connected in the mind with some idea already there, and so more securely domiciled for future use. In this way the class was able to read the first book of the Cyropaedia and a part of the second, the Clouds of Aristophanes, all of Anacreon and the Anacreontics, and extracts from Alcman, Sappho, Alcaeus, Stesichorus, Ibycus, and Simonides of Ceos.

For obvious reasons it seemed quite inexpedient to join with this advanced class such of the incoming Freshmen as desired to pursue this course; a separate class was therefore formed early in December, composed entirely of Freshmen, and the same system as before in reading the Odyssey was pursued, previous preparation being required, and manfully performed through the year by ten members who devoted themselves to the task. Towards the close of the season, however, it became mainly a reading at sight, and 175 to 200 lines would be sometimes accomplished in the hour. Altogether, 4000 lines of the Odyssey were read.

During the collegiate year just closed, the undertaking was carried on with larger classes and a better average attendance. Both classes were started at the opening of exercises in October. The advanced class was

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composed of Seniors, Juniors, and Sophomores. The Egyptian history of Herodotus was read, and a practical acquaintance was formed with more than forty of the famous poets of the Gnomic and Lyric Schools, all being read at sight upon the same plan as before.

The class just entered was requested to prepare its 100 lines of the Odyssey, but it was made a point now to finish that in time to devote one quarter of the hour to reading beyond the limit prescribed, so as to become accustomed to the work without preparation. This produced results so satisfactory that, when half the year was past, it was deemed expedient to drop preparation altogether, a course justified by the success attending it. This class read twelve and a half books of the Odyssey, about 6000 lines all told.

On the last days of April an examination of both classes was held in writing, to determine definitely in that way the facility they had acquired in reading, without any assistance, the authors upon which they had been engaged. Writing was limited to one hour, and the amount to be translated was so selected that it could be fairly done within that time, without opportunity for much puzzling over knotty phrases. The passages were taken from the authors read, but not from the parts read, the advanced class being examined on Herodotus I 36, Theognis 743–752, and the 33d Anacreontic; the other, on Odyssey I 345–359, IV 696–710, and IX 360–370. The papers handed in were examined and marked with the strictness of an ordinary class-examination, upon a basis of 100 maximum, with results varying from ninety-eight to eighty in the advanced class, and from ninety-six to seventy-four in the other. On the whole, the sense of the passages was fairly given, the main difficulty arising from ignorance of single words, which were either new, or were confounded with others quite similar in form; this confusion of words being quite noticeable and curious, but chiefly in the first year's class.

This experience and this practical exhibit were declared to have converted the experimenter to a belief that "reading at sight" in Greek that is not over difficult and abstract, is feasible, and in fact is actually attained by the methods here described. They will scarcely make one capable of reading with fluency the Odes of Pindar, the Agamemnon of Aeschylus, or the Periclean speeches of Thucydides; but a royal demesne of the most delightful Greek literature flings its doors wide to the student, courting his entrance, and welcoming him when he comes to a seat at a hospitable board, instead of presenting that forbidding aspect and those formidable battlements commonly imagined, which must needs be stormed and taken at the point of the sword if approached at all. A taste for the literature is thus created as the difficulties vanish, marauding expeditions may gradually be made into the closed precincts, and finally, when the student graduates he may carry with him a continual refutation of that question which we hear on all sides, so benumbing because so often all too true, "What is the use of studying Greek, when the college graduate, after six or seven years' work upon it, cannot take up a Greek text he may not previously have read, and turn it into English?"

The writer then proceeded to quote some passages from President

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Porter's "American Colleges and the American Public," a work to which his attention had just been called, and which he had never had the good fortune to meet with before. Here he found advocated for adoption in regular class work, after the Freshman year, quite the same methods he had been practicing with his volunteer classes, and urged in words which his experience had proved both wise and practicable. President Porter sounds the warning that we are as much in danger of "too high grammar" in our teaching as the English are of "too high verse-making," and recommends the experiment of wide reading in comparatively easy authors, with the attention directed mainly to the import of the matter. Such a suggestion from such a source was believed to lend an additional interest to the writer's independent experiment.

Remarks were made upon this paper by Dr. E. G. Sihler, and Professor M. W. Humphreys.

Dr. E. G. Sihler, of New York City, N. Y., read a paper on "Vergil and Plato."

Dr. Sihler showed the dependence of the sixth book of Vergil's Aeneid upon the eleventh book of the Odyssey, and called attention to the passages wherein Vergil departs from his older model. The analogy between Vergilian and Greek speculation was pointed out. It was suggested that the dependence upon Plato was more and more distinct as the lines of this episode went on.

As for the purpose of this parabasis in the economy of Vergil's epic, Dr. Sihler thought that Vergil sought herein a convenient *literary shift*, to advance his narrative from the dawn of Aenean legend into the noon-day of Roman glory and empire; and that the metempsychosis of Plato and the presentation of souls with the type of their character and career fully expressed—awaiting a new incarnation—was a contrivance which suited the aim of the learned Vergil very well.

In respect to the sincerity and earnestness of philosophical and semi-religious belief, the speaker dissented from Seller and Nettleship, in considering the episode of Aeneid VI. merely as a matter of erudition. This view seems probable when we take into account the erudition of the day and the learned element in the compositions of the Augustan poets.

Remarks were made upon this paper by Professor M. W. Humphreys.

On motion, it was

Resolved, That the thanks of the Association are hereby tendered to the officers and members of the American Philosophical Society for the use of their rooms and their attentions during the meeting, to the officers of the Mercantile Library and Franklin Institute for the kind invitations received from them, and to the Penn Club for the reception given to the Association in their rooms.

On motion, the Association then adjourned.

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CHARLES J. BUCKINGHAM, *Treasurer, in account with the* AMERICAN PHILOLOGICAL ASSOCIATION, *July 14, 1879 – July 13, 1880.*

DR.		*CR.*	
Balance in Treasury, July 14, 1879,	$341.25	Printing Transactions and other work,	$215.00
Fees and assessments since received,	377.00	Advertising in American Catalogue,	32.50
Interest,	24.50	Expenses of the late Secretary,	50.00
		" " session in Newport,	10.00
		" " Secretary,	14.85
		" " Treasurer,	4.35
		Printing,	2.00
		Balance in Treasury,	414.05
	$742.75		$742.75

E. E. CHARLES J. BUCKINGHAM, *Treasurer.*

There is also in the hands of the Treasurer, one Bond of the Connecticut Western Railroad for Five Hundred Dollars, with seven over-due, and unpaid coupons. C. J. B.

Having examined the above accounts, and compared them with the vouchers, we certify the same to be correct. We have also personally examined the Bond of the Connecticut Western Railroad, with seven over-due and unpaid coupons.

PHILADELPHIA, PA., July 13, 1880. (Signed) FRED. STENGEL, W. C. CATTELL, } *Auditing Committee.*

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1880–81.

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BASIL L. GILDERSLEEVE,
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ARTICLE IV.—MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of five dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life-member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

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Notice to the Members of the American Philological Association.

1. It is exceedingly desirable that the Secretary be notified of all changes of address in order that the annual list be kept correct.

2. Requests or orders for the publications of the Society should be sent to the *Secretary*.

3. All remittances of fees should be made to the *Treasurer*, and as soon after the July meeting as possible.

The Executive Committee herewith announce that the Thirteenth Annual Session of the Association will be held at Cleveland, Ohio, beginning Tuesday, July 12, 1881, at 3 o'clock P. M.

Members intending to read papers at the next session of the Association are requested to notify the Secretary at as early a date as possible.

The address of the Secretary is: Charles R. Lanman, Cambridge, Mass.

The address of the Treasurer is: Charles J. Buckingham, Poughkeepsie, New York.

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TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

1881.

VOLUME XII.

Published by the Association.

CAMBRIDGE:
JOHN WILSON AND SON.
University Press.
1882.

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32,170

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TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

1881.

I. — *On Mixture in Language.*

By W. D. WHITNEY,

PROFESSOR IN YALE COLLEGE.

A FEW years ago (1876), there appeared in England a volume (8vo. pp. viii., 126) on Mixed Languages, by a Mr. Clough, who calls it a "prize essay," though without betraying who should have awarded it a prize. It takes for its text a quotation from M. Müller, to this effect: "In the course of these considerations, we had to lay down two axioms, to which we shall frequently have to appeal in the progress of our investigations. The first declares grammar to be the most essential element, and therefore the ground of classification in all languages which have produced a definite grammatical articulation; the second denies the possibility of a mixed language." (Lectures, 1st series, 6th edition, p. 86.) Mr. Clough's work is meant to be a refutation of this doctrine of Müller's; and he enters upon his task thus:

"Certain philologists have stated that a mixed language is an impossibility, but the truth of the axiom may well be doubted; indeed, as it would, perhaps, be impossible to find any modern language which contains no foreign elements, it is evident that the principles involved in the question are fundamental.

"Language consists of three parts — sounds, words, and grammar; and a mixture in any one of these points produces a mixed language."

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Mr. Clough, it will be seen, absolutely declines to take his stand upon the same point of view with Mr. Müller, and therefrom to criticise, and if possible prove unfounded, the latter's statements; he will look only on his own side of the shield. For Müller, in the next paragraph to that quoted as above by his opponent, goes on to say: "There is hardly a language which in one sense may not be called a mixed language. No nation or tribe was ever so completely isolated as not to admit the importation of a certain number of foreign words. In some instances these imported words have changed the whole native aspect of the language, and have even acquired a majority over the native element." And, a page or two later: "There is, perhaps, no language so full of words evidently derived from the most distant sources as English." Only he adds, still further on (p. 89): "Languages, however, though mixed in their dictionary, can never be mixed in their grammar." Müller's view, then, plainly admits of being laid down in this form: 1. There is a certain part of every language, namely its grammar, which appears to be inaccessible to mixture; 2. In virtue of this fact, a mixed language is an impossibility; 3. Hence, the unmixableness of language is an axiom of linguistic science. Mr. Clough should have set before him the doctrine in some such form as the above, and then have addressed himself in an orderly manner to its refutation. Instead of so doing, he goes laboriously onward, gathering evidences of mixture, according to his definition of the term, which do not at all touch his antagonist; since the latter, acknowledging them all, nevertheless declares that they do not constitute mixture according to *his* definition of the term. Mr. Clough does not disengage the merely verbal question — whether any one has good and sufficient reason for denying the name of "mixed" to a language which may have imported so much foreign material as to have "its whole native aspect changed" thereby — from the real question, as to whether there are in fact any limits to mixture, and if so, what and why; and on this account, as well as by reason of his generally loose and credulous method, his work must be

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admitted to contribute nothing of value to the elucidation of the subject.

That the subject, however, urgently calls for further elucidation, will hardly be denied. Thus, Lepsius, in the Introduction to his recent Nubian Grammar (p. lxxxv.), says: "It is at present an assumption usually made, that the vocabulary of one language may indeed to a great extent be transferred to another, but not its grammatical forms and their use. The linguistic history of Africa . . . shows this to be a prejudice;" and he sets up a theory of the relations of African languages which seems to imply grammatical mixture on a very large scale. It is, indeed, this so sharp antithesis between the views of two highly considered authorities — the one stigmatizing as an assumption and a prejudice what the other lays down as an axiom — that has suggested the preparation of the present paper.

As regards, now, in the first place, the axiomatic character of any view that we may come to hold concerning the mixableness or unmixableness of language, the sooner such a claim is abandoned the better. The use of the term "axiom" is probably not to be seriously pressed against Mr. Müller. If not a mere slip of the pen (which it can hardly be, as he has let it stand in edition after edition since objection was raised against it), it is at any rate only one of those pieces of genial inaccuracy which, as he often pleads, he "has permitted himself." He means no more than that the doctrine under discussion seems so well established and is so generally accepted that it does not enter into his own mind to question it. He perhaps would designate it more deliberately as a fundamental principle, comparable not with "things equal to the same thing are equal to one another," but rather with, for instance, "the sum of the angles of a triangle equals two right angles." Even this, however, would be a great deal too much. It would imply that Müller, or some one else, had so grounded the unmixableness of grammar on the bottom facts of human nature and of the nature of language, had so demonstrated its inevitableness from the acknowledged laws of linguistic growth, that no well informed and sound-minded man could

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have any inclination to doubt it. How far that is from being so is shown by the circumstance that Lepsius unceremoniously rejects it. No writer on geometry could throw over the principle that the angles of a triangle equal two right angles, and expect to command any attention for his reasonings. But Lepsius's theory of African language is received, as it well deserves to be, with all respect, as one that calls for the most careful examination, and may perhaps be found to compel acceptance. It is interesting to see how Müller himself handles his "axiom." After asserting, as quoted above, that "languages can never be mixed in their grammar," he immediately adds: "Hervas was told by missionaries that, in the middle of the eighteenth century, the Araucans used hardly a single word which was not Spanish, though they preserved both the grammar and the syntax of their own native speech." This, from its position and bearings, must be meant as an example of the evidence of the doctrine: a curious "axiom" that, certainly, which rests in part upon what some missionaries told somebody: perhaps they did not know; or perhaps neither party realized the importance and wide bearing of the point in question. Müller goes on in the next paragraph: "This is the reason why grammar is made the criterion of the relationship and the base of the classification in almost all languages; and it follows, therefore, as a matter of course, that in the classification and in the science of language, it is impossible to admit the existence of a mixed idiom." These statements seem neither exact nor clear. The value of grammar as a criterion by no means rests solely on its unmixableness; nor does that value furnish a reason for denying the possibility of mixture: to assert this is simply to reason in a circle. There is no need, however, of spending any more time upon the point. To set up the unmixableness of grammar as an axiom is to provoke and justify its rejection as a prejudiced assumption; if it is to be forced on us, without discussion and exposition, as something intuitive, it may be discarded in like manner, without refutation, by one to whose inner sense it does not commend itself.

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In opposition to Müller's view, it may be claimed, without any fear of successful contradiction, that what we hold and are justified in holding as to the mixture of languages is a pure scientific induction from the observed facts of mixed languages, dependent for its authority and its extensibility to further cases, on the one hand, upon the number and variety of the cases already observed, and, on the other hand, upon the degree of success with which the facts they present have been reasoned out and put in connection with the fundamental principles of language-using and language-making. That, in either of these essential respects, the subject has been fully worked up, no one would be justified in asserting; yet there is a considerable body of knowledge respecting it, enough to establish among students of language a prevalent doctrine, held with a fair degree of confidence, though also held open to modification by further evidence, or by the bringing-in of examples radically different from those thus far taken into account. What this doctrine is, what are its foundations, and what its limitations, a brief exposition may here help to show.

The general *rationale* of the process of borrowing out of one language into another is simple enough, and may be illustrated from any tongue. It rests, of course, with everything else in linguistic science, upon these fundamental principles: that spoken signs have nothing to do with conceptions except historically (that is, there is no internal, substantial, necessary tie between a given conception and a given sign for it); and that, consequently, a language has nothing to do except historically with a given race, but is, like any other element of acquired civilization, transmissible not only from generation to generation, but also, under favoring circumstances, from community to community, from race to race. The individual man is everywhere only seeking after a sign — not one existing φύσει, but one usable θέσει — by means of which he may communicate with his fellow-man respecting some object of common knowledge and conception; and he is always ready to take it where he finds it handiest. If, then, we learn of or introduce to our own use something new from

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outside our borders, unnamed in our speech, we are likely enough, instead of making a name for it out of our own resources, to adopt along with it some more or less successful imitation of its native name: it may be some concrete thing, like *tobacco, tea, canoe, shawl, alcohol;* or something more ideal, institutional, like *sabbath, jubilee, algebra, taboo, check* (and *check* and *checker* and *exchequer* are a striking example of the exuberant life which such a chance adoption may win), and so on. There needs only a knowledge on the part of the speakers of one language of a designation used in another language and then a sufficient inducement to its use by themselves also, and they proceed to use it: nothing in the nature of language stands in the way of such an appropriation; it is in strictest accordance with the method by which every speaker has acquired every expression he employs. Hence, wherever two tongues come in contact, each is liable to borrow something from the other; and more or less, according to wholly indeterminable circumstances: the measure and nature of the intercourse, the resources of the respective tongues, their degree of facilitating kinship or structural accordance, and so forth. And there are (as was noticed above) few tongues in the world which are not to this extent mixed. The language of a civilized people like our own, having intercourse with nearly all the other peoples of the globe, and laying them all under contribution to its comfort or entertainment or zeal for knowledge, shows a wonderful variety of items of speech thus borrowed. The degree is different in different divisions of our language: thus, the English of India has quite a vocabulary of native Hindu terms which are either unknown or unfamiliar to us and to most of the English-speakers of Britain; the same is true of the English of South Africa; and the same is true, to a certain extent, of the English of America.

This might be called the sporadic or fortuitous method of borrowing. It is, however, only the same process on a larger scale that goes on when any community makes itself the pupil of another in respect to any part of its civilization. Where institutions, beliefs, ceremonies, arts, sciences, and the like, pass from race to race, names cannot help going with

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them. The leading examples of this which history offers are familiar to all, and need only be alluded to. The spread of Christianity over Europe carried with it a certain number of Hebrew words, from the dead tongue of the Old Testament; but a vastly greater number of Greek and Latin words, from the living tongue of the New Testament, and from those of the European peoples who propagated the new religion. And who propagated also a higher civilization along with it; the two are not to be separated from one another; it is their joint influence that made the Greek and Latin vocabularies mines from which all the languages of Europe should freely draw new resources of expression. The extension of Mohammedanism has made Arabic occupy a similar position in reference to the tongues of all Mohammedan peoples: greatly varied in detail, according to the variety of circumstances of each case, the combination of religious with general cultural instruction, and actual mixture of races. The relation of Chinese to Japánese and some other neighboring tongues is probably the next most striking example; then that of Sanskrit to the vernaculars of India in general; and as minor instances may be cited the influence of Swedish upon Finnish, and of German upon Hungarian. There is no definable limit to the amount of accessions that may be brought in this way into a language; but they can hardly fail to leave untouched its forms, and the central kernel of its vocabulary, its words of commonest use.

A somewhat different case is that in which there takes place a noteworthy mixture of peoples: that is, a mingling in the same larger or smaller community of persons of discordant inherited speech. But here, too, the special circumstances are infinitely varied, with corresponding variety in the linguistic result. The circumstance which most directly represents the disturbing cause is the comparative number of the one and of the other element of population in the mixed community; yet this appears practically to be of minor consequence only. The blood of a people may, for example, become prevailingly different from what it was, by a process of gradual mixture, such as is now bringing a never ending current of immigra-

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tion to our American shores, with only a minimal effect on the original speech; and, on the other hand, the great bulk of a community may give up its old tongue for that of a small intruded element, as in the case of the countries of southern Europe which were Romanized and in consequence Latinized: and between these two extremes lie numberless intermediates. We may say, in a general way, that the outcome of a mixture of population is of three kinds. First, under the government of peculiar isolating conditions, the elements of the mixed population maintain each its own linguistic independency, with perhaps no more mixture of speech than takes place between separate communities: as is the case, on a large scale, under Moslem domination in the border-lands of Turkish, Armenian, Persian, Syriac, and Arabic speech, where almost every individual is bilingual, speaking his own inherited dialect along with that of a neighbor, or with the general official language added; while another curious example is said to have been furnished at a certain period by the discordant speech of the Carib warriors and their captured wives. Secondly, as in the case of the Latinized countries of southern Europe, referred to above, and in numerous others, the language of one division of the mixed community becomes, almost without mixture, the language of the whole. We can trace in a measure, but only in a measure, the particular influences, with their mode of action, that have brought about such a result as this; much about them is obscure and surprising. Thirdly, there arises a notably mixed language, containing abundant elements derived from both the one and the other of the tongues whose speakers were brought together to form the community.

This last case is evidently the only one with which we have to concern ourselves here; and of it a very conspicuous example is our own English. There is no known mixed language of developed structure and of high cultivation in which the process of mixture has gone further. The two composing elements were, so far as one could have estimated them in advance, of nearly equal force; which of them would win the upper hand might have appeared doubtful — as, indeed, it

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long did appear doubtful. We may expect to find English, then, a normal illustration of the processes of language-mixture. It ought to be the instance most thoroughly studied and best understood in all its parts; for the original ingredients of the mixture are perfectly known, being both recorded in earlier literatures; and the steps of combination are set forth all along in contemporary documents. It is, perhaps, better understood than any other similar case in language-history; yet that is far from implying that it is fully mastered, or that opinions are not still at variance respecting matters of prime importance connected with it: thus, for example, as to how much of the decay and loss of former Germanic structure in English is due to the mixture; as to whether the process has or has not extended to the grammar of the language; as to the effect of foreign influence on the structure and arrangement of the English sentence; and so on. The subject still calls for skilful and wary investigation, in order to be comprehended in its details; but some of the main results for the general theory of language-mixture may perhaps already with sufficient certainty be gathered off the surface of the phenomena it exhibits.

The first and most important of these is, that the case is not, after all, essentially different from those already noticed. We have still one language, namely the Anglo-Saxon or native English, borrowing and incorporating crude material from the other, the intrusive Norman French. Of a meeting of the two ingredients on equal terms, and their amalgamation in any part, either of grammar or of vocabulary, the one contributing an element and the other another element of the same kind, there is no sign whatever. This appears most clearly in the system of inflection: not a trace of Romanic conjugation or declension shows itself in the new mixed speech; the imported verbs and nouns are assimilated entirely to those of the borrowing tongue, being varied in form with whatever apparatus the latter has still left. But it appears also in the system of derivation: such suffixes and prefixes as native English retained in actual living use for the making of new words, it proceeded to apply to the borrowed material; and

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the derivatives so made are no more to be accounted as of "mixed" character than are the inflectional forms with Romanic stems and Germanic endings. And the same thing is to be seen not less clearly in the stock of words: here, too, whatever is more formal or structural in character remains in that degree free from the intrusion of foreign material. Thus, of the parts of speech, the pronouns and articles, the prepositions and conjunctions, continue to be purely Germanic; and, in the more general vocabulary, the same is true of the numerals. In brief, the borrowing is of the grosser elements of speech, of raw material, to be worked into proper syntactical shape for direct use by the word-making processes of the borrower. The exemption of "grammar" from mixture is no isolated fact; the grammatical apparatus merely resists intrusion most successfully, in virtue of its being the least material and the most formal part of the language. In a scale of constantly increasing difficulty it occupies the extreme place.

Now what is thus true of English is believed to be essentially true also of every other observed case of language-mixture. Such a thing as the adoption on the part of one tongue, by a direct process, of any part or parts of the formal structure of another tongue has, so far as is known, not come under the notice of linguistic students during the recorded periods of language-history. So far as these are concerned, it appears to be everywhere the case that when the speakers of two languages, A and B, are brought together into one community, there takes place no amalgamation of their speech, into A B; but for a time the two maintain their own several identity, only as modified each by the admission of material from the other in accordance with the ordinary laws of mixture: we may call them A^b and B^a; and finally, one of these two prevails over the other, and becomes the speech of the whole community: this is still either A^b or B^a, and not A B.

This, then, is at least a general principle, derived by legitimate deduction from a considerable number and variety of cases. Into an absolute law of universal language, however, it can be converted only by a successful analysis of the psy-

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chological processes involved, and a demonstration that in no conceivable case could their action lead to a different result. And until that work is accomplished, we shall doubtless meet now and then with the claim that such and such a case presents peculiar conditions which separate it from the general class, and that some remote and difficult problem in language-history is to be solved by admitting promiscuous mixture. Any one advancing such a claim, however, does it at his peril; the burden of proof is upon him to show what the peculiar conditions might have been, and how they should have acted to produce the exceptional result; he will be challenged to bring forward some historically authenticated case of analogous results; and his solution, if not rejected altogether, will be looked upon with doubt and misgiving until he shall have complied with these reasonable requirements.

It also seems a fair and obvious inference that the more discordant the structure of the borrowing language and the language borrowed from, the less will be the chance that any items of structure should be transferred from the one to the other. As between two nearly related dialects of the same tongue, the possibility of transfer would be greatest; the slight existing differences might be with least difficulty disregarded. French and English, though ultimately related, and corresponding with one another in all the main features of structure, were yet, as we have seen, sufficiently held apart by their difference in details to prevent structural mixture — just as effectively, indeed, as Arabic and Persian, or Turkish and Arabic or Persian, where the discordance is much profounder. If we dispute, therefore, the validity of an *à priori* claim that a prefix-language and a suffix-language — as, for example, a South African and a Hamitic tongue — might mingle in a manner seen to be impracticable in the case of two Indo-European dialects, we do not at all set up unmixableness of grammar as a self-evident truth; we are only refusing to admit the more difficult of two processes until the less difficult shall be proved possible.

It appears, then, that in Müller's alleged "axiom" there is

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perhaps (until the contrary be shown) so much legitimately deduced truth as this: that two languages never meet and mingle their grammar on equal terms. But in the form in which he puts it, that "languages can never be mixed in their grammar," it must be refused acceptance; for grammatical mixture by a secondary process actually does take place, and its effects are clearly to be seen in English — as we may next proceed to notice.

Whenever crude material of foreign origin is introduced by borrowing into the full vernacular use of a language, it becomes an integral part of that language, undistinguished, except to reflective and learned study, from the native material. It enters, for example, into the mind of no ordinary English speaker to recognize some of his words as coming from a Romanic source and others from a Germanic. To him, the relation of *pure* and *purity* and of *envy* and *envious* is the same with that of *good* and *goodness* and of *child* and *childish.* But he has in everyday use so many words plainly made from others by the added endings *ness* and *ish* that those endings are distinctly before his mind as by their addition impressing certain modifications of meaning; and he therefore goes on to make with them, by analogy, new words like those already in his use. It needs, then, only that he have taken in pairs enough like *pure, purity*, and *envy, envious*, and he will in the same manner and for the same reason make new words with *ity* and *ous* — heedless, because ignorant, whether the primitives to which he applies those endings are Romanic or Germanic by origin. Such new words are made, to be sure, more freely and abundantly from Romanic primitives, both because the analogies are in themselves closer and more suggestive, and because the making is in part by the learned, who know and are mindful of the proprieties of combination, and whose influence is cast against the admission and retention of what they deem improper combinations; and hence we have, of words not French, but made of French elements on our own soil, *duty* beside *beauty*, and *duteous* and *beauteous* beside *envious*, and so on in abundance. But we have also not a few like *oddity* and *murderous*, made with

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Romanic formatives from Germanic primitives: well known examples showing other affixes are *atonement, eatable, talkative, disbelief, retake, derail.* Such cases are in part isolated ones, too sporadic and fortuitous to prove much respecting the character of the tongue in which they occur; but in part also they are specimens of classes, and unmistakable evidences that the resources of formation of a Romanic tongue have been adopted by a Germanic tongue and made its own resources of formation likewise. Perhaps the most notable of their class are the trio *ize, ist, ism,* which have become real living English formative elements, used with constantly increasing freedom in making new words, and for popular as well as for learned use.

No language of which this can be said has the right to claim that it has successfully maintained against mixture the purity of its grammar. For there is no good reason whatever for limiting (as Müller, in order to save his "axiom" from being proved untrue even as a fact, seems inclined to do) the name of grammar to the inflective apparatus of a language; it belongs equally to the derivative apparatus. There is no line to be drawn between the added elements that make a person or tense or number, and those that make a degree of comparison, or an ordinal, or an adverb, or a noun or adjective. Moreover, it is not inconceivable that a foreign mode of inflection should get itself introduced into a language, after the same fashion as a foreign mode of word-making. We have received into English some classical singulars and plurals together — such as *phenomenon* and *phenomena, stratum* and *strata;* and there is no necessary reason, none inherent in the nature of things, why these cases might not be numerous enough to prompt an extension by analogy to new formations. Doubtless this is more difficult, and less likely to occur, than the extension of use of derivative endings; but so is the latter more difficult and less likely than the taking in of new words; and if the one difficulty has actually been overcome by the pressure of circumstances, the other can by sufficient pressure be in like manner overcome.

While, therefore, we find no warrant in the historically

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authenticated facts of language for admitting a mixture of the grammar of two languages by a first process, we see clearly that any language having a developing structure may become mixed in grammar secondarily, by processes of growth involving the use of borrowed material. In whatever department there is growth, thither the foreign elements can penetrate. This appears equally in those parts of the vocabulary which are most akin with grammatical structure. Form-words are no more taken in directly than are formative parts of words; yet there is hardly a class of such in English that has not come to allow intrusion from the French. It is part of the living growth of English expression to make prepositions and conjunctions out of other material — nouns and adjectives and adverbs; and hence we have Latin stuff in so common an adverb-preposition as *around*, and, still more strikingly, in *because*, one of the commonest and most indispensable of our subordinating conjunctions. No force of which we have knowledge could have brought an adverb of degree — for example, *très* in its older form — straight out of French use into English; but its present equivalent, *very*, is a pure French word; and the equally French word *real* is in vulgar use undergoing a precisely similar reduction to the same value (in "that's *real* good," and the like). Into the very citadel of that most exclusive class of words, the numerals, has been intruded the Romanic ordinal *second;* and the use of an indefinite pronoun, *one* (in "*one* must not believe all *one* hears," and the like), appears at least to rest in considerable measure on the French phrases with *on*, by a half-blundering literary imitation. And these are but specimens of a considerable class of similar facts.

It must not fail to be noticed that the structural elements thus taken into our language from a foreign source are only such as are analogous with others already in use among us: suffixes, having the same office with Germanic suffixes, form-words corresponding in their value with those of native origin; and so on. This follows, indeed, from the method of analogy with existing formations by which, as already explained, the new elements are brought in. There is nothing in English

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borrowing to give any support to the doctrine that one tongue can learn from another a grammatical distinction, or a mode of its expression, formerly unknown: for instance, the prepositional construction of nouns, period-building with help of conjunctions, formation by affix of comparatives or abstracts or adverbs, or of tenses or numbers or persons. Whether, however, the possibility of this, or of any part of it, is to be rejected altogether, under all circumstances, is another question, to which we may well be slow to return a categorical answer. To take a simple illustration or two: ought we to suppose that a tongue having no diminutives could take in from another words enough like *lamb* and *lambkin*, *brook* and *brooklet*, *goose* and *gosling*, to have this distinction of degree so impressed and taught as to lead to its independent use? or that something of a "sense for gender" could be caught from borrowed couplets like *prince* and *princess*, *tiger* and *tigress*? Or, again, is it conceivable that there may have been a period in the history of Chinese when the borrowing of plainly agglutinated words was able to quicken the Chinese itself into the adoption of agglutinative processes? While perhaps unwilling to say either yes or no, until after a more complete collection and better comprehension of the phenomena of universal mixture, we may at any rate assert that no unquestionable instances of such results from the cause in question have yet been brought to notice, and that their occurrence would appear to stand at the very summit of the scale of difficulty. A necessary part of this whole investigation is the determination of a general scale of comparative ease or difficulty for immediate borrowing, and for the indirect effects of borrowing; upon which might follow in any given case the ascertainment of how far its degrees had been surmounted, and under the pressure of what special circumstances. By universal consent, what is most easily transferred from one tongue to another is a noun; the name of a thing is language-material in its most exportable form. Even an adjective, an attributive word, has a more marked tinge of formal character, and is less manageable; and a verb, a predicative word, still more: this part of speech is, in fact, to no small extent wanting

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in human languages. In English borrowing, to be sure, it has been comparatively easy to add adjectives and verbs to nouns, because of the direct convertibility of our nouns into adjectives (a *gold* watch, a *leather* medal, etc.), and of our nouns and adjectives into verbs (to *tree* a raccoon, to *grass* a plot of ground, to *brown* a complexion, to *lower* a price, etc.), without any change of form; but under different circumstances the degree of difficulty may be quite other; and we see the Persian, for example, receive no Arabic verb, but always add an auxiliary of native growth to an Arabic adjective or noun, in order to make a *quasi*-Arabic verbal expression. Next to the verb, among parts of speech, would come the adverb, with the yet more formal prepositions and conjunctions, and the pronouns; and, not far from these, the formative elements proper, the prefixes and suffixes, first of derivation and then of inflection; and last of all, the fundamental features of grammatical distinction. Respecting all these, it is extremely questionable whether they ever pass from tongue to tongue by a direct process; and no transfer of the last of them, even by a secondary process, has ever yet been demonstrated.

As to the effect which mixture may have on the yet less material parts of a language, as the order of its words and its modes of construction, we cannot speak with too much caution. Here is where real results are hardest to analyze and trace to their causes, and where claims lightly and thoughtlessly made are least easy to disprove. Of claims thus made, the study of language affords an abundance. There are those who seem to hold that a language is, as it were, always watching its neighbors, ready to imitate whatever in them it sees to be worthy of imitation. If, for example, the Persian uses an *ī* to connect a noun with its qualifying adjective, the construction must be modelled on a Semitic one; if the Rumanian or Scandinavian has a suffixed article, its suggestion came from Turkish or Finnish speech; and so on.[1]

[1] Striking illustrations of this are to be found in Edkins's "China's Place in Philology" (a model of nearly everything that is unsound in language-study). Thus, speaking of gender, it says: "this characteristic of the Sanskrit, Greek, and Latin tongues has been derived from the influence of the earlier Semitic

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Such explanations betray an absolute and utter failure to comprehend the way in which languages live and grow, and are able to influence one another. The users of language in general are neither grammarians nor comparative philologists; they cannot describe the usages of their own tongue; they are wholly unaware of and supremely indifferent to the usages of another tongue, even of one with which they have some practical acquaintance. That analysis and comparison which should point out differences and suggest imitation is the work only of reflective study. A prefix-language, for example, might live in contact with a suffix-language forever without finding out the latter's character, and without adopting a single item of its methods — until, perchance, it should have borrowed suffix-words enough to create in its own usage an analogy which it might proceed in entire unconsciousness to follow. Where there is learned cultivation, deliberate investigation of language and imitation of literature, the case is of course somewhat changed; here there may take place a conscious and artificial borrowing, or imitation, which will remain on the whole confined to the learned class and to learned styles, although something of it may perhaps filter through by degrees into popular usage. In this way, for example, Latin and Greek have had a certain influence on the literary usages of various European languages, and French has affected English and possibly German; but how small is the amount! and how little of it, if anything, has reached the phraseology of common life!

If we would realize the baselessness of the assumption of syntactical imitation, we have only to consider an actual case or two of the kind, in its bearing on ourselves. The French has a trick (it may fairly be called so) of putting the object of a verb, provided it be a pronoun, before the verb, instead of after it, as is the case with a noun-object: now can any one conceive of the English or the German as catching that trick,

type" (p. 101). Further: "the Greek seems to be specially founded on the Chinese in regard to tones" (p. 359); "the syntax of the European languages is a mixture: it contains Chinese, Semitic, and Turanian principles" (p. 358) — with much more of the same sort.

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notwithstanding the geographical contact on either hand, and all the knowledge and admiration of French style that accompanies it? Again, the German has striking peculiarities as regards the position of its verbs, putting an infinitive or participle at the end of a clause, though at the cost of remote separation from the auxiliary which it ought to accompany, and also setting the personal verb itself at the end of the clause, far from its subject, provided the clause be a dependent one; and these peculiarities, less marked at an earlier stage of the language, were establishing themselves more firmly at the very time when German was, as it were, groaning under the oppressive influence of French, to the structure of whose sentences both were alike repugnant; and here, again, any one may be defied to imagine a process by which English or French should be led to copy the German arrangement. Yet such a result would be vastly more easily attained than the production by imitation of a suffixed article.

A sample point, one of those not infrequently brought up in connection with this subject of the influence of one language on another, is the place of the genitive (so-called) with reference to the noun qualified by it, as either preceding or following that noun: thus, in Latin, *patris filius* or *filius patris;* in German, *des Mannes Sohn* or *Sohn des Mannes;* or, in uninflected juxtaposition, whether in a given language 'a ring for the finger' is *finger ring* or *ring finger;* the varying arrangement in related tongues is wont to be referred to mixture as cause. But there are a multitude of special questions involved here, which would have to be settled before we assumed to decide any particular case. Is there any such thing, in the first place, as a natural order for two nouns standing in such a relation to one another? It would seem, rather, to be a matter of indifference until the formation of a habit of speech accepting the one order in preference to the other; at the outset, the natural relation of the two objects named would be a sufficient guide to what was meant by naming them together: thus, for example, as between *house* and *top*, the latter is so obviously the thing belonging to the

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other that 'top of a house' is, in default of a linguistic usage to the contrary, equally signifiable by *house top* and by *top house*. Then, what is the relation of genitive-position in a given tongue to adjective-position, to the order of compounded words (if such are formed), and to the other usual modes of arrangement? Further, has a genitive its distinctive and sufficient sign, independent of position; and if so, of what origin is the sign, and what influence has that origin contributed to the determination of usual position? How obligatory is the law of position? Is there any difference in the treatment of genitives of different kinds: of those used more attributively and those used more appositively, of the possessive genitive and the partitive, of the subjective and the objective, of a short genitive and a long one, of the genitive of a common and of a proper noun, of the genitive of a noun and of a pronoun — and so on? Finally, are any changes of habit in any of these respects to be traced during the historical period of the language in question, provided there be such a period? All these matters fall so fully into the category of established usages, gradually fixed and gradually modifiable by causes arising within the language itself, that an extremely careful and far-reaching investigation would appear to be called for before we decide what value should be attributed in any given case to the place of the genitive, or whether it should be regarded as of any value at all in the history of the language, in the way of indicating either relationship or mixture.

Another syntactical point which has been brought into the discussion of mixture is the order of the essential elements of the sentence — the subject, the verb, and the modifiers of the latter, especially its object. Lepsius, in his Introduction already quoted (p. lxxxiii.), speaks of it thus: "Of essential consequence in two languages which are to come to a mutual understanding (*die sich verständigen sollen*) is the same order of words. If, therefore, this is different in the two, the one must give way and the other prevail. In the negro languages everywhere, the verb stood originally in the simple sentence between subject and object. This position is maintained in

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most of the mixed languages [i. e. in the languages of the great central zone of Africa, which Lepsius holds to have taken shape by mixture of South-African and Hamitic elements], with exception of the most eastern ones . . . where, evidently under Hamitic influence, it is given up and replaced by the Hamitic order [namely, with the verb at the end]."

In the expression here used, of two languages "coming to a mutual understanding," as in some of those employed by the same author in other places, is implied a theory of mixture quite different from that which, as explained above, is suggested by all the best-understood historical examples of mixture. He compares it (p. lxxxii.) with what "still happens every day, when two individuals of different tongue are thrown together and obliged to understand one another:" all grammar, namely, is laid aside, or represented only by gesture and grimace, and the names of things and of the commonest acts, in a mutilated form, are adopted in common use. Now something like this is undoubtedly the case when the two individuals have a chance meeting, or when they fall in with one another only from time to time; but not at all, if they come to live together (like Robinson and Friday): in that case, it will inevitably be found after a while that one of them has learned to understand and use the language of the other; they will speak the same tongue, indeed, but it will be no mixed jargon; it will be substantially the original language of one of the two individuals, somewhat modified (but not mixed) in its grammar, and with more or less of material brought in from the other language. That is to say: the result will be precisely accordant with that which, as was seen above, has been found normally to follow when two communities mix: not A B, but either A^b or B^a. The one party, after a certain period of fluctuation and struggle, abandons its own tongue and puts in its place the strange tongue which it has learned. When members of two communities, each of which maintains its own speech for its own purposes, meet occasionally for special ends, there can grow up a jargon for their joint use, like the "pigeon English" of the counting-houses of China; but no such barbarous result has ever been

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shown to come from that more intimate association which makes a family or a community; and until such an instance is found, no one has a right to assume that two grammatical systems, or two vocabularies, can meet and mingle on equal terms. The resistance of one of the two parties to accepting frankly and fully the speech-usages of the other is practically less in every instance than their joint resistance to a mixture of usages. And when one — be he individual or community — learns a new language, he learns not its individual signs only, but also its phraseology, its inflections, its syntax, the order of its words: these are all part and parcel of the same process. That the new speakers may show a degree of tendency, while their speech is still a broken one, to cast the new material into their own familiar order, need not be denied; but it is in the highest degree improbable that their errors in this respect should have any traceable influence on the usages of the rest of the community: after subsisting for a while as errors, they will disappear. The language which proves strong enough to impose itself on those to whom it is not native will have no noticeable difficulty in making them accept its own order of arrangement.

On the whole, we are justified in refusing for the present to admit the power of mixture to change the order of words in a language, except in the same secondary and subordinate way in which the formative apparatus may come to be changed in consequence of mixture: namely, by contributing to the forces which are slowly and almost insensibly determining the growth of a language an element which may finally work itself out into visible consequences. If the French can have come to violate the primeval law of Indo-European position[1] so far as to put its adjectives prevailingly after the nouns they qualify; if the German can establish so peculiar rules of place for some of its sentence-elements by internal development, against the example and influence (assuming that it be proper to speak of such) of all the languages about it, related and unrelated — then it must be very dangerous to charge upon foreign influence a difference of arrangement

[1] See Delbrück's *Syntaktische Forschungen*, iii. 35.

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which any tongue in any part of the world may exhibit as compared with its relations.

These, it seems to me, are the conclusions respecting mixture to which we are led by a consideration of the facts thus far brought to light. What is needed in order further to advance our comprehension of the subject is, first of all, a new and more penetrating examination of the facts themselves, with a distinct eye to the general principles that are in question. Nothing could be a better introduction to this than an exhaustive study of the English as a mixed language (for nothing deserving such a name has ever yet been made); to which would be added a like study of the other notable historical cases: and thus the way would be prepared for a thorough discussion of the philosophy of mixture. But it is altogether probable that the result would only be to establish on a firmer basis the principles provisionally stated above, and to cut off all possibility of the assumption, for any stage or period in the history of language, of a mingling in the same tongue of diverse structural elements, forms or form-words, otherwise than by the same secondary process, of growth involving borrowed and assimilated material, which we see to have brought Romanic ingredients into the grammatical structure of English words and sentences.

II. — *The Home of the Primitive Semitic Race.*

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The linguistic sense of the word "Semitic" is well fixed; it includes all languages of the type of the Arabic, — that is, Babylonian-Assyrian, Aramaic, Phenician-Canaanitish, Arabic, Sabean, and Geez, or Ethiopic. Its ethnological sense is not so generally agreed on. While most writers use it of all the peoples who spoke or speak the languages above named, by some it is restricted to those who are mentioned in the table of nations in the tenth chapter of Genesis as descended from

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Shem, the son of Noah. This difference of signification, however, amounts to little or nothing in an inquiry into the original home of the Semitic race. The list given in the table of nations includes most of the peoples whose language is Semitic, namely, the Assyrians, the Arameans, the Hebrews, and the Arabians; if the original abode of these could be discovered, we may be sure that it would include all Semites. Of the nations omitted in the table, the Babylonians would certainly go along with the Assyrians; and the Phenicians, Canaanites, Philistines, and Moabites (if they were Semites) could not be separated from the Hebrews; nor the Sabeans and the Geez from the Arabians. On the other hand it may fairly be assumed that the regions Elam and Lud, assigned to Shem in the table, but later occupied by Indo-Europeans (though the geographical position of Lud is doubtful), were once peopled by a race who spoke a Semitic tongue, and were not different in blood from their Babylonian and Aramean neighbors. If a region could be found once inhabited by the primitive people from whom came the Assyrians, the Arameans, the Hebrews, and the Arabs, that would be accepted as a satisfactory solution of the question as to the cradle of the Semitic race. I shall use the term Semitic here in the wider ethnological sense, to include all the peoples who spoke Semitic tongues, and only these; but, for the reason just given, those who prefer the definition of the table of nations can so understand the word without materially affecting the arguments that will be considered. The determination of the original dwelling-place of one of the great races is of course a matter of no little importance for the early history of man. We have lately seen how much light has been thrown on the civilization of the Hebrews by the definite fixing of their Babylonian or Mesopotamian origin; but we are still embarrassed by the uncertainty as to the point from which the Phenicians came. If we knew the starting-points of the Egyptians, the Semites, the Indo-Europeans, the Turanians, and the Chinese, we should have made a long step backward toward the beginning of our history. These wide problems have something specially attractive in them, and

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have received their due share of attention. The number and diversity of the theories are in some cases in proportion to the number and complicated character of the data, in other cases in proportion to their fewness. In respect to the primitive home of Egyptians, Turanians, and Chinese there is room for a good deal of arbitrary hypothesis and fancy, because neither the linguistic, nor the ethnological, nor the historical relations of those families have been satisfactorily worked out. Even in the case of the comparatively well known Indo-European family, almost every separate language of which has been carefully studied, and where comparisons and inferences are guarded by strict scientific rules, the theories of geographical origin have ranged over a good part of Asia and Europe. Semitic scholars also have not failed to contribute their share towards the solution of the general problem. The conditions in this case cannot be considered specially unfavorable. The territory occupied by the Semitic family is inconsiderable in extent. The race has never pushed far beyond its early historical borders, except in the case of the Geez and in very modern conquests in the time of Islam; and these movements have not been attended with any marked linguistic or other changes. The various dialects have been studied with thoroughness (with the exception of the Babylonian-Assyrian, in which the chief interest has up to this time been historical and literary), and the era of grammatical research is just beginning; the literary material is abundant, and the historical records are not exceeded in distinctness and antiquity by those of any people in the world, unless it be the Egyptian. The problem of the original Semitic home is not, therefore, comparatively difficult, and might seem at first to be even very easy. That it is not, however, free from difficulty appears from the number of different solutions of it that have been given. In truth, at the outset, when we recollect the gray antiquity to which the primitive Semitic mother-race must go back, and the great changes that may have taken place between its first breaking-up and the beginning of historical times, it is evident that great caution is necessary in attempting to reconstruct a period that lies so far away from

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us and the conditions known to us. Even in the limited geographical and linguistic sphere of the Semites, the data are sufficiently diverse and obscure to cause no small perplexity. Different investigators have reached different results as they have fixed their attention on different sets of facts, and we have a separate theory embodying each separate aspect of the phenomena. It may be worth while to inquire what definite conclusions, if any, have been gained by these investigations up to the present time. Even if no one of them is quite satisfactory, it is possible that each may have contributed something towards the solution of the problem, either by introducing some new material, or by excluding untrustworthy matter, or by fixing more definitely the canons of the investigation.

The data for the determination of the home of the primitive Semitic race have been taken from four sources: national traditions, the grammar of the primitive tongue, its vocabulary, and the earliest known general historical and linguistic relations. Let us look at the theories that have been based on these four sets of facts.

1. A tradition, if it is distinct and ancient, may furnish valuable historical material. Though it is usually confined to the fortunes of the people among whom it exists, it may go outside of these, and preserve the recollection of other related peoples, as when the Phenician records speak of the Egyptian Taut. This example suggests, at the same time, the necessity of carefulness in drawing conclusions from such statements. If, now, the various Semitic nations had preserved distinct traditions, each of its own origin, and each of its relations with its sisters, it might be possible to learn from them the place where they once all dwelt together. But this is by no means the case. Of four of these nations — the Arameans, the Arabs, the Sabeans, and the Ethiopians — the records of early times, whatever may have been their value, have perished, probably beyond recovery. The remains of the Aramaic language belong entirely to Jewish and Christian literature. Of all the Syrian kingdoms that flourished in Mesopotamia and as far west as Damascus, there is not one that has left

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any account of its belief concerning the beginning of things; though there is good reason for holding that, outside of the local Aramean history, this belief was the same as that of the Babylonians and Hebrews. The Arabians became a literary people at so late a stage of their history that they cannot be said to have any national recollection of remote times. What the Koran and Tabari give of primeval history is partly a distorted form of the accounts in the Jewish and Persian scriptures and traditions, partly a dim and unintelligible local tradition. According to Tabari the Semites comprise the Arabians, the Persians, and the white races; the Japhethites, the Turks, the Slavs, and Gog and Magog; and the Hamites, the blacks; but this is a modern ethnological table, and does not at all represent an Arabian tradition. There was, indeed, a widespread opinion among the Arabs that their language was a daughter of the Syriac, but this was not based on any knowledge of early connection between the two peoples; it was hardly anything more than the recollection of the literary debt they owed the Syrians, from whom they received their first scientific stimulus. They knew nothing of a time when they had lived elsewhere than in the region and under the conditions that were familiar to them in Mohammed's time. The Sabeans and Ethiopians are equally destitute of ancient traditions. The mythological system of the former of these shows some connection with the Babylonian, — what, has not yet been determined; but the material given by the votive, mortuary, and other inscriptions, up to this time discovered, is local and meagre, and there is not much hope that anything reaching back to a great antiquity will be brought to light. As the Ethiopians passed over from Southern Arabia into Africa at a comparatively late period, it is likely that their stock of tradition was identical with that of the Sabeans; but, whatever it was, nothing of it has been preserved. All the Ethiopic literature is Christian, and none is earlier than the fourth century.

The southern Semites have thus preserved nothing of such traditional matter as they may once have possessed, and we have to look to the northern branch of the family for informa-

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tion on our question. All the facts now known to us go to show that there existed a common body of tradition in this northern branch, remnants of which are found in the literary remains of the Babylonian-Assyrians, the Hebrews, and the Phenicians. The combined literatures of these nations present a remarkably large mass of tradition, legend, and myth, from which, nevertheless, it is not possible to get trustworthy information as to the origin of the race. The least ancient and most distorted form of the tradition is the Phenician, — mainly fragments (preserved by a Christian writer) of a Greek translation of a digest, which a comparatively late Phenician author made of his country's mythology and cosmogony. These fragments show a close connection between Phenicia and Babylonia, but they teach us nothing directly of the origin of the Phenicians or of their relations with other Semitic nations. The rôle assigned to Taut as inventor of writing, and to Eisiris (if he be Osiris) as establisher of the Semitic triliterality, points to some connection with Egypt, which, however, need mean nothing more than that the Phenicians took their alphabet from the Egyptians; nor does it appear that more than this is involved in Sanchoniathon's calling Eisiris the brother of Chna (Canaan), or Phœnix. On the other hand Greek tradition connects the Phenicians with the Persian Gulf, that is, with Babylonia.[1]

As was remarked above, it is altogether probable that the North Semitic peoples possessed a common body of myth and tradition, remains of which we have in the Babylonian literature and in the Hebrew book of Genesis. In addition to this, each people doubtless had accounts of its own early history, which were naturally more or less legendary, and may have run back into myth; but of these the Hebrews alone have preserved a tradition of national origin, with a consciousness of a point where the nation began to exist. In such a mingling of myth, tradition, and history, as we have

[1] Lepsius's identification of the Phenicians with the non-Semitic Puna of the Eastern African coast, opposite the Arabian Aden (*Nubische Grammatik, Einleitung*, pp. 95 ff.), involves many difficulties. In respect to our question, the same remark applies to his theory as to the genealogy of the table of nations in Genesis.

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in these accounts, it is hard to find any trustworthy historical data. It is, moreover, the opinion of the best Assyrian scholars that these cosmogonic and other early narratives, certainly down to and including the flood, are not Semitic at all, but Sumerian-Akkadian. We shall search them in vain for hints of Semitic history unless we may suppose that they received a national coloring at the hands of the Babylonians and Hebrews. And even with this supposition we learn nothing of the origin of the Semites. The Hebrew narrative in Genesis (with which the Babylonian was probably identical) places the first abode of man in the region of the Euphrates and the Tigris, and it would be natural to infer that the Babylonians looked on this region as their own first home; but as this might be only the result of a desire to represent themselves as autochthons, it could at best show that they had no distinct recollection of any other home. The succeeding tradition, however, set aside the supposition of an Edenic origin; for, after the flood, when all mankind but the chosen few had been destroyed, the ark rested in a place remote from Eden, and humanity made its second beginning there. This new centre of the race was Armenia according to Berosus, Mount Nisir according to the cuneiform narrative of the flood (located by Friedrich Delitzsch "east of the Tigris, beyond the lower Zab, about in the region between the thirty-fifth and thirty-sixth parallels of latitude"), and Ararat according to the book of Genesis. From this point then, according to the tradition, the Semites must ultimately, along with all other nations, have come; but when and how and to what place did they come? Noah, according to Genesis (in what seems to be a purely Hebrew account), immediately after leaving the ark engaged in the culture of the vine; but, not to speak of the wide area over which the vine may be grown, Noah represents not the Semites but all humanity. It is in the tradition of the dispersion at Babel that the postdiluvian history of man is carried on.[1] The assembled human race, it is there

[1] Though the genuineness of Berosus's account of the dispersion has been doubted, it is probable that it represents a real Babylonian tradition substantially the same with that of the Hebrews.

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said, journeyed from some unnamed point to a place "in the east," came to a plain in Shinar, or Southern Babylonia, and dwelt there till they were visited with confusion of language, and were dispersed over the face of the earth. Nothing is here told us of the directions in which the various nations went. We should naturally suppose that the tradition would retain the Babylonians in Shinar, and send the other peoples abroad; and this is probably its meaning; but there is no indication of race-feeling, no hint of an original unity of Babylonians, Arameans, and Arabs. Here, again, it can excite no surprise that the Babylonians made their own land the scene of the dispersion, the centre of life; and the whole account is too little historical to furnish reliable data for the determination of the original home of the Semites. The same remark must be made of Berosus's list of dynasties: it is purely Babylonian (this word being used in a geographical sense); it shows no consciousness of race-differences; it is at best a localized general Semitic, or a Sumerian tradition, whence we can extract no history of the Semites.

There remains the table of nations in the tenth chapter of Genesis,—a document unequalled in ancient literature for the breadth and accuracy of its ethnological scheme, and exhibiting, what we have not found elsewhere, a sense of race-unity. Its date is uncertain; but we shall probably not be far wrong if we regard it as embodying the ethnological ideas of a Jewish writer who was master of the information his countrymen had gained in Babylonia during the exile, and joined therewith the traditions of his own land. It is possible that we have here an old Babylonian tradition, but it is more probable that the writer has attempted only his own statement of the relationship of the peoples known to him, under the form of a genealogy. His arrangement is geographical, and yet not purely that. He separates the Canaanites from the Hebrews (of the same tongue with them), and puts them with the Egyptians; he omits the Babylonians, who in his time spoke Semitic, from the list of the sons of Shem, and connects Babylon with the Cushite, Nimrod. In this last case modern discoveries have shown that he had a basis for his statement. Geographically,

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his enumeration of the sons of Shem begins at the Persian Gulf, east of the Tigris (Elam), passes up the Tigris to Assyria (leaving out Babylonia), embraces the Aramean-Mesopotamian region, and perhaps the country west of it, and thence, entering the Arabian desert and peninsula at some point not given, passes down to the Strait of Bab-el-Mandeb, where it ceases (without mention of African Semites). From this statement the writer's general notion is tolerably plain. He regards the children of Shem (Gen. x. 22) as having originally occupied the country extending from the Persian Gulf, east of the Tigris, through the upper part of the Mesopotamian region (above Babylon), up towards the sources of the Euphrates and Tigris, and thence perhaps westward and southwestward towards the Mediterranean (the doubtful Lud being left undetermined[1]). Further he makes both Hebrews and Arabs emigrants from the Mesopotamian region, or the neighboring country to the southwest and south, and unites them in a close relationship. This last point, which is not in accord with known historical and linguistic facts, we may pass by; it seems to be merely a deduction from the geographical contiguity of these peoples. The important statement for our purpose is the reference of the Arabs and Hebrews, by the author of the table, to a northern locality. He believed that these people had not always lived on the Mediterranean and in the Southern Arabian desert; at some remote time they had spread abroad from their Mesopotamian home. In the case of the Hebrews this tradition is elsewhere more clearly expressed. Abraham is said to have come from "Ur of the Chaldees" by the way of Haran, and the correctness of this recollection of national origin is sustained by the recent discoveries in Babylonia. Whether, now, the account of the Arabs rests on a similar recollection, or on other equally reliable information, we have no means of deciding. It is possible that it also is simply an inference of the writer from the geo-

[1] If Lud be Lydia (*cf.* Ezek. xxvii. 10), this isolation of a Semitic population in the far west would not affect the locality of the great body of the race, according to the table of nations. The Kir of Amos, ix. 7, is too obscure to help us in locating the Arameans.

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graphical relationship of the two peoples. According to one tradition (Gen. xxv. 1–4) part of Arabia was even occupied by descendants of Abraham. Such a sentiment of consanguinity may have led our author to assign to Arabs and Hebrews a common ancestor and a common early home, and we can thence get no trustworthy historical datum; just as it is felt by most scholars to be difficult to separate Canaanites from the Hebrews ethnologically, against the apparent evidence of language, and in reliance on the genealogies of the table.

Nothing definite, then, is obtainable for our purposes from this table. The author thinks, indeed, of a specific locality for the original abode of the children of Shem; but the date and the sources of his statement are uncertain. If, as seems possible, the document was produced or completed during or after the Babylonian exile, we cannot tell how much of it rests on ancient tradition, and how much is a simple genealogical statement of the ideas of the time, which were largely determined by geographical conditions; and if his distribution of the sons of Shem be correct, we still learn nothing of the home of Shem himself. His descendants, it is said, stretched over a considerable area of country, but we are not informed from what point the primitive undivided people began its career. We gain nothing by attempting to combine the genealogies of the tenth chapter with the account of the dispersion in the eleventh. These two narratives belong to different points of view, and do not form complementary parts of the same tradition, though an editor has undertaken to bring them into connection with each other by inserting the remark (Gen. x. 25) that the division of the earth occurred under Peleg ('division'), the grandson of Shem's grandson. But, as we have seen, supposing the whole human race to have dwelt in Shinar, or Babylonia, up to the dispersion, it does not thence appear what the subsequent movements of the descendants of Shem were. Or, finally, if we may hold it to be very probable that the Semitic author of the narrative meant it to be understood that his own people stayed in Shinar, while the rest of the world sought other abodes, this

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statement cannot be accepted on his authority as historical, for the reason that it may be merely a Babylonian (and originally non-Semitic) local tradition, which naturally located the beginnings of the new humanity on its own soil.

A survey of the earliest Semitic documents thus shows merely that the North Semitic tradition (of which a considerable part appears to come from a non-Semitic source) located the race along the courses of the Tigris and Euphrates, without furnishing any definite information as to the point at which it originated. It does not point with any clearness to Shinar, or to Armenia, or to the Arabian desert as the earliest home of the Semites, and the theories of origin which, resting on this tradition, have fixed on these points, must be regarded as so far untenable.

2. The second source from which it has been sought to bring data for the solution of our question is the grammar of the Semitic languages. It has been supposed that it was only necessary to determine which dialect shows in the main the fullest and most original forms, out of which those of the other dialects must have come. This language, it is properly said, would stand nearest to the mother-tongue, and thence it has been inferred that the people speaking it must occupy the original seat of the race. This, if it were sound reasoning, would furnish a very simple means of reaching the answer to our question, for it cannot be a difficult problem to determine the comparative antiquity and originality of the grammatical forms of the various Semitic dialects. The materials for such inquiry are at hand, and linguistic principles are definitely enough known and acknowledged to lead scholars, after a while, to practical agreement on this point. But it is easy to show that the above mentioned reasoning is not sound. It is not necessarily true that the people whose language is nearest to the mother-tongue, occupy the original seat of the race. It is not residence in the old home that determines the preservation of old grammatical forms, but the absence of the causes of phonetic change. Apart from climatic influences (which in the case of the closely grouped Semites were not diverse enough to produce marked differences of degradation in the

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phonetic systems of the different peoples), and the wear and tear of ordinary speech, the chief among these causes is intercourse with other nations. Supposing the language to have attained stability of form and vocabulary (as was already the case with the Semitic before it broke up into dialects), an isolated, non-commercial, socially undeveloped nation will be comparatively free from linguistic change, while a people who are brought into frequent and close contact with others, and whom an active social life leads to devise convenient modes of speech, will more likely depart further from the original forms of the language. Hence a literary language of such developed form is more commonly exposed to change than one that is not written; for written literature supposes social activity, and occasions of modification of forms.

Now among the Semitic nations it was the northern division that was most subjected to the conditions of phonetic change. The Babylonians, the Assyrians, the Arameans, the Phenicians, the Canaanites, and the Hebrews at an early period established kingdoms, mingled with neighboring nations, and would naturally feel the effect of this friction. On the other hand, in the southern division, it was only the Sabeans, on the south coast of Arabia, who reached considerable social development. The Arabians, comparatively isolated in their desert home, roaming about as tribes and clans, but forming few settled communities, founding few cities, and rarely approaching to anything like a strong government, were thus comparatively free from causes of linguistic change. We should expect, therefore, that their language would remain nearest to the mother-tongue, and that greater deviations from this latter would be found in the northern division, as is actually the case. On these variations of phonetic degradation we cannot found an argument for the primitive abode of the race; they depend on other conditions than nearness to the original home. The tongue that most nearly represents the primitive speech does not for that reason stand geographically nearer to the most ancient centre, and that which is grammatically most remote is not necessarily at the farthest local remove from it.

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We are therefore obliged to reject the theory which makes Arabia the cradle of the Semitic race on the ground that the precedence in fulness and antiquity of form is to be given to the Arabic among the Semitic dialects. The argument for Arabia has been fully presented by Schrader (Z.D.M.G. xxvii. 3). His general statement of the linguistic facts may be freely granted, — perhaps nobody will care to call in question the formal superiority of the Arabic, — but his conclusion that the northern and middle parts of the Arabian desert are to be regarded as the home of the primitive Semites by no means follows from this premise, for the reason above given. The isolation of the Arabians is a much more satisfactory explanation of the fulness of their grammatical forms. Schrader says, indeed, that they, no less than the other Semitic nations, came in contact with surrounding peoples, — Indo-Europeans, Tatars, and Cushites, — but of this there is no proof; that is, there is no proof of any such serious intercourse with these peoples as would be likely to work linguistic change. At a late period, about the beginning of our era, Arabian kingdoms were established on the northern and eastern borders of the desert; but these had little or no effect on the great body of the desert-people, whose language it is that we call Arabic. Even after the rise of Islam, when the cities of Bosra and Cufa became the seats of Koran-study, it was the roving Bedawin who established the usage of the language, and who then, as now, looked on the dialects of cities as degenerate and corrupt; then as now, it was the oral tradition of ancient use that gave law to the speech. Everything goes to show that this social isolation of the Arabs has continued from time immemorial. Schrader assumes that they descended from Armenia, at the time of the breaking up of the mother-race. If this were true, we might suppose that they moved slowly along southward among the nations of that region, and that their language was affected by this contact, though this would be by no means certain. But it is not proved that they came from Armenia. We have seen that the traditions do not establish this, and it will presently appear that other supposed evidence in this direction is equally inconclusive. Schrader urges another his-

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torical argument to which we cannot attach much importance, namely, that there have always in historical times been emigrations from the Arabian peninsula, but never immigrations to it from other lands; whence he thinks it more probable that the other Semites originally went forth from the desert than that the Arabians entered it from some other point. But these emigrations in historical times (before Islam) have been comparatively few and small, and they were the result of conditions — mostly tribal wars — which may not have existed in the early period. It is quite conceivable that in the time of migrations a people should have entered the desert and established themselves there, that other peoples should not have been tempted to follow their example, and that they themselves should long afterwards send out small detachments to neighboring countries. There is nothing surprising in this, and no sufficient ground for the supposition that the desert has always given out and never received.[1] Schrader himself, in fact, supposes that at the outset the Semites did enter Arabia from Armenia. In illustration of the effect of social intercourse with strangers and organized life in fixed communities, we may point to the modern Arabic of Cairo, Algeria, and Syria, which exhibits a very considerable phonetic degradation, and warrants us in believing that the fortune of the Bedawîn dialect would have been the same as this, if at an early stage of its history the people who spoke it had established cities and mingled with other nations.

The same treatment would apply to an argument based on the supposed formal precedence of the Babylonian-Assyrian. If this could be proved, it would not necessarily follow thence that the primitive Semites lived in Babylonia, but only that for reasons, which might or might not be known, the Babylonian-Assyrians had not been so much exposed as their sister nations to conditions of phonetic change. A claim for the Aramean territory has been founded on considerations of an opposite character. Their dialect exhibits not less but more degradation of form than any of the others, and has

[1] We may compare with the northward movement of the Arabian tribes the emigration of the Gauls to Galatia in historical times.

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therefore been supposed to have run through a longer history of change, and to go back to a higher antiquity, — hence to represent most exactly the primitive language and to point to its locality. This argument rests on the same fallacy that has been mentioned above; and, besides, assumes an impossible difference of age in the different dialects. They, of course, all start from the same historical beginning, the mother-tongue, and the only possible difference of age is one of grammatical and literary development, which has nothing to do with the original seat of the race. In regard to the territory of the Arameans, it seems probable that they were at first settled in the upper Mesopotamian region, and only later pressed westward and southwestward; so that, whatever weight might be given to the position of their earliest home in the decision of this question, it would not point to the mountains of Armenia, or the country south of the Tigris and Euphrates, but to what was afterwards Northern Assyria.

3. If tradition and grammar fail to furnish reliable information on our question, it may be that better results will be reached by an examination of the Semitic vocabulary. The attempts of Kuhn, Pictet, and others to reconstruct the life of the primitive Indo-European people, by the determination of the words common to all the dialects, are well known. The common vocabulary, it is said, will exhibit the plants, animals, and minerals in use among the people and the physical features of their land, which latter may thus be identified. The general propriety of such inquiries cannot be questioned, but, as the scholars who have engaged in these investigations have taken pains to point out, there is need of great caution in conducting them. This is especially to be borne in mind when the object is to fix the geographical seat of a primitive, prehistoric people. Here are various special causes of error to be guarded against. It is easy to prove that there was a primitive mother-people; the reconstruction of the grammar of this people is comparatively easy, may indeed be supposed to result naturally from the careful handling of known grammatical facts; and it may be assumed that they dwelt in some definite locality. But when we pass from grammar to vocabulary,

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the question of original form is complicated by the greater liability of stems to change. Especially when it is proposed to determine, from the words that have come down to us, the locus of a people who had ceased to exist long before the era of the earliest historical remains in our possession, it is obvious that the general possibility of great verbal changes, in so vast a period, must suggest caution in making inferences from the vocabulary. In all such inquiries the following points must be kept in mind: (*a.*) It is the agreements rather than the differences of the dialects that should be considered. One nation may in the course of ages drop a word which it once possessed in common with the sister nations, and replace it with another. Change of surroundings or habits may produce such change of vocabulary, or the new word may be borrowed from a foreign people. Thus the Babylonian-Assyrian and the Hebrew borrowed from the Sumerian-Akkadian the term *ir* for "city;" and in Hebrew the other words for this conception almost completely died out, leaving, however, sufficient trace to show that they were once in use. Arguments based on such a difference would, of course, be unsound. It is possible that changes of this sort may be of such a nature as to point to some physical feature in the earlier home of the nation; but, unless this is proved, it is unsafe to infer the absence from the original home of some geographical feature because the latter is expressed by different words in the different dialects. In this connection it is to be noted that the literatures of the Arameans (with the exception of the brief Aramaic passages of the Old Testament), the Arabs, the Sabeans, and the Ethiopians date from points some time after the beginning of our era. (*b.*) When a given object is expressed by the same word in all the dialects, it is possible (as Guidi and others have pointed out), if the object is movable, that it may be not a natural product of the original home of the race, but an importation from abroad. This is true of metals, and to some extent of plants and domestic animals. If the primitive people had attained a tolerably high degree of civilization, it would be easy and natural for them to avail themselves of the productions of their neigh-

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bors, as we know the Bedawin did at a period when they had advanced little, if at all, beyond what we may suppose to have been the social condition of the primitive Semites. Or to take an example from a neighboring people, — the horse was introduced into Egypt about the time of the twelfth dynasty, and if there had afterwards arisen several Egyptian dialects, all of which used the same word for horse, an argument, based on this identity, to show that the primitive Egyptians inhabited a country of which the horse was a native, would lead to an incorrect result. (*c.*) Where two dialects agree in a word, it is possible that one has borrowed it from the other, a fact that will generally be apparent from the history of the use of the word in the borrowing language. Of this there are not a few examples in the Semitic tongues. It is even conceivable that one dialect, having borrowed a word from a foreign tongue, may then transmit it to its sister dialects, so that what appears on the surface to be a general Semitic term may in reality point to a region never inhabited by Semites.

In the Semitic field the comparison of words is facilitated by the permanence of stems, which is a characteristic of this family. It shows no such divergence of forms as we find in the Indo-European languages. If an original word has been preserved in any dialect, there will be no difficulty in recognizing it if it is found in the literature. The phonetic differences between the various Semitic tongues are so few and simple that there can never be serious difficulty in determining the forms in any one dialect which correspond to those in others. It is the use to which resemblances and differences are put that calls for the exercise of caution in the inquiry of which we are speaking. In another direction, also, care is needed. The territory occupied by the Semites in historical times is so small in extent that there seems to be little room for choice in selecting the site of their primeval home; there is apt to be an unconscious prejudgment of the question based on general considerations, or on some one set of facts. All the more must we guard against such assumptions, and decline to accept any theory that does not emerge naturally

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from all the known facts, and satisfactorily explain the phenomena. It is possible that the Semites, or any other great race, changed their domicile once or oftener, and that their language may thence bear the impress of several different localities; or it is conceivable that, while the people have dwelt in different places, it is some one of these that has most strongly affected the language, and this place, though the testimony of the language might lead us to take it as the primitive home, might not be the latest or the earliest abode of the united race. All that can be said for any locality, to which the common vocabulary may point, is that it in some way affected the language, and that its influence probably came from the residence of the people in it at some time; all this, with the understanding that the facts may be so clear as to point definitely to some one place that may properly be called the home of the primitive people, but they must in that case be able to stand the most careful scrutiny.

As an illustration of this line of investigation we may take the essay of Guidi,[1] the object of which is to show that the cradle of the Semitic race is to be sought in Babylonia. He finds that all the Semitic tongues have the same expression for the following things: *river, sea, canal, marsh, winter, summer, heaven, bitumen, pitch, brick, gold, copper, poplar, tamarisk, cane, palm, pomegranate, wheat, barley, vine, camel, ass, dog, swine, lion, leopard, hyena, wolf, fox, jackall, porcupine, stag, gazelle, hare, wild ass, bow, arrow, spear, ox, heifer, sheep, lamb, goat.* On the other hand, the names of the following objects are different in the different dialects: *mountain, hill, brook, desert, silver, iron, lead, elm, oak, pine, beech, mule, fish, fig, olive, wine.* These agreements and differences, he argues, point clearly to Babylonia as the land where the common Semitic vocabulary was formed. For this country bordered on the *sea* (Persian Gulf), was traversed by great *rivers*, abounded in *marshes* and *bitumen*, used *brick* commonly

[1] *Della sede primitiva dei popoli semitici. Memoria del socio Ignazio Guidi. Roma*, 1879. *Reale Accademia dei Lincei.* This learned and carefully written paper is valuable, apart from its immediate object, for the light it throws on the life and customs of the Arabs.

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for building and writing purposes, produced *wheat* and *barley*, was especially noted for its *palm* trees, is shown by the ruins and monuments to have possessed *gold* and *copper* in plenty, and nourished the animals named above; while it is equally characterized by the absence of *mountain*, *brook*, and *desert*, there are no traces of *silver* and few of *iron* and *lead* in the early times, and the *elm*, *oak*, *pine*, and *beech* are not found in it. Herodotus especially mentions that it lacked the *fig*, the *olive*, and the *vine*, and the *mule* was an importation from the west. This is a striking array of facts, and yet a close examination may show that these words do not fix the home of the Semites beyond all doubt.

In the first place, in accordance with the remark made above, the absent words, those which are not common to all the dialects, must be excluded from the argument. The difficulty in reasoning from such absences is illustrated by the case of the *fish*, for which object the Semitic tongues have not a common word; it is not only hard to suppose that a people who lived, as Guidi supposes, by the Euphrates, the Tigris, and the Persian Gulf were ignorant of the fish, but it is also not easy to see in what region they could have failed to adopt a common expression for a thing so generally known.[1] As in this case the absence of a common term for *fish* cannot be regarded as deciding the question of locality against Babylonia, so the absence of a common term for *desert* cannot exclude Arabia from the list of possible Semitic homes. That the Semitic dialects do not agree in their expressions for *mountain* does not warrant us in concluding that the united people never inhabited a mountainous region. One or another of the dialects may have dropped the original word, and provided itself with an expression better suited to its later abode. In respect to other of these wanting terms other considerations come in. Thus the absence of generally distributed words for *silver*, *iron*, *lead*, and *tin* seems to Guidi to point to a land which did not produce these metals; but their non-occurrence may just as well be explained by the

[1] It is assumed that the Arabic *nun* is not native, but a loan-word from the Aramaic.

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conditions of early civilized or half-civilized life, in which, as is well known, these metals, on account of the greater skill required to use them and for other reasons, play an insignificant rôle. As for the *mule*, if it be true that it was first produced in Western Asia Minor, the lack of a name for it would of course, so far as it could be used as an argument, favor the claim of any other part of Asia to be the primitive home of the Semites. Nor does a common word for *horse* occur, but this can prove nothing for our object. It is probable that the *horse* was not native to any of the lands inhabited by Semites in historical times, nor to Western Asia in general; and even if the people had once dwelt in the supposed native land of this animal, the steppes of Central Asia, they may in their migration have failed to bring it with them, and have dropped the name for it that they had at first. It will be noticed that our author, while denying that the primitive Semites were acquainted with *wine*, claims that they had the *vine*, inasmuch as this last is expressed by the same word in Arabic, Hebrew, and Aramaic. The presence of the *vine* is unfavorable to the claim he makes for Babylonia, since Herodotus, on whose statement he seems to place much reliance, says expressly that the *vine* was not found in that land. But at this point we have to note only that the absence of *wine* is one of the things that may be referred to an early stage of social development, or to such a stage among certain peoples who had intoxicating drinks from cereals and other sources, but not from the grape. Finally, as is brought out by Guidi himself, the evidence is as great for the absence of the *fig* and the *olive* from Arabia in early times as for their absence from Babylonia. So that this array of negative evidence proves nothing. In addition to the general vice of this sort of argument, special considerations in the case of almost every one of the words cited forbid us to draw the geographical inference with which we are dealing.

We come, then, to the words common to all the dialects. Of these it has already been remarked that the *vine* certainly does not tell particularly for Babylonia, seeing that the testimony of Herodotus is that in his day it did not exist there at

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all; its wide distribution (from the Caspian Sea southwestward to Egypt) makes it, in fact, difficult to cite it in behalf of any special district as the Semitic home. Our author's point, however, is that though the plant was known, the culture of the grape for its *wine* was not carried on by the primitive Semites. This argument has been noticed above; and the additional observation may be made that, if some of the people after their dispersion settled in districts unfavorable to vine-culture (as Babylonia, for example), this itself might be a reason for the disappearance from this tribe's dialect of terms for this culture which they may have once possessed. Of the wild animals given in the list, it is sufficient to remark, as Guidi does, that they are not peculiar to or characteristic of Babylonia, and therefore cannot come particularly into consideration here; and the same thing must be said of the domestic animals — the *ox*, the *sheep*, the *goat*, as well as the *camel*, the *ass*, the *dog*, and the *swine*. *Wheat* and *barley* also are found in many other regions than the Tigris-Euphrates valley. The conclusion that our author here presses is that the primitive Semites were a pastoral people and cultivated cereals. Not only are the names of the domestic animals and the grains common to all the dialects, but also the words describing the operations of industry; not, however, those which signify *bread*, *leaven*, and *cooking*. Passing over this last negative statement as inconclusive, let us suppose that the pastoral character of the primitive Semites may be fairly inferred from the other facts, — that it is not likely that the language would have possessed words for *ploughing* and *sowing* (and there is no trace here of borrowing by one dialect from another) unless the people had engaged in these employments. Let it be admitted that at one time they inhabited a land that permitted such occupations; but the territory that fulfilled this condition, stretching at least from the Caspian Sea to the strait of Bab-el-Mandeb, was very extensive, and for Babylonia all that can be said in this connection is that it is not excluded. The occurrence of names of weapons, such as *bow*, *arrow*, *spear*, has, of course, no special bearing on our question. As to the trees which

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have common names in Semitic, Guidi himself refers to the difficulty of insisting on them, "because the migrations of trees are almost as great and complicated as those of peoples;" and we need not stop to ask the distribution of the *poplar*, the *tamarisk*, the *styrax*, and the *pomegranate*. The *palm*, for which Babylonia was famous, was found from Persia to Egypt and beyond, and a noteworthy illustration of its geographical variations is found in Palestine, where it was once abundant, but is now very rare. It has already been remarked that the use of *gold* and *copper*, rather than *iron*, *silver*, and *lead*, might be simply a feature of an early civilization; and it is besides obvious that metals might be known to a people though they were not produced in its territory. But the argument from absence of names cannot be pressed; because the dialects have not the same word for *silver*, it is not certain that the primitive tongue did not have such a word. Disregarding the words for *winter*, *summer*, and *heaven*, which are too indistinct to point to a special locality, there remain those for *river*, *canal*, *sea*, *bitumen*, *brick*, which, our author thinks, go far to identify the primitive Semitic land with Babylonia. Of these it is doubtful whether the dialects show a common expression for *bitumen*; the Arabic *humar* is 'Jew's pitch' and so *kufr*, and both these words appear to be taken from the Jews. The soil of Babylonia is especially favorable to brick-making, but the process was carried on very early in Egypt, and apparently in Arabia, and such an operation may have been learned and named by the early Semites even though they lived in a land not favorable to it. *Marshes* were found in Arabia as well as in Babylonia. Finally, it is impossible to lay great stress on the existence of common terms for *river* and *sea*. In whatever region of Western Asia the primitive Semites may have dwelt, they might easily, and would naturally, have had words for such prominent and well known objects. Near the Caspian Sea, or in Armenia, or in the depths of the desert, they would have heard of and seen some stream large enough to be called a *river*, and they could not have gone far in any direction without finding a *sea*. There is, besides, room for doubt whether the Arabic *yam* is

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native or a loan-word from the Aramaic ; and *canals* abounded in Oman, as in Egypt and Babylonia.

It appears, then, that no one of the common words cited by our author binds us to any one locality for the primitive Semitic dwelling-place. But may they not, all taken together, point to some one land which alone fulfils all the conditions? From our examination it may be inferred that the Semitic people was acquainted with agriculture, the common domestic animals, certain wild animals, gold and copper, the palm and other trees, *sea*, *river*, *canal*, and *marsh*. To these objects we may add *fountain* or *spring*, the expression for which is common to the northern and southern divisions of the language. If we recollect that an object, to be known to a people, need not exist in their land, but may have been heard of from emigrants, or seen in forays, and bear in mind the wide distribution of most of the things discussed above, it will be difficult to fix on any narrow locality as one that alone meets the requirements of the case. Dwelling in Babylonia the people might have known all that this Semitic vocabulary demands of them ; though, for example, there may have been no springs in southern Babylonia, it would have been quite possible for them to know the spring from other lands and to give it a name ; but in southeastern Arabia also they might easily have been acquainted with all these things, and probably in Armenia and the country south and southwest of the Caspian Sea. Considering the meagreness of the existing vocabularies of some of the Semitic tongues, and the late period at which others were committed to writing, it seems rash to fix precisely the circumstances under which the primitive vocabulary was formed, and especially to select a restricted territory, and find in it all the materials for the people's stock of words.

The difficulties in the way of Guidi's theory hold equally of one that should make Arabia, or any other land, the seat of the Semites. The data hitherto discovered or brought forward are not sufficient to solve the question. Much more is this true of an attempt to fix the home of the ancestors of the combined Semitic and Indo-European races, supposing that the linguistic facts made it probable that these two came

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from a common parent-race. Here the elements of uncertainty, by reason of the greater remoteness in time and the greater possibilities of place, would be more numerous than in the question we have been discussing. The evidence, both of language and of tradition, would be feebler and less trustworthy; and we can hardly suppose that Guidi places much reliance on the attempt he makes to trace the progress of the Semites from the Aryo-Semitic home (southwest of the Caspian Sea, where the ark is supposed to have rested) to Babylonia by giving geographical and other interpretations to the names of Shem's descendants found in the second half of the eleventh chapter of Genesis.

4. The fourth direction in which data for the determination of our question have been sought, is the early history of the Semites as indicated by the results of recent researches in the Babylonian-Assyrian literature. According to these the Semites were preceded in the occupation of lower Mesopotamia by a civilized non-Semitic people, from whom they borrowed customs and laws, mythology, the art of writing, and their literature. If now it was the whole Semitic race that thus came under the influence of the Sumerian-Akkadians, we should expect to find its traces among all the nations of the race. But this is not the case; it is only in the northern division and among the Sabeans of South Arabia that there are signs of ancient contact with the old Chaldeans. It may be that the southern Arabs were affected by this people through their commercial relations by the way of the Persian Gulf. Of the others, the Babylonians and Assyrians naturally show the Akkadian influence most distinctly; next to them, so far as our present knowledge goes, come the Hebrews; and then the Phenicians and other Canaanites, and then the Arameans. These facts accord best with the supposition that only the northern Semites inhabited Babylonia, and that the various subdivisions departed from this point at different times; first, the Arameans, then the Canaanites and Phenicians, last of all the Hebrews. Possibly also it might be supposed that the Sabeans once dwelt there. More exactly, we should only have to suppose that all the northern Semites were once under

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Sumerian-Akkadian influence. Among the Arabs proper, the Bedawin, there is no trace of this. Their customs, mythology, poetry, are altogether different from those of the northern division. Allowance must be made, it is true, for the recent origin of Arabian literature; some of their old tradition and mythology may have perished before the art of writing was introduced. It may be supposed that the Arabs separated from the main branch soon after they entered the Tigris-Euphrates valley; but whether the separation took place immediately before or immediately after this entrance, the Arabic language could not be said to have been formed in Babylonia.

The established facts may be held to be these: the Babylonian-Assyrians and the Hebrews certainly, and the other north Semites probably, dwelt for a considerable time in and near the lower Euphrates valley, along with and under the influence of the Sumerian-Akkadians; at a very early period occurred the separation between the northern and southern divisions; the southern division, with the exception of the Sabeans, gives no evidence of having known the Akkadian civilization; the probability is that the Semites entered Babylonia on the southern rather than the northern side, — that is, either by the Persian Gulf or by crossing the Tigris or Euphrates. These facts suggest conjectures, but they do not at present lead to any definite results; it can only be affirmed positively that some of the northern Semites dwelt at an early period in or near Lower Mesopotamia.

This is, I think, a fair statement of the facts bearing on the solution of our question. If it is only a negative conclusion to which we are led, that must be ascribed to the insufficient character of the data. It is not surprising that we should be unable to fix definitely so remote a period as that at which the Semites dwelt together and spoke one tongue; but it does not follow that it will never be fixed, or that researches in this direction are useless. If they are conducted with scientific precision and sobriety, though they may not solve the problem proposed, they will always yield valuable results. To avoid premature generalizations and precipitate judgments,

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however, preliminary studies are necessary. While the decipherment of Assyrian inscriptions is slowly unveiling the early history of the Tigris-Euphrates valley, and the science of ethnology is throwing its light on the beginnings of races and civilizations, Semitic comparative grammar and lexicography must contribute its part by an exacter working up of the material of the various dialects; and to make comparisons reliable these dialects must first be severally studied. Up to this time the Assyrian, so important for the history of the Semitic tongue, remains without a satisfactory account of its dictionary and grammar; and the hardly less important Sabean is represented by so sparse materials that we have no very distinct knowledge of its character. There is room for much good work even in the vocabularies of languages that have been so long and so closely studied as Hebrew and Arabic. Every careful investigation of a particular point is a contribution to general grammar, and to such reconstruction of ancient history as general grammar may be able to make. The essays of Schrader and Guidi above cited contain discussions that have a grammatical or historical value independent of their immediate object, and in respect to the question of the home of the Semites, have at least shown the insufficiency of certain data, and the necessity of wider researches. But, while it is true that in searching for something unattainable by the resources at our command we are often led to valuable discoveries, it is still always better to know the conditions and preliminaries of our search, and to do the preparatory work before setting out,— the preparatory work in this case being minute study and comparison of the several Semitic dialects. When the proper facts shall have been gathered, the results, in the departments of grammar and history, will show themselves with unmistakable clearness.

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III. — *The New Spellings of the Philological Society of London.*

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SYNOPSIS.

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-ff : f, 64.
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-re : er, 59.
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-se : s, 59.
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When the Philological Society of London undertook last year to prepare a list of words in corected spelling for imediate use, it was confidently expected that the Comittee of the American Philological Association to which such matters ar referd would be able cordialy to endorse the hole English list. The leaders in the movement wer known to be agreed as to the ultimate spelling at which reformers should aim. It was supozed that the list would contain only such words as coud be drawn nearer to this ultimate spelling without obscuring their etymology or pronunciation to the general reader.

It proved, however, that members who wer agreed as to what it would be desirabl to do, wer of very different opinions as to what can be done, and what it is best to try to do.

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Perhaps the way in which the list was prepared was not a good one. Changes wer propozed in open meeting, voted on one by one, and adopted by a majority vote. Sum members probably had no system in mind, but voted on each corection as it happend to strike them. Perhaps the members prezent at the different meetings wer not the same; the discussions lasted from July 9, 1880 to January 28, 1881, — six meetings. The rezult is that the final list is probably not such as any member would hav prepared, and sum of the members hav taken ocazion to say so to the public. The Prezident, Mr. A. J. Ellis, is one of theze. He believs in forming and urging a complete fonetic system for use side by side with the old spelling at first. He devotes the main part of his prezidential adress to an atack on partial reform. This adress is publisht, of course. Mr. Ellis has also publisht his disent in the English periodicals.

Dezirabl as it would be to giv to the report as a hole the prestige which would be gaind from the unanimous endorsment of all the filologists interested in the reform, that is now impossibl. The Comittee of the American Philological Association has therefore felt quite free to adopt for its own report only such of the recomendations of the English Society as it can cordialy endorse, and it has not thought it wurth while to discuss the details.

Perhaps it may interest this Association, however, to hav the English pamflet pretty fully set forth with comments in a separate paper.

The pamflet is spelt acording to the recomendations of the Society, and the extracts from it in this paper follow the same spelling; but the remarks of the writer of the paper ar spelt acording to the recomendations of the American Comittee.

It begins with a mention of works of reference, a half a duzen English books and pamflets by Sweet, George Withers, Max Müller, J. H. Gladstone, and others. Then there ar ten pages devoted to "general principles."

1. The objects of the Spelling Reform. Theze ar stated to be:

a. To facilitate the acquizition of English spelling; thereby

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b. enabling children and adults to lern reading who ar at prezent unable to do so;

c. shortening the time spent in lerning to read;

d. facilitating the acquizition of the ordinary spelling;

e. efecting a saving of national expenditure; and

f. spreding the knowledg of English among forein nations.

g. To remoov etymologicaly misleading spellings.

2. A history of Spelling Reform within the Philological Society.

3. A history of English spelling, the two most important facts of which ar:

a. that it has always been in intention fonetic, except where corupted by French spellings or their analogies;

b. that the main cauz of the prezent divergence between pronunciation and spelling is the retention of the spelling, while the pronunciation has changed.

4. The cauzes of the difficulty of English spelling. It is unfonetic:

a. in keeping silent letters;

b. in keeping the same symbol for sounds that hav diverged, as in *had, hard, was, hate, water;*

c. in keeping different symbols for sounds that hav converged, as in *name, fail, weight, great.*

In the last category we must notice especialy the retention of purely arbitrary distinctions, as in *now, thou, city, cities, dry, dryness, drily.*

5. The remedy is to make the language fonetic. The practical test of a fonetic orthografy is that it is lernt without spelling lessons beyond the acquizition of the sounds of the elementary symbols. But there may be partial remedies which do not bear this test very wel. Thus by writing *name, fale, wate, grate,* we get rid of the difficulty cauzd by the prezent divergence in the words *name, fail, weight, great,* tho the new spelling does not bear the practical test.

6. The direction of reform. A partial reform must avoid comitting itself to changes of disputed direction, as far as possibl.

"The main divergence is between thoze who adopt the

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original (Roman) fonetic values of the vowel-letters, and thoze who retain their prezent English ones.

Any alteration of the vowels of *see* or *time* would at onse alienate thoze who advocate the English values, while such a change as that of *machine* into *macheen* would alienate thoze who advocate the Roman values.

The only undisputed associations ar thoze between the italic letters in the following words and the sounds they hav in thoze words:

*b*e, *d*ay, *e*nd, *f*ell, *g*et, *h*ill (except where *h* is a diacritic, as in *th*), *i*t, *k*ill, *l*et, *m*en, *n*o, *o*n, *oi*l, *p*en, *r*ed, *s*o, *t*en, *v*ine, *w*ell, *z*eal."

It seems from theze statements of the pamflet that there is pretty good agreement on the signs of the elementary vowels, *i. e.* on the fundamental sounds which the types ar to hav. The divergence realy is between thoze who would giv the types the same sounds in long vowels and difthongs which they hav in short vowels, and thoze who giv them different sounds, thereby refusing to make the long vowels and difthongs fonetic.

The rule to avoid disputed changes is good; it should hav been strictly aplied. There is no necessity that the corected words should be numerous; the great point is that they should be free from objection. But in fact sum of the corections ar open to ernest objection. Such ar thoze in which an extended use is made of *ee* for the sound produced by lengthening the *i* of *pick* as in *pique*. This is a central position of divergence. If *ee* is establisht for this sound, the long vowels and difthongs into which *e* or *i* enters ar all set at variance. Such also ar the corections in which *oo* for long *u*, as in *rude*, *ruin*, is extended. It is also wurth mentioning, perhaps, that the list of undisputed letters is not strictly corect. The use of the type *o*, for example, is undisputed only when the view is confined to reformers who insist on having no new letters or diacritical marks. When theze ar admitted, it is strongly urged that the old *o* should be used for its sound in *potato*, and that the new type or markt letter should be put for *o* in *not*, acording to the use of the Ameri-

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can Spelling Reform Association, and of Mr. Sweet in his Anglo-Saxon books, and the general alfabet of his "Handbook of Phonetics." The *u*'s of *but, bush*, etc., and the *o*'s of *not, note;* etc., ar on like footing.

7. The obstacls to reform ar the difficulty and inconvenience of change; but large changes hav been made and ar now going on. Much prejudice, however, is excited by unfamiliar forms of words, and this is a reazon for avoiding changes which ocur very often, such as *ov* for *of*, *z* for *s* in inflections, and the like. Less prejudice is excited by omissions than alterations of letters.

8. Etymology and history. Etymological spelling, in its conventional sense, consists simply in retaining the fonetic spellings of an erlier period after they hav becum unfonetic. Such a spelling destroys the materials on which etymological investigations ar based — namely, a continuous series of fonetic spellings.

Altho theze views ar now accepted by all filologists, an apeal to traditional spellings, in introducing a partial reform, has two uses: *a.* it afords a basis of agreement which may be otherwize wanting, as in the expulsion of the *s* of *island*; and *b.* afords a convenient principl of limitation. It also servs as a test of the sincerity of thoze who opoze reform solely on "etymological" grounds.

Sum "etymological" spellings ar *incorect*, as *s* in *island;* sum *corect*, as *k* in *knee:* classes of spellings ar often *neutral.* Silent *e*, for exampl, is neutral, since it is a mere chance whether it corresponds to an older vowel or not; so final silent *b*. It is very difficult, therefore, to giv rules on etymological grounds which wil not hav many exceptions.

9. Distinctiv spellings, as *scent, sent, in, inn*, ar objectionabl, but the pamflet tels us that it is, of course, open to any one to retain a distinctiv spelling in any case where he may think it advizabl.

10. Proper names. Theze stand on a different footing from ordinary words in many ways, especialy names of persons, and ar left unalterd for the prezent. Such names as "Philological Society" may be considerd proper names.

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11. Varieties of pronunciation should be recorded by varieties of spelling. The pamflet says "there is no more reazon for A, who pronounces a givn word in a certain way, being obliged to spel it differently becauz B pronounces it differently, than for the hole of England being obliged to write *knight* or *edage* (for *age*), becauz peple pronounced so sum hundred years ago." This seems to be a rejection of a standard in pronunciation, a rebellion agenst all orthoepic authority; but perhaps we ar to understand *aprpovd* varieties of pronunciation, the varieties to be herd among educated Londoners. General advice to all speakers of English to spel as they pronounce is surely holely out of place in a pamflet whose purpose is to set forth sum such partial corections of the current spelling as ar likely to be generally unobjectionabl.

The first words of the first report to the American Philological Association on Spelling Reform ar:

"It does not seem dezirabl to atempt such sweeping changes as to leav the general speech without a standard."

So the American Spelling Reform Association begin by distinguishing their work from that of the orthoepist:

"We ar met to reform orthography, not orthoepy; we hav to do with writing, not pronunciation. There ar all sorts of English peple, and words ar pronounced in all sorts of ways. It is the work of the orthoepist to obzerv all theze different ways, and to decide which is the prevailing pronunciation of the most cultured, to decide which is the standard English pronunciation. The orthographer tels how to reprezent this pronunciation in writing. The orthoepist has many nice and difficult questions to solv. We enter into his labors. We take for granted that there is a standard pronunciation of English. We wish to see it represented by simpl and reazonabl alfabetic signs."

In fact I am not sure that there ar any improvements of spelling set forth in the English lists which reprezent a pronunciation unknown to the dictionaries.

12. The twelfth and last preliminary discussion treats of conforming pronunciation to the prezent spelling, insted of the

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spelling to the pronunciation. This is declared to be impossibl in the prezent state of things. It is hinted however that something might wel be done in this way if the fonetic principl wer in general use.

Next follow "Details." They ar givn here in the language of the pamflet. Comments ar added in brackets. The lists of ilustrations ar not givn in full.

VOWELS.

e. Silent *e* has no etymological value, and should be omitted wherever foneticaly useless, that is, wherever it does not lengthen a preceding vowel, and in sum other cases noticed below.

In the following words it is foneticaly misleading, being added to a short vowel followd by a singl consonant, and should therefor be dropt:

Above, abuv; *are*, ar; *bade*, bad; *come*, cum; *comes*, cums; *dove*, duv; *give*, giv; *given*, givn; *gone*, gon; *have*, hav; *live*, liv; *lived*, livd; *love*, luv; *shove*, shuv; *some*, sum; *somewhat*, sumwhat; *vineyard*, vinyard; *welcome*, welcum; *were*, wer.

Retaind in *done*, *none*, *one* [to save the etymology].

hav thus distinguisht from *behave*, and *liv* from *alive*.

[Many other exampls in which it is foneticaly misleading for the same reazon ar givn further on, under *-ine*, *-ise*, and other endings, p. 59.]

In the following cases it is foneticaly useless.

It should be dropt after *v* and *z* preceded by a writn long vowel or a consonant, as in:

Aggrieve, agreev [agriev]; *aggrieves*, agreevs [agrievs]; *aggrieved*, agreevd [agrievd]; *believe*, beleev [believ]; *calve*, calv; *carve*, carv; *cleave*, cleav; *curve*, curv; *involve*, involv; *leave*, leav; *move* [stet], moov; *nerve*, nerv; *perceive*, perceiv; *preserve*, prezerv; *prove* [stet], proov; *receive*, receiv.

[For explanation of comments in brackets see *ie* p. 61, *o* p. 62.]

Frieze, freez [friez]; *furze*, furz; *wheeze*, wheez; *adze*, adz.

The general retention of *e* after *v* is a tradition of the Tudor period, when *u* was writn for *v* as wel as *u*; if the *e* had been dropt, *valu* = *valve* would have been confuzed with *value*.

e should be dropt after writn difthongs:

Awe, aw; *aye*, ay; *eye*, ey; *owe*, ow.

e coud also be dropt after a singl vowel, as in *due*, *hoe*, but not

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in inflections such as *dus* (cp. *thus*), *hod*; it had therefor better be retaind thruout for the prezent.

e always prezervs the breth sound of preceding *s* with a consonant before the *s* (except in *cleanse*, and sometimes in *parse*), and often also when a vowel goes before; hense the *e* of such words as *dense*, *lease*, coud not be dropt without confuzion with *dens*, *leas*, where *s*=*z*, but

e should be dropt after *s* = *z* preceded by a consonant or writn long vowel, whether *z* is writn insted of the *s* or not:

Appense, apeaz; *applause*, aplauz; *cheese*, cheez; *clause*, clauz;

Also in *-dge*, as in:

Edge, edg; *edged*, edgd; *knowledge*, knowledg.

Compare *Edgware*, *acknowledgment*.

And in

Apse, aps; *axe*, ax; *collapse*, colaps; *collapsed*, colapst; *glimpse*, glimps; *lapse*, laps.

Mute *e* may, of course, be added or restord [*sic*. London pronunciation] wherever advizabl, as in *holely* for *holly* = *wholly*.

Inflectional and Derivativ *e*.

For *-re* write *-er*:

Centre, center; *centres*, centers; *centred*, centerd; *lustre*, luster; *metre*, meter; *mitre*, miter; *nitre*, niter; *saltpetre*, saltpeter; *sceptre*, scepter; *sepulchre*, sepulcher; *spectre*, specter; *theatre*, theater.

-re must be retaind after *c*, as in *acre*, *lucre*, *massacre*.

The change has alredy been made in (*gas*)*meter*, *barometer*, *tiger*, etc. [and in the other words by Webster and others].

The *e* of *-le* can be dropt

(*a*) where the *l* is preceded by two consonants, as in:

Apostle, apostl; *assemble*, asembl; *assembles*, asembls; *assembled*, asembld; *pebble*, pebl; *puzzle*, puzl; *settle*, setl; *single*, singl;

(*b*) where *l* is preceded by a singl consonant with a short vowel before it:

Couple, cupl; *double*, dubl;

(*c*) where a writn long vowel precedes, as in:

Beadle, beadl; *foible*, foibl;

(*d*) in the terminations *-able*, *-ible*, and *-icle*, as in:

Agreeable, agreeabl; *article*, articl; *articles*, articls; *possible*, possibl; *probable*, probabl; *sensible*, sensibl.

e can be dropt in *-ine*, *-ise*, *-ite*, *-ive*, *-some*, wherever the *i* or *o* is short, as in:

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Discipline, disciplin; *doctrines*, doctrins; *examined*, examind; *feminine*, feminin; *practise*, practis; *promise*, promis; *treatise*, treatis; *premise*, premis; *definite*, definit; *favourite*, favorit; *infinite*, infinit; *opposite*, opposit; *motive*, motiv; *motives*, motivs; *repulsive*, repulsiv; *talkative*, talkativ; *handsome*, handsum; *quarrelsome*, quarrelsum; *tiresome*, tiresum; *wholesome*, holesum.

In other words:

Brimstone [stet], brimston; *purpose*, purpos; *therefore* [stet], therefor; *wherefore* [stet], wherefor.

Where the *e* modifies the preceding vowel (not necessarily by lengthening) in any way, it cannot be omitted: this is specialy the case after *u*, as in *volume*, *soluble*, *nature*, *measure*. The *e* coud be omitted after *u* in sum words, such as *figure* and *injure*, but it is simplest to leav it everywhere. *e* modifies *a* in such words as *inviolate*, *purchase*, *obstacle*. It cannot be dropt after *c* or *g*, as in *crevice*, *image*. [The treatment of *brimstone*, *therefore*, *figure*, *obstacle*, suggests a peculiar pronunciation. Phelp pronounces *brimstōne*, *therefŏr*, *figyur* or *figŭr*, *obstăcl*.]

e before a consonant is often dropt in *-es* and *-ed* (p. 66), of which many exampls ar givn abuv.

-en often drops its *e*; especialy in participls, as in:

Driven, drivn; *eaten*, eatn; *ridden*, ridn; *risen*, rizn; *striven*, strivn; *written*, writn.

ea has the etymological value of simpl *e*, which preceded it in Midl English, and the *a* can be omitted in:

Bread, bred; *breadth*, bredth; *breakfast*, brekfast; *breast*, brest; *breath*, breth; *cleanly*, clenly; *cleanse*, clenz; *dead*, ded; *deaf*, def; *dearth*, derth; *death*, deth; *dread*, dred; *dreamed* [?], dremt; *earl*, erl; *early*, erly; *earn*, ern; *earnest*, ernest; *earth*, erth; *endeavour*, endevor; *feather*, fether; *head*, hed; *health*, helth; *heard*, herd; *hearse*, herse; *heaven*, heven; *heavy*, hevy; *jealous*, jelous; *lead*, sb., led; *leaned* [?], lent; *learn*, lern; *leaped*, lept [?]; *leather*, lether; *leaven*, leven; *meadow*, medow; *meant*, ment; *measure*, mezure; *pearl*, perl; *peasant*, pezant; *pheasant*, fezant; *pleasant*, plezant; *pleasure*, plezure; *read*, prt., red; *ready*, redy; *realm*, relm; *rehearse*, reherse; *search*, serch; *spread*, spred; *stead*, sted; *steady*, stedy; *stealth*, stelth; *sweat*, swet; *thread*, thred; *threat*, thret; *threaten*, threten; *treachery*, trechery; *tread*, tred; *treadle*, tredl; *treasure*, trezure; *wealth*, welth; *weapon*, wepon; *weather*, wether; *yearn*, yern; *zealous*, zelous.

Where *ea* has the sound of *a*, the analogy of *hark* justifies us in omitting the *e*, thereby restoring frequent Tudor spellings:

Hearken, harken; *heart*, hart; *hearth*, harth.

eau. The older spelling of *beauty* should be restord:

Beauty, beuty.

ei. The *e* of *height* is useless:

Height [stet], hiht.

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[The vowel sound in *height* is a difthong, ought not to be reprezented by *i*, is often reprezented by *ei*, as in German, and J. Pitman's fonografy. Better let it stand for the prezent.]

eo. Where *eo* has the sound of *e*(*e*), the older spellings should be restord:

Jeopardy, jepardy; *leopard*, lepard; *people*, peple [hardly wurth lerning].

In *yeoman* the *e* is useless.

i. The unhistorical *i* of *parliament* should be dropt:

Parliament, parlament.

The commonest Midl English spelling is *parlement*.

ie for *ee* in English words is unhistorical, and the older spelling should be restord. The *ie* in French words is historical in French itself, but all theze words wer originaly writn with *ee* in Midl English, which *ee* ocurs frequently in Tudor English also. *sieve* had originaly *i* (Old English *sife*; cf. *sift*) which should be restord.

[This change excites much objection, and for that reazon, if no other, should not hav been made in such a list as this. The change from *ee* to *ie* is a fonetic change.

In *acheve*, *bileve*, *bref*, *chef* (but all the exampls in Stratmann ar spelt *chief*), *feld feeld*, *fers feers*, *gref greef*, and the like, the *ê* and *ee* wer used at first for the sound of *e* in *they*. The words afterwards changed their pronunciation. The spelling did not change at onse, yet it was felt to be unfonetic, and such words ar in erly manuscripts ocasionaly spelt with *i*, *ii*, *ie*, to indicate the new pronunciation; *ie* is a penman's natural modification of *ii*, and is used for it in French and German. It has establisht itself in a considerabl number of familiar words. This was a natural fonetic movement as long as the letters *i* and *e* wer named by their old sounds. The badness of using *ee* for *ii* is now conceald sumwhat by the modern names of the letters.

It is agreed by all reformers that *i* must stand for the vowel sound in *it*, and *e* for that in *met*. Then theze letters must in fonetic spelling be named from thoze sounds, as they used to be. They ar now so named where spelling by sounds is practist. It is an important point to giv theze names general currency, and it seems likely to be one of the first steps which can be taken in the scools towards fonetic reform. By the time we might succeed in substituting *cheef* for *chief*, we shal hav *i* named as we now name *e*, and *e* as we now name *a*; and all the abecedarians wil know that *ch-e-e-f* cannot spel *chiif*.

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The only reazon for reverting to an unfonetic spelling of the Tudor period would seem to be despair of ever bringing the fonetic spelling into general use. But it is too soon to despair of a reazonabl spelling of our long vowel sounds. At any rate, a partial list of improved spellings is no place to exhibit such despair. Let us wait.]

Achiev, believ, bier, brief, chief, field, fiend, fierce, friez, grief, griev, lief, liege, mien, niece, piece, pier, pierce, priest, relief, reliev, repriev, retriev, shield, shriek, siege, siv, thief, thiev, tier, tierce, wield, yield.

Mischief, mischievous, cannot take *ee*.

o. The Tudor *oo* should be restord in :

Behove, behoov; *gamboge* [stet], gambooge; *lose*, looz; *move*, moov; *prove*, proov.

[It is better not to urge *oo* for an *u*-sound ; *pruve* is a better spelling than *proov*, and we need not yet despair of it.]

Who, whose, had better retain their singl *o* for the prezent.

In the following the Old English and Old French *u* should be restord :

Above (abuv), *affront* (afrunt), *attorney* (aturney), *borough* (buroh) [?], *colour* (culor) [?], *come, comfit, comfrey, comfort* (cumfort), *companion* (cumpanion), *company, compass, conjuror* (cunjuror), *constable, covenant, cover, covet, covey, discomfit, dove, dozen, front, govern, honey, love, money, mongrel, monk, monkey, plover, pommel, shove, shovel, some, son, sponge, stomach, thorough* (thuroh) [?], *ton, tongue* (tung), *won, wonder, worm, worry, worse, worship, worst, worth.*

Onion may be left unchanged, to avoid confuzion of pronunciation with *union*.

In many words, such as *combat, conduit*, the spelling has corupted the pronunciation; and the pronunciation of several of the abuv words varies.

In the following words *o* is historical: *among(st), brother, does, done, dost, doth, glove, monday, monger, month, mother, none, nothing, once, one, other, smother, twopence, word, work, world.* [The historical treatment does not show to great advantage in theze lists. It would excite far less objection to amend theze Anglo-Saxon words than the familiar Latin forms in the list to be " restord."]

In *women* (O.E. *wifmenn*) original *i* should be restord.

oe. The older *oo* should be restord in *canoe* and *shoe*, thus distinguisht from *doe, toe*, etc. :

[A bad change. See remark under *o*, above. *Shu* (schu) is an old spelling, and *canoe* can wait.]

Canoe is quite a late spelling on the analogy of *shoe;* Walker stil writes *canoa*.

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ou. The Old English and Old French *u* should be restord in:

Adjourn (ajurn), *bourgeon* (burgeon), *country*, *couple* (cupl), *couplet*, *courage*, *cousin*, *double*, *enough* (enuf), *flourish*, *journal*, *journey*, *joust*, *nourish*, *rough* (ruf), *scourge*, *southerly*, *southern*, *through* (thru), *touch*, *touching*, *tough* (tuf), *trouble* (trubl).

The *ou* in *enough* and *tough* has no historical value, and may therefor be made fonetic; the historical spelling would be *enoogh* and *toogh* (O.E. *genóh*, *tóh*).

In *-ough* the *u* is useless (O. E. *bohte*, *áhte*, etc.):

Bought, boht; *brought*, broht; *fought*, foht; *ought*, oht; *sought*, soht; *though*, tho; *thought*, thoht; *wrought*, wroht.

[Hardly wurth changing til the ultimate representation of the vowel sound is decided.]

In *-our* the dropping of the *u* should be carried out everywhere [as in Webster and Worcester].

u after *g* in nativ English words is unetymological, and is not more required in *guess*, etc., than in *get*, *gill*, *girdle*, *give*, etc. The *u* in *guarantee* and *guard* is no more required than in *regard* and *gage*.

Guarantee, garantee; *guard*, gard; *guardian*, gardian; *guess*, gess; *guest*, gest; *guild*, gild; *guilt*, gilt.

The *u* before *e* and *i* in forein words must be retaind to keep the *g* hard: *disguize*, *guerilla*, *guide*, *guile*, *guillotine*, *guinea*, *guize*, *guitar*.

Silent *u* should be dropt after *q*, *conquer* being thus distinguisht from *conquest*:

Antique, antiqe; *conquer*, conqer; *coquette*, coqette; *critique*, critiqe; *exchequer*, excheqer; *etiquette*, etiqette; *lacquer*, lacqer; *lacquey*, lacqey; *liqueur*, liqeur; *liquor*, liqor; *marquee*, marqee; *masquerade*, masqerade; *mosquito*, mosqito; *oblique*, obliqe; *opaque*, opaqe; *piquant*, piqant; *pique*, piqe; *piquet*, piqet.

The combination *q* + *u* is, of course, always historical; but to recall the older spelling the reader wil only hav to remember that the *q* of *conqer*, etc., is an abreviation of *qu*. *Queue* may be writn *qeu*, but it is simpler to adopt the alternativ spelling *cue*.

[This change oversteps the natural limits of the lists. It oversteps the etymological limit. It extends the use of *q* to a sound which *k* and *c* ar finaly to reprezent. It wil be specialy objectionabl to the peple on acount of its queer look. Better leav theze words awhile.]

ue is historicaly useless (due to the influence of Modern French spelling) in the following words after *g*, and should be dropt:

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Apologue (apolog), *catalogue, colleague, decalogue, demagogue, dialogue, eclogue, epilogue, harangue* (harang), *league, monologue, mystagogue, pedagogue, prologue, synagogue, tongue* (tung).

Neither the *e* nor the *u* can be dropt in *fatigue, vague*, etc., altho even the ordinary orthografy drops the *ue* in *demagogism*.

The dissyllabic *ague* and *argue* should drop the *e*, being thus distinguisht from the monosyllabic *plague*, etc.:

Ague, agu; *argue*, argu.

[Look as if sounded *agoo, argoo*. Some reformers use *ue* everywhere for *iu*. It is better to leav *ague, argue*.]

Silent *ue* should be dropt after *q* wherever the *u* is silent and the *e* not required for lengthening:

Arabesque, arabesq; *arabesques*, arabesqs; *burlesque; burlesqued*, burlesqt; *casque; cheque*, cheq [check]; *cinque*, cinq; *grotesque*, grotesq; *mosque*, mosq.

ue is not more required in the English *cinque* that in the French *cinq*. [A bad change. See under *u* p. 63. Better put in *k* (arabesk) or let the words alone for the prezent.]

y is etymologicaly wrong in *rhyme* and *thyme*:

Rhyme, rime; *thyme*, time [?].

Rhyme is the Old English *rîm*, and the current spelling is an atempt to show a conection with the Greek *rhythmós*, with which it has nothing to do. *Thyme* cums ultimately from the Greek *thýmon*, but thru Old French; in Midl English it is writn *time*.

CONSONANTS.

dubl *b, d, g, n, r, t*, ar generaly not dubld finaly after short vowels, and the following exceptions should follow the general analogy:

Add (ad), *adds* (ads), *butt, ebb, egg, err, inn, odd, purr, whirr*.

f, l, z, shoud be writn singl (except in *-all*):

Bailiff, bailif; *buzz*, buz; *dull*, dul; *dulls*, duls; *dulled*, duld; *full*, ful; *staff*, staf; *stiff; stuff; stuffs; stuffed*, stuft; *whizz*, whiz.

ll after *a* is required to keep up the distinction between *Hal* and *hall*, etc.

Final *ck* and *ss* must be left as they ar til the use of *k* and *s* is regulated.

off must be left til *of* is alterd to *ov*.

Wherever a dubl consonant cums before another consonant it may often be simplified:

Battle, batl; *kettle*, ketl; *ripple*, ripl; *wriggle*, wrigl; *written*, writn.

ck and *ss* retaind, as in *picks, pickt, tassl*.

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Dubl consonants ar generaly simplified in unaccented syllabls, and this rule should be carried out with *ll* and *tt* also:

Curvetting, curveting; *fidgetting*, fidgeting; *traveller*, traveler; *travelling*, traveling.

Travling is thus distinguisht from *rebelling*. The distinction between *gravelly* and *gravely* may be kept up by omitting the useless *e* in the former: *gravly*, *gravely*. [It is not clear whether it is intended to change the pronunciation of *gravelly* from three syllabls to two, which would be bad, as no business of spelling reform; or whether *l* in *gravly* is intended to be syllabic, *grav-l-y*. This is bad, as "caviare to the general."]

ck, as in *mimicking*, must be left.

There ar many words beginning with unaccented prefixes in which the analogy of Latin words like *accuse*, *commit*, *immure*, has led to an unhistorical dubling. Such words as *account*, *allow*, *arrive*, *attack*, and many others, wer taken straiht from Old French, where they had singl consonants, the dubling being a later etymological fancy. In such words as *affront* and *affair*, from *a front*, *a faire*, it is based on sheer ignorance; as also in the nativ English words, *accursed*, *afford*, *affright*, from Old English *acursod*, *aforðian*, *afyrht*. In short, this dubling has litl or no etymological value, and had better be simplified everywhere, as in:

Abbreviate, abreviate; *accuse*, acuze; *acquit*, aquit [no]; *address*, adress; *adjust*, ajust; *affair*, afair; *arrange*, *assist*, *attack*, *command*, *commit*, *connect*, etc.

Acquit, *adjust*, etc., ar, of course, equivalent to *accwit*, *addzhust*.

The dubl consonants must be kept in accented syllabls, as in *aggravate*.

Consonants may, of course, be dubld or kept dubl where necessary or convenient, as in *detter* for *debtor*, *added*, *whizzing*.

b is etymologicaly wrong in *debt*, *doubt*, *subtle*, which cum from the Old French *dete*, *doute*, *sutil*, theze being also the older English spellings. The *b* in *-mb* is etymologicaly useless, having often been added without reazon, as in *limb* = Old English *lim*:

Bomb, bom; *crumb*, crum; *debt*, det; *debtor*, detter; *doubt*; *dumb*; *lamb*; *limb*, lim; *numb*; *plumb*, *plumber*, plummer; *redoubt*, redout; *subtle*, sutl; *succumb*, sucum; *thumb*, thum.

Detter is a frequent Tudor spelling.

b is unhistorical in *crumb* (O.E. *cruma*), *limb* (O.E. *lim*), *numb*, *plumb* (O. F. *plum* cf. *plummet*), *thumb* (O. E. *puma*).

c. Initial *c* in *cinder*, from Old English *sinder*, is due to a mistaken etymology from French *cendre*.

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Medial *c* is writn unetymologicaly for *s* in a large number of words, but at prezent it is not advizabl to restore the *s*, except where a consonant precedes:

Cinder, sinder; *expence*, expense; *fierce*, feerse [fierse]; *hence*, hense; *once*, onse; *pence*, pense; *scarce*, scarse; *since*, sinse; *source*, sourse; *thence*, thense; *tierce*, teerse [tierse]; *whence*, whense.

Midl English *hennes*, *ones*, *pens*, etc.

ch. For *ache* the older *ake* should be restord. *anchor* was spelt *anker* in erlier English: it has been refashiond after the Latin *anchora*, itself a corupt spelling of Greek *ágkūra*. The *h* in *chamomile*, *choler*, *cholera* (cf. *colic*), *melancholy*, *school*, *stomach*, is a late insertion paralel to that of *b* in *debt*: in Midl English theze words wer writn *camomille*, *coler(ik)*, *melancolie*, *scole*, *stomak*. For *choir* the older *quire* may be revived.

ch may be retaind in *stomachic*, etc.

d. The dropping of the *e* of *-ed* involvs the change of *d* into *t* after a voiceless consonant, together with the simplification of dubl consonants.

Barred, bard; *crossed*, crost; *erred*, erd; *looked*, lookt; *pulled*, puld; *rained*, raind; *restored* [stet], restord; *slipped*, slipt; *tugged*, tugd; *whizzed*, whizd.

Length-marking *e* must be retaind, as in *chafed*, [*restored*]; also after *c* and *g*, as in *chanced*, *singed*. *ck* had better be retaind for the prezent, as in *pickt*.

g is a late insertion in *feign* (cf. *feint*), *foreign*, *sovereign* (on the analogy of *reign*, with which it is totaly unconected).

Feign, fein; *foreign*, forein [foren]; *sovereign*, soverein [soveren].

It has been propozed to restore Milton's *sovran*, but this is a hybrid Italian spelling. [*Soverein* may as wel be stigmatized as an anachronism. The words which in erly English wer spelt *-ain* and *-ein*, from the French, hav either taken *-ain* exclusivly, which is the common fact, or *-en*, as *citizen*, *denizen*, *dozen*, *sudden*, or *-an*, as *human*. The best spelling is *soveren*, *forcn*.]

gh. The *h* is etymologicaly useless in *aghast*, *burgh*, *ghost* (O. E. *gást*).

gh in *night*, etc., is a late and clumzy substitute for Old English *h* (*niht*, *dohtor*, etc.). The *g* should be omitted wherever *gh* is silent. Where *gh* = *f*, it may either be provizionaly retaind or else changed to *f* (see Apendix), as has alredy been done in *draft* = *draught*, and, at an erlier period, in *dwarf* from Old English *dweorh*.

In *delight*, *haughty*, *sprightly*, *gh* is etymologicaly wrong, and the erlier spellings should be restord.

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Aghast, agast; *daughter*, dauhter [dauter]; *delight*, delite; *eight*, eiht [eit]; *ghost*, gost; *haughty*, hauty; *high*, hih [no]; *higher*, hiher [no]; *height*, hiht [see under *ei*, p. 61]; *night*, niht [no]; *plough*, plouh [plow]; *sprightly*, spritely; *straight*, straiht [strait]; *thorough*, thuroh [thuro]; *though*, tho; *through*, thru; *weight*, weiht [weit].

h is alredy often dropt in the spellings *tho'*, *thro'*. And see *rhyme*, p. 64.

l dropt in *could* (Old E. *cúðe*), which ows it to the false analogy of *would* and *should*, where it is historical:

p in *receipt* is a modern insertion, which has not been made in the paralel *conceit*, *deceit*, etc.

ph for *v* in *nephew* is unmeaning, and the French spelling should be restord: *nephew*, neveu [if the pronunciation is prezervd].

For the change of *ph* into *f* see Apendix.

q. For *quay* the older fonetic *key* may be restord.

s is wrongly inserted in *aisle* (O. F. *ele*), *demesne*, *island* (O. E. *ígland*), *isle:*

Aisle, aile; *demesne*, demene; *island*, iland; *isle*, ile [perhaps we might wait].

In *isle* the *s* is historical in the oldest Fr., but not in E., which writes *ile*, *yle* from the beginning.

The *e* of *aile* is retaind to distinguish it from *ail*.

The retention of *s* = *z* is the cheef obstacl to the regulation of silent *e* (p. 59). As the change of inflectional *s* in such words as *dens*, *gives*, would involv a disproportionately large number of alterations, it is advizabl to leav it unchanged at first, as also in very common words, such as *as*, *is*, *was*.

The change is especialy recomended, 1, in distinctiv words, such as *use* (verb); and 2, in the termination *-ise*:

Abuse vb., abuze; *advertise*, advertize; *choose*, chooz; *chosen*, chozen; *close* vb., cloze; *diffuse* vb., difuze; *dissolve*, dizolv; *excuse* vb., excuze; *house* vb., houz; *mouse* vb., mouz; *pleasure*, plezure; *raise*, raiz; *refuse* vb., refuze; *rise*, rize.

z is alredy in use in *freeze*, *frozen* (tho not in *choose*, *chosen*), in *size*, *furze*, *civilize*, etc. Besides its purely fonetic use in nativ English words, it is always writn both foneticaly and etymologicaly in Greek words. Hense sum object to the spelling *analyze* (Gk. *análysis*) as unetymological; but the question is simply whether we ar to carry out the English fonetic or the Greek etymological use of *z:* if the latter, we must write *freese*, *sise*, etc.; if the former, *analyze*.

sc. The *c* is eroneously inserted in *scent* (Fr. *sentir*) and *scythe* (O. E. *síðe*) The *s* is equaly wrong in *scimitar* (Fr. *cimeterre*) and *scissors*. When *sceptic* is pronounced with *k*, it should be considerd as a Greek word, and writn acordingly.

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Scent, sent; *sceptic*, skeptic [?]; *scimitar*, cimitar [no]; *scissors*, cissors [no]; *scythe*, sithe.

With *skeptic* compare *skeleton*; *scissors* has no conection with *scindere*. [Better not hasten to giv *c* the sound of *s*.]

tch. The *t* is unetymological, and is not more required in *witch* than in *which*. It should be dropt everywhere, which can be done without cauzing ambiguity:

Catch, cach; *catches*, caches; *fetch*; *fetching*; *notch*; *pitch*; *witch*.

w is unetymological in *whole* (O. E. *hál*; cf. *heal*).

Whole, hole.

APENDIX.

The following changes wer advocated by so large a majority that it was thoht advizabl to include them among the imediate reforms, but to relegate them to an apendix, as being inconsistent with the principl of etymological limitation.

gh. Substitute *f* for *gh* where so pronounced, as has alredy been done in *draft* (in one of its meanings) and *dwarf*:

Chough, chuf; *cough*, cof; *draught*, draft; *enough*, enuf; *laugh*, laf; *laughter*, lafter; *rough*, ruf; *slough*, sluf; *tough*, tuf; *trough*, trof.

The vowels in theze words hav but litl historical value. The *u* in most of them, such as *cough*, *laugh*, *trough*, is not original; cf. O. E. *cohhettan*, *hlihhan*, *trog*; *enough*, *tough* = O. E. *genóh*, *tóh* *rough* = *rúh*.

ph. If *f* wer substituted for *ph* everywhere, as in Italian, Spanish, and the Scandinavian languages, a letter would be saved, and etymology would not be apreciably obscured:

Blaspheme, blasfeme; *camphor*, camfor; *phantasm*, fantasm; *philosophy*, filosofy; *photograph*, fotograf; *sphere*, sfere.

With *phantasm* cf. *fancy*.

IV. — *History of the a-Vowel from Old Germanic to Modern English.*

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The subject of this paper is the history of the sound *a* in English accented syllables from the separation of the Germanic tribes till the present time. It will show both from what sounds *a* came, and

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what sounds came from *a*. This growth can be most clearly seen by comparing with one another a series of stages in the history of the language. The origin and development of the Old Germanic *a* will first claim attention. For this Fick is the best, though sometimes an unreliable, authority. Any word that is common to the Old English and the East Germanic dialects, Gothic and Old Norse, may be regarded as within our scope; so, too, words which, though they may not occur in East Germanic, are found in Pre-Germanic dialects. Second, the Old English, in which I have used the normalized spelling of the time of Alfred, and the accentuation of Zupitza. The poetry and earlier prose only have been considered. Third, the Middle English at its rise, as it appears in the Ormulum, for which I have used my own manuscript grammar of the Ormulum in the Harvard College Library. Fourth, the English of our own time. Here I have followed Brücke in the phonetic analysis, and Webster in pronunciation.

The following abbreviations have been used: O.G., for Old Germanic; G., for Gothic; O.N., for Old Norse; O.H.G., for Old High German; O.S., for Old Saxon; O.E., for Old English; M.E., for Middle English; N.E., for New English.

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I. The Old Germanic a.

A. — Its Origin. There seem to have been two *a* sounds in Indo-Germanic, each with a distinct ablaut, which, in Greek, appeared as ā, a and o, e. The third step, or vanishing of *a*, was usually filled by svarabhakti, or in other ways. But while the two ablauts were so sharply distinguished in Greek, the second vowel of the first (*a*) and the first of the second (o) became identical in O.G., and remained so in O.E., where the first ablaut appears in fōr, faran, furt, and the second in singan, sang, sungon. But while the O.G. *a* had thus a wider range than any Indo-Germanic vowel, its sphere was encroached upon by lengthening of *a*-final and by the influence of nasals, liquids, and epenthesis, which caused some confusion in the ablauts. This subject has been exhaustively treated by Johannes Schmidt in his *Vocalismus*, and may be passed over here.

B. — Its Development in O.E. From the O.G. period till the eighth century we know little of the language of our ancestors; but with the very beginning of their literature we note a most remarkable change; *a* has become almost an uncommon sound, while the O.G. vowel is represented by no less than seventeen sounds, or groups of sounds. Seven causes led to this result: 1. tone-lowering; 2. lengthening in auslaut; 3. tone-raising; 4. breaking; 5. contraction; 6. umlaut; 7. the palatalizing of preceding consonants. This was the order in which they acted, although the changes often overlapped one another; and in this order, therefore, I will consider them.

1. Tone-lowering. While the O.G. *a* was of the Italian type, the O.E. *a* had a deeper sound, as in the N.E. path. We may suppose that all *a*'s were subject to this change; but it has survived only before nasals, and before single consonants followed by *a*, *o*, *u* or followed by a vowel derived from these.

In the following list of words with O.E. *a* corresponding to O.G. *a*, I give first the O.E. word, then the East Germanic word, which gives it its claim to be considered O.G., and, lastly, the page of the third volume of Fick's *Vergleichendes Wörterbuch der Indo-Germanischen Sprachen* (3d edition), where these and other cognate words may be found.

The strong verbs are classified according to the vowel of the preterit singular in Old Germanic. Class I. had pret. sing. *a* followed (a) by a mute or fricative, (b) by a nasal or liquid, (c) by

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two consonants; II. pret. sing. *ai*; III. pret. sing. *au*; IV. pret. sing. *ō*; V. pret. sing. formed by reduplication.

The letters *ae* stand for the short vowel sound of *a* in *hat*. The sound should be printed *æ*. The corresponding long sound is printed *ǣ*.

Before n:

anda, O.N. andi, 14.
anga, G. -agga, 11.
bana, O.N. bani, 196.
blanca, O.N. blakki, 221.
brand, O.N. brandr, 205.
brant, O.N. brattr, 216.
cran, O.H.G. cranuh.[1]
cranc, O.N. krankr, 49.
grandor-, O.N. grand, 109.
hana, G. hana, 61.
hand, G. handus, 61.
lang, O.N. langr, 264.
mann, G. manna, O.N. maðr, 229.
manian, O.H.G. manēn.[2]
rand, O.N. rönd, 246.
sand, O.N. sandr, 319.
scanca, O.N. in skenkja, 330.
spana, O.N. speni with umlaut, 353.
standan, G. standan, 340.
stange, O.N. stöng, 344.
strang, O.N. strangr, 348.
tang, O.N. töng, 116.
þrang, O.N. þröngr, 139.
wang, O.N. vangr, 288.
wanian, O.N. vana, 279.
And in the 1st and 3d sing. pret. of verbs of class I.c.
band, G. band, 200.
brann, G. brann, 205.
cann, G. kann, 40.
dranc, G. dragk, 153.
fand, G. fanþ, 172.
gann, G. -gann, 98.
hrand, O.N. hrāttr, 83.
lann, G. -lann, 263.
rann, G. rann, 251.
sanc, G. sagq, 318.
sang, G. saggv, O.N. söng, 316.
slang, O.N. slöng, 359.
spann, G. spann, 353.
sprang, O.N. sprakk, 356.
stanc, O.N. stökk, G. -stagq, 343.
wand, G. -vand, 285.
wann, G. vann, 286.

Before m:

camb, O.N. cambr, 41.
fram, O.N. fram, G. fram, 177.
gamen, O.N. gaman, 101.
gamol, O.N. gamall, 101.
gram, O.N. gramr, 110.
ham, O.N. hamr, 64.
hama, O.N. hami, 64.
hamelian, O.N. hamla, 65.
hamm, O.H.G. hamma.[3]
hamor, O.N. hamarr, 64.
hwam, O.N. hvammr, 92.
lama, O.N. lama, 267.
scamu, O.N. skömm, 332.
nama, G. namō, 161.
tam, O.N. tamr, 117.
wamb, G. vamba, 290.
And in the 1st and 3d sing. pret. of verbs of class I.b and c.
cwam, G. qam, 53.
nam, G. nam, 160.
swamm, O.N. svamm, 362.

Before a consonant + *a* in O.E:

acan, O.N. aka, 8.
apa, O.N. api, 18.
alan, O.N. ala, 26.
bacan, O.N. baka, 197.
-dafen-, G. -dabans, 144.
-daga, O.N. -dagi, 144.
dragan, O.N. draga, 152.
faran, O.N. fara, 173.

[1] Not East-Germanic, but certainly O.G.; *cf.* Lithuanian garny-s, 43.

[2] Not East-Germanic, but certainly O.G.; *cf.* Latin moneo, 230.

[3] Not East Germanic, but certainly O.G.; *cf.* Greek κνήμη, 65.

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hara, O.H.G. hasa.[4]
galan, O.N. gala, 104.
gnagan, O.N. gnaga, 159.
grafan, O.N. grafa, 109.
hladan, O.N. hlaða, 87.
maða, G. maþa, 224.
maga, O.N. magi, 227.
mara, O.N. mara, 232.
naca, O.N. nökkvi, 157.
sacan, G. sakan, 314.
scacan, O.N. skaka, 329.
scafan, O.N. skafa, 331.
scaðan, G. skaþjan, 330.
tacan, O.N. taka, 115.
wacan, O.N. vaka, 280.
wadan, O.N. vaða, 285.
waras, O.N. verjar.[5]

Before a consonant + *o* in O.E.:

afor, O.N. afar, 19.
alor, O.N. ölr, 27.
atol, O.N. atall, 14.
daroð, O.N. darraðr, 146.
hafoc, O.N. haukr, O.H.G. habuh, 64.
hafola.[6]
hagol (also haegl), O.N. hagl, 60.

[4] Not East Germanic, but certainly O.G.; *cf.* Skt. çaça, 73.

[5] *Cf.* the Lat. -varii in German proper names; for instance, Angri-varii, 291.

[6] Not East Germanic, but certainly O.G.; *cf.* κεφαλή, Skt. kapāla, 62.

gafol, O.N. gafl, O.H.G. gabala, 100.
lago, O.N. lögr, 262.
sadol, O.N. söðull, 318.

Before a consonant + *u* in O.E.:

apulder, O.N. apaldr, 18.
cwalu, O.N. kvöl, 54.
faru, O.N. för, 174.
hasu, O.N. höss, 74.
lagu, O.N. lög, 261.
nafu, O.H.G. nabo.[7]
talu, O.N. tal, O.S. tala, 120.
þracu, O.N. þrekr with umlaut, 138.
walu, O.N. völr, G. valus, 297.

Before a consonant + *-ia-* for older *-ai-* or *-ō-* in weak verbs.

hatian, G hatan, O.N. hata, 60.
lapian, O.N. lepja, M.H.G. leffen with umlaut, 266.
laþian, G. laþōn, O.N. laða, 263.
sparian, O.N. spara, 354.

Before a consonant + *e* for older *a* or *u*.

hacele, G. hakuls, O.N. hökull, 58.
nafela, O.N. nafli, O.H.G. nabalo, *cf.* ὀμφαλός, 160.

[7] Not East Germanic, but certainly O.G.; *cf.* Lettish naba, 160.

In comparison, declension, and conjugation, *a* takes the place of O.G. *a* after a single consonant followed by the endings -a, -as, -ode, -or, -on, -ost, -u, -um; -e for G. -ō, -ai; -ena for G. -ōnō; -ende for G. -and. Thus daga, dagas, dagum, from daeg; fatu, fatena, but faet; macode; magon, but maeg; hraðe, hraðor, hraðost, but hraeð; farende, fare, for G. farands, farai. Before an O.E. *e* there is some vacillation even in early documents.

Except in these cases *a* is rare in O.E. The only other cases of O.G. *a* with this sound in O.E. which are known to me are:

asce,[8] O.N. askr, 29.
wag,[9] G. vaddjus, 302.

[8] Also axe and aesce.

[9] Also wah and waeg.

scralletan,[10] O.N skröllta, 339.
ac (also oc), G. ak.

[10] Twice in poetry, Grein, *Gloss.* ii. 411.

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And in the following cases in words confined to prose:

af- also aef-, G. af-, 18.

crabba,[11] O.N. krabbi, O.H.G. chrepazo, 50.

sal,[12] O.N. salr, masculine, 320.

wascan,[13] O.N. vaska, 301.

To these Fick adds four others unknown to me in O.E:

clappan, O.N. klappa, O.H.G. chlaphōn, lappa, O.N. lappi, 266; *cf.* λοβός. [51.

flat, O.N. flatr, 194.

wase, O.H.G. waso, O.N. vos, 301.

[11] The etymological spelling would be with one *b*: hence *a* for *ae*.

[12] Neut., also sael masc. and sele fem.

[13] Poetry has waescedˇ once. Grein, *Gloss.* ii. 641.

Occasionally *a* is found for *éa* and *ae*, but this has no historic importance; thus, all for éall, al for ael, and the like.

Before nasals an *a* may appear as *o*; for instance, monn, hond, nom, for and with mann, hand, nam. This occurs in a few other words also.

oc (also ac), G. ak, O.H.G. oh.

of (also af-, aef-), G. af, 18.

nosu (also naes), O.N. nös, O.H.G. nasa,

rodor, O.N. röđull, O.S. radar. [162.

In the O.E. words not certainly O.G., the same principles govern the use of *a*, and vacillations are equally uncommon.

2. Lengthening of final *a*. The beginning of this process is Pre-Germanic, but it survived the discarding of final consonants in West Germanic. The Germanic instances are:

bā, G. ba, 196.

hwā, G. hwas, 90.

swā, G. swa, 360.

twā, G. twa, 126.

When the word was not accented, it was not lengthened, but the vowel *a* became *e*. Thus the conjunction ge, G. ja-h, O.S. ja 243.

3. Tone-raising changed an O.G. *a* to *ae* before single final mutes or fricatives, except *w*, *h*, and before groups of double consonants except those beginning with *h*, *r*, *l*, and also before single consonants followed by *a* whenever this was reduced to *e* before the tone-raising tendency ceased. It is occasionally used for and with the umlaut *e*; for instance, gaest or gest, G. gasti-; faeređ or ferđ, G. fariþ. The occasional use of *a* for *ae* has been already spoken of. Kentish glosses write *e* for *ae*.

The following O.G. words have *ae* in O.E.:

Before mutes:

haep, O.N. happ, 62.

aepl, O.N. apal-grār, 18.

haebban, G. haban; stem habai, 62.

aet, G. at, O H.G. az, 13.

faet, O.N. fat, 171.

faet, O.N. fet, 171.

haett, O.N. hattr, 60.

hwaet, O.N. hvatr, 91.

waeter,[14] O.H.G. wazar.

[14] Not East-Germanic, but certainly O.G.; *cf.* Skt. udra, 284.

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blaed, O.N. blað, 219.
glaed, O.N. glaðr, 112.
waed, O.N. vað, 285.
blaedre, O.N. blaðra, 219.
faeder, O.N. faðir, G. fadar, 167.
gaedeling,[15] G. gadiliggs, 98.
naedre, O.N. naðr, 156.
baec, O.N. bak, 198.
blaec, O.N. blakkr, 221.
-braec, O.N. brak, 215.
laec, O.N. lakr, 261.
wlaec,[16] O.H.G. welc.
wraec, G. vraks, 308.
aecer, G. akrs, 8.
aecern, O.N. akarn, G. akrana-, 8.
waecnian, O.N. vakna, 281.
aeg, O.N. egg, O.H.G. ei, 13.
daeg, O.N. dagr, 143.
waeg, G. vaddjus, O.N. veggr, 3 2.
faegn, O N. feginn, 170.
faegr, O.N. fagr, G. fagrs, 170.
haegl, also hagal, O.N. hagl, 60.
maegn, O.N. magn, 227.
maegr, O.N. magr. 228.
naegl, O.N. nagl, 159.
waegn, O.N. vagn, 283.

Before fricatives:

baeð, O.N. bað, 197.
hraeð, O.N. hraðr, 82.
faeðm, O.N. faðmr, 173.
maðel, G. maþla-, O.N. māl, 229.
glaes, O.N. gler-, 104.
graes, O.N. gras, 110.
naes, O.N. nös, 162.
hwaes, O.N. hvass, 92.
aesc, O.N. askr, 29.
baest, O.N. bast, 200.
draeste,[17] O.H.G. trestir.
faest, O.N. fastr, 171.
hlaest, O.N. hlass, 87.
maest, O.N. mastr, 237.
raesn, G. razn, 246.
aef, G. af, 18.
haef, O.N haf, 63.
staef, O.N. stafr, 345.
graeft, O.N. gröptr, 109.
haefr, O.N. hafr, 62.
haeft, O.N. haptr, 63.
hraefn, O.N. hrafn, 83.
þraeft, O.N. þrapt, 139.
waefre, O.N. vafr-logi, 289.

Before liquids:

ael, O.N. alr, 28.
hwael, O.N. hvalr, 93.
wael, O.N. valr, 297.
aerende, O.N. örendi, O.H.G. arunti, 21.
faer, O.N. far, 174.
spaer, O.N. sparr, 354.
waer, O.N. vör, 292.

Further:

In the 1st and 3rd pret. sing. of strong verbs, class I., except where the vowel is followed by a nasal or liquid:
gaet, also geát, G. bi-gat, 98.
maet, G. mat, 223.
saet, G. sat, 316.
baed, G. bad, 200.
traed, O.N. trað, 125.
braec, G. brak, 215.
raec.[18]
spraec.[19]
wraec, G. vrak, 308.
laeg, G. lag, 261.
waeg, G. vag, 282.
gaef, also geáf, G. gab, 100.
swaef, O.N. svaf, 361.
waef, O.N. vaf or ōf, 289.
cwaeð, G. qaþ, 53.
laes, O.N. las, 267.
naes, G. -nas, 161.
waes, G. vas, 300.
stael, G. stal, 347.
baer, G. bar, 202.
scaer, O.N. skar, 332.
taer, G. -tar, 118.
baerst, O.N. brast, 217.

[15] M.H.G. geteline with umlaut.
[16] Not East-Germanic, but certainly O.G.; *cf.* Church Slavonic vlaga, 298.
[17] Not East-Germanic, but certainly O.G.; *cf.* Church Slavonic, drošlija, 154.
[18] The preterit does not occur in East-Germanic, *cf.* G. rakjan.
[19] Not East-Germanic, but *cf.* Lithuanian spragù.

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braegd, O.N. brā, 215.
fraegn, G. frah, O.N. frā, 189.

Residua:

In the passive participle of some verbs of class IV., for and with *a*. For instance: hlaedan, also hladen, O.N. hlaðinn; flaegen, also flagen, O.N. fleginn; slaegen, also slagen, O.N. sleginn.

We find *ae* where we should expect umlaut in aelf, usually elf, O.N. álfr, M.H.G. alp without umlaut, 28.

aeled, O.N. eldr, 27; *cf.* also aelan, which is not O.G., but is a cognate word.

haele, O.N. halr, 69. The vowel corresponds, however, to the original *a*-stem; the ending to a new *ja*-stem. *cf.* the derivative haeleð.

Umlaut would not be irregular in the following words from the principal list: aeg, waeg, wlaec, faet, gaedeling, draeste.

We find ae where we should expect breaking, with or without umlaut, in haerfest, O.N. haust, N.H.G. herbst, 68, haern, O.N. hrönn, O.H.G. harn, 68; baelg (also bylig), only in prose, G. balgi-, 208.

The use of *ae* in words not certainly O.G. follows the same principles which govern the O.G. words.

4. Breaking of *a* to *éa* occurs before O.G. *r*, *l*, *h* followed by a consonant, before *h*, and occasionally before a mute followed by *o* or *u*. The breaking appears as *ēa* before *w*, and as *i* in some cases before *ht*. The breaking is due to an *u*-sound, which was either present in the following syllable or was produced from *l*, *r*, or *h*, by svarabhakti. This development is common to most Indo-European languages.* The vowel thus formed changed its position, and became affixed to the preceding vowel, producing a^u from *a*, which was raised to éa by the same tendency that produced *ae* from *a*. In a few cases, however, the tone-raising has not been completed, and we find *éo* for *éa*. All these have the regular forms in *éa* except réord, G. razda, 252, and éornest, superlative to G. arni-, O.N. ern with umlaut. The breaking is sometimes spelled *e* in the Mss., and *ae* in Kentish and Northumbrian.

Breaking occurs in the following O.G. words:

With mutes:

béadu, O.N. böð, 196.
éatol, also atol, O.N. atall, 14.
téagor, also tēar, G. tagr, O.N. tár, 115.

With fricatives:

éafora, O.S. abharo.[20]
héafoc, O.N. haukr, 64.
héafola, certainly O.G.; *cf.* κεφαλή and Skt. kapāla, 62.
héafod, O.N. höfuð, 62.
héasu, usually hasu, O.N. höss, 74.
héaðor, certainly O.G.; *cf.* κότυλος, 61.
héaðu, O.N. Höðr, 60.

With liquid + consonant:

déareð, also daroð, O.N. darraðr, 146.
déar, G. ga-dars, 145.
héarpe, O.N. harpa, 68.

[20] Not East Germanic, but certainly O.G.; *cf.* Old Baktrian apara, 19.

* See Schmidt, *Vocalismus*, II.; Braune, *Quantität der Endsilben*; Paul und Braune, *Beiträge*, VI. 46 ff.

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wéarp, O.N. varp, 295.
swéart, O.N. svartr, 362.
béard, O.H.G. bart, certainly O.G.; *cf.* Church Slavonic, brada, 207.
géard, O.N. garðr, G. gards, 102.
héard, O.N. harðr, 68.
méarc, O.N. mörk, G. marka, 233.
héarg, O.N. hörgr, 67.
méarg, O.N. mergr, O.H.G. marg, 236.
éarfoð, G. arbaiþs, O.N. erfiðr, 25.
þéarfu, O.N. þörf, 132.
cnéar, O.N. knörr, 48.
éaru, O.N. örr, 21.
géaru, O.N. görr, 102.
spéarwa, also spéara, O.N. spörr, G. sparva, 354.
éarh, O.N. ör; *cf.* G. arhvazna, 24.
féarh, O.H.G. farh.[21]
méarh, O.N. marr, O.H.G. marah, 234.
céarl, also céorl, O.N. karl, 43.
béarm, O.N. barmr, 203.
éarm, O.N. armr, 22.
féarm, also féorm, O.N. farmr, 174.
héarm, O.N. harmr, 69.
þéarm, O.N. þarmr, 131.
wéarm, O.N. varmr, 292.
béarn, O.N. barn, G. barn, 202.
éarn, O.N. örn, 21.
géarn, G. garn, 101.
scéarn, O.N. skarn, 333.
wéarn, O.N. vörn, 291.
héalt, O.N. haltr, G. halts, 72.
méalt, O.N. malt, 236.
séalt, O.N. salt, 321.
wéaltian, G. valtjan, 298.
béald, O.N. ballr, *cf.* G. balþaba, 209.
céald, O.N. kaldr, G. kalds, 44.
éald, G. alds, 26.
féaldan, O.N. falda, G. falþan, 182.
géaldor, O.N. galdr, 104.
héald, O.N. hallr, 71.
héaldan, O.N. halda, G, haldan, 73.
stéaldan, G. staldan.
wéaldan, G. valdan, O.N. valda, 299.
wéalcan, O.N. valka,[22] 298.
éalgian.[23]

[21] Certainly O.G.; *cf.* Latin, porcus, 178.
[22] The O.E. verb is strong; the O.N. weak.
[23] Certainly O.G.; *cf.* G. alhs, and ἀρκέω.

géalga, G. galga, O.N. gālgi, 105.
céalf, O.N. kālfr, 45.
héalf, O.N. hālfr, G. halbs, 73.
séalfian, G. salbōn, 321.
béalu, O.N. böll, G. balva-, 209.
éalu, O.N. öl, 27.
féalu, O.N. fölr, 183.
héals, O.N. hāls, G. hals, 71.
séalh, O.H.G. salaha, O.N. selja, 320.
Wéalh, O.H.G. Walah, O.N. in valskr, 299.
céallian, O.N. kalla, 45.
éall, O.N. allr, G. alls, 26.
féallan, O.N. falla, 183.
géalla, O.N. gall, O.H.G. galla, 103.
héall, O.N. höll, 70.
stéall, O.N. stallr, 341.
héalm, O.N. hālmr, 70.
séalma, O.S. salma.[24]

Before *h* and *h* + consonant:

éah, O.N. ā, G. ahva, O.S. aha, 10.
genéah, G. ganah, 157.
séah, G. sahv, 315.
þéah, O.N. þā and þō, 127.
éax, G. aqizi, 8.
féax, O.N. fax, 170.
léax, O.N. lax, 261.
séax, O.N. sax, O.S. sahs, 315.
wéaxan, O.N. vaxa, 281.
éahta, O.N. ātta, G. ahtau, 11.
hléahtor, O.N. hlātr, O.H.G. hlahtar, 87.
méaht,[25] G. mahti-, 227.
méaht, also miht,[26] G. maht, 226.
néaht,[27] G. nahti-, O.N. nātt, 158.
ombéaht,[28] G. andbahta-, 16.

Breaking occurs in the preterits of the following O.G. strong verbs, class I. c:

béalg, O.H.G. balch.[29]
swéalh, O.N. svalg, 364.

[24] Certainly O.G.; *cf.* σέλμα, 320.
[25] Also mfeht and miht, umlaut.
[26] And méahte, also mihte (G. mahta, the 2d sing. pres., and pret. of maeg), have *i*, after the analogy of the umlauted noun.
[27] Also nfeht and niht, umlaut.
[28] Also ombfeht and ombiht, umlaut.
[29] Not East Germanic, but certainly O.G.; *cf.* Prussian balg-nas, 208.

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héalp, G. halp, 73.
swéalt, O.N. svalt, 363.
swéall, O.N. svall, 363.
géald, G. -gald, 105.
féalh, G. falh, 181.
béarg, G. barg, 206.
hwéarf, G. hvarb, 93.
swéarf, O.N. svarf, 363.
wéarð, G. varþ, 294.
wéarp, G. varp, 295.

Before *w* the breaking was *ēa*, not *éa;* for strong preterits so formed have passive participles like verbs with preterits in *ēa*. These are: cēaw, *cf.* Church Slavonic zivati, Fick, II. 351; hrēaw, *cf.* κρού-ω, κρο-αίν-ω, Fick, I. 32, 539; and, perhaps brēaw, *cf.* βρύ-ω, de-fon-tum, Fick, I. 696; Schmidt, *Vocalismus*, II. 269. These strong verbs are unfortunately not present in East Germanic; but the type occurs in G. bliggvan, preterit blaggv. In other cases of breaking before *w*, the East Germanic has either *av*, which in O.N. becomes *ā*, or *aggv*, O.N. *ögg*, and this in West Germanic became auw = O.E. ēaw. In the same way that *éo* came to be used for *éa*, we have *ēo* for *ēa* in ēowe, O.H.G. awi, G. avi-str, 29, and in hrēow, O.N. hrār, 84. The following O.G. words also show this breaking in O.E.:

dēaw, O.N. dögg, 146.
fēawe, O.N. fāir, G. favai, 183.
glēaw, O.N. glöggr, 112.
hēawan, O.N. höggva, 57.
hnēaw, O.N. hnöggr, 81.
strēaw, also strēow, O.N. strā, 346.

Breaking is never found except under these conditions. In good Mss. it is rarely omitted. The only O.G. words in which it is usually omitted are noticed in 1 and 3.

5. Contraction of O.G. *a* with a following nasal + fricative or aspirate to *ō*, and of O.G. *a* with a following *h* + vowel to *ēa*, are regular in O.E. An *anh* + vowel becomes *ō*. Sometimes *g* is treated in the same way as *h*. The instances of this contraction are:

O.G. an = ō:

ōs, G. Ansi-, O.N. āss, 18.
gōs, O.N. gās, O.H.G. gans, 99.
ōðer, G. anþar, O.N. annarr, 16.
sōð, O.N. sannr, 318; *cf.* Skt. sant.
tōð, G. tanþus, O.N. tönn, 113.
brōhte, G. brāhta; the nasal is found in the pres. bringan.
þōhte, G. þāhta, pres. þincan.
hōh, O.N. in hoell = O.E. hēla, with umlaut, 59.

O.G. anh + vowel = ō:

fōn, G. fāhan; the nasal is found in the part. fangen, 170.
hōn, G. hāhan, O.N. hanga, 58.

There are no certainly O.G. words with *m* + fricative or aspirate following on *a*; but sōfte, O.H.G. samfto, makes it probable that *m* and *n* would be similarly treated.

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O.G. *ah* + vowel = *ēa*:

flēan, O.N. flā; *cf.* participle flaegen, 193.
slēan, G. slahan; *cf.* participle slaegen, 35.
þwēan, G. þwahan; *cf.* participle þwaegen, 142.
ēa, also éah, O.N. á, G. ahva-, 10.

O.G. *ag* + vowel = *ēa*:

bēam, G. bagms, 199.
tēar (also téagor and tāēr), G. tagrs, O.N. tár, 116.
gēan, also gān, gēn, giēn, gagn, gegn, geágn. See Kuhn's *Zeitschrift*, xxvi. 36.

6. Umlaut is the epenthesis of an O.G. *i*, *j*, which causes a modification of the preceding vowel from *a* or *ae* to *e*, from *éa* to *íe* and *i* (*y*), from *ō* to *ē*, and from *ēa* to *īe* (*ȳ*). As we have seen, *e* is occasionally written *ae*; and *íe*, *īe* appear usually in later O.E. as *y*, *ȳ*; the umlaut is also occasionally omitted. See 3.

Umlaut of *a* occurs in the following O.G. words:

Before nasals:

benn, G. banja, 196.
benc, O.N. bekkr, O.H.G. banch, 201.
bendan, G. bandvjan, 201.
ende, G. andeis, 17.
ened, O.N. önd, O.H.G. anut; *cf.* Lithuanian anti-s, 17.
fenn, G. fanja-, 173.
feng, O.N. fang, O.H.G. fang, 170.
genge, O.N. gengr, O.H.G. gengi, 99.
grennian, O.N. grenja, 109.
hengest, O.N. hestr, O.H.G. hengist, 59.
hlence, O.N. hlekkr, 90.
mene, O.N. men, O.S. meni, 231.
mennisc, G. mannisks, O.N. menniskr, 230.
scencan, O.N. skenkja, 330.
strenge, O N. strengr, O.H.G. strang. 348.
þennian, G. þanian, O.N. þenja, 129.
gremman, G. gramjan, 110.
hlemman, O.N. hlemma, O.H.G. hlamōn, 87.
lemman, O.N. lemja, 266.
hlem, O.N. hlemmr, G. hlamma, 87.

Before mutes and fricatives:

hrepian, O.N. hreppa, 83.
sceppan, also sciépþan, G. skapjan, 331.
hebban, G. hafjan, 62.
betra, G. batiza, 199.
fetel, O.N. fetill, O.H.G. fazzil, 171.
flet, O.N flet, O.H.G. flazi, 194.
hete, G. hatis, 60.
hwettan, O.N. hvetja, O.H.G. hwazzan. 91.
nett, G. natja-, 160.
bedd, G. badja-, 200.
hnecca, O.N. hnakki, 81.
bec and bece, O.N. bekkr, O.H.G. bach, 197.
-brec (and -braec), O.N. brak, 215.
þeccan, O.N. þekja, O.H.G. dachjan, 127.
ecg, O.N. egg; *cf.* Latin acies, 10.
ege, G. agis, 12.
gegn, O.N. gagn, M.H.G. gegen. See I. B. 5.
hefig, O.N. höfugr, O.H.G. hebig, 62.
efnan, O.N. efna; *cf.* G. aban-, 19.
best, G. batists, 199.
gest, G. gasts, 106.
sceþþan, also sciéþþan, G. skaþjan, 330.

Before single liquids:

dweljan, O.N. dvelja, O.H.G. twaljan, 155.
hel, G. halja, 69.
elles, G. aljis, 28.
scel, O.N. skel, O.H.G. skala, 334.
sele, O.N. sel, O.S. seli, 320.
tellan, O.N. telja, O.H.G. zeljan, 120.
bere, O.N. barr, G. in barizeina-, 202.
berie, G. basja-, 210.
berian, O.N. berja, O.H.G. berjan, 204.
here, G. harjis, 65.
mere, G. mari-, O.H.G. mari, 232.
swerjan, G. svaran, 362.

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Before *h*, *l*, *r*, + consonant, and before *h*, we have *íe* for *éa*.

íerfe, G. arbja-, 25.
míerran, G. marzjan.
míere, O.N. merr, O H.G. merha, 234.
íeldra, G. alþiza 26, and íeldest, G. alþists.
íeldo, O.N. elli, O.S. eldī, O.H.G. altī, 27.
íelfet, O.N. ālft, O.H.G. albiz, 28.
hlíehhan, G. hlahjan, 87.
míeht, G. mahts; see 4.
níeht, G. nahts; see 4
ombieht, G. andbahts; see 4.

For O.G. an = O.E. ō.

ēst, G. ānsti-, 18.
hēla, O.N. hoell, 59: see 5.
nēđan, G. nanþjan, O.N. nenna, 160.

For West Germanic am = O.E. ō.

sēfte, O H.G. samfti; *cf.* sōfte, p. 77.

For O.G. av = O.E. ēaw.

hīege, G. havi, O.N. hey, O.H.G. houwe, 57; *cf.* hēawan.
īeg-, O.N ei, 10; *cf.* ēa, p. 78.

Umlaut occurs also in the dative singular and nominative and accusative plural of nouns whose stems end in a consonant. For instance, mann has menn in these cases; gōs has gēs; tōđ has tēđ; and so on. In the conjugation, the 2nd and 3rd present indicative singular of class IV. usually have the umlaut of *a* to *e* and *ō* to *ē*. For example, faran has ferst, ferđ (but also sometimes *ae* and *a* for *e*); hōn has hēhst hēhđ. The umlaut in the inflection is, however, less active than in O.H.G. or O.N.

7. Preceding consonants exercise an influence on O.G. *a* only in the case of *w*, *g*, *c*, *sc*, *sl*. This is chronologically the last O.E. change and is in no case regularly carried out. *Wa* is contracted to *o* in the preterit of cuman, com (also cwom) for *cwam, G. qam. The palatals *g*, *c*, *sc* (and to these we must add *sl*) could develop after them a semivocalic sound, such as is heard in N.E. sky, kind, when these are pronounced skyai, kyaind. This is expressed in O.E. by *eđ* for *a* and *ae*, *eó* for *o*, *ié* for *e*, *eā* for *ā*. Occasionally we find *a* written for *eđ* in words where the regular spelling would be *ae*; but this seems to be a mere graphical error. The following O.G. words have these palatalized forms in O.E.

Before nasals:

sceámu; also scamu, scomu, sceómu, O.N. skömm, 332.
sceámjan, also scamjan, scomjan, sceómjan, G. skaman, 332.
sceánca, O.N. in skenkja, 330.
geóng, also gang, O.N. gangr, 99.
sceánde, scand, sceónd, G skanda.

Before liquids, mutes, and fricatives:

ceáru, G. kara, O.H.G. chara, 42.
ceárjan, G. karōn, 42.
geáp, O.N. gap, 100.
geát, also gat, O.N. gata, 98.
geátwe, G. gatvō, 98.
sceáđa, also scađa, O.N. skaþi, 330.
sceáđan, and, with umlaut, sceđđan, sciéđđan, scyđđan, G. skaþjan, 330.
sceácan, also scacan, O.N. skaka, 329.
sceádu, also scaed, G. skadus.
sceál, G. skal, 334.
sceáft, G. skafts, 331.
-sceáp, O.N. sköp, 331.
sceápen, G. skapans, 331.

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sceát, G. skatts, 330.
sleác, also slaec, O.N. slakr, 358.

In the preterits:

geáf, G. gab, 100.
-geát, G. -gat, 98.

From the umlaut e:

sciél, also scel, O.N. skel, 334.
sciéppan, also sceppan, scippan, scyppan, G. skapjan, 331.
sciéđđan, see sceáđan.

From the final ā:

geā, G. ja-h, O.H.G. ja, 243.

Owing to a confusion of *éa* with *eá*, some words are occasionally spelled with *a* in place of the regular *éa*; thus galdor occurs for géaldor, and galga for géalga. It is sometimes doubtful on which letter the accent should be placed; for instance, in geágn and giēn; see 5, end.

8. Thus by seven processes there were successively developed from O.G. *a*, first *a* and *o*, then *ā*-final, then *ae* and the breakings *éa* (*éo*, *í*), *ēa* (*ēo*). Contractions produced *ō*, *ēa*; umlaut, *e*, *ie*, *ē*, *īe*. The palatal semivowel produced *eá* (*eó*), *ié*, *eā*, and once perhaps *īē*.

No Germanic dialect, except the O.N., is as complex in its development; none is so regular. Restless energy and keen grammatical consciousness are characteristic of this period; but the catastrophe of the conquest was soon to change their character and language, and check or divert the forces, the working of which has been thus far our subject.

II. The Old English a, its Origin and Development.

1. All O.E. *a*'s which can be traced to the O.G. will be found to correspond to O.G. *a*; those of more recent origin, always to West Germanic *a*; those of foreign origin, to *a* in the language from which they were taken. Examples of *a* for O.G. *a* have been given in I. B. 1. West Germanic examples are very common, but as they illustrate no new principle I omit them here.

2. The Ormulum is the first important literary work of the M.E. period. It is probably the manuscript of the author himself; and, as the author is a painstaking orthoepist, we may take his work with some confidence, as representing the pronunciation of his time and dialect. He distinguishes short vowels by doubling the following consonants, but it requires only the most cursory examination to see that the relations of quantity are hopelessly confused. All O.E. *a*'s in accented syllables are represented by *a* in the Ormulum. Examples will be given in Part III.

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3. In N.E., since the spelling is not phonetic, the letters and sounds must be treated separately.

The O.E. *a* is represented in 126 words, with the spelling *a* in every case except then, when, hemp, pebble (þanne, hwanne, hanep, papol), where the N.E. spelling is due to an *ae* for *a*, which appears in these words in very late O.E., and produces a secondary spelling *e* in M.E., which has now become regular.

These words are pronounced with vowel articulations, varying from the dark *a* in *swan* to the bright *a* in *lane*, — the determining power being in every case the accompanying consonants. Before all single nasals, liquids (except *r*), mutes, and fricatives, O.E. *a* is pronounced *e*. The examples are :

Before nasals :

came, cam (com).
game, gamen.
lame, lama.
name, nama.
same, same.
shame, scamu.
tame, tama.
bane, bana.
crane, crana.
lane, lane.
mane, mane.
vane, fana.
wane, wanian.

Before liquids :

nightingale, nihtegale.
scale, scalu.
tale, talu.

Before mutes :

ape, apa.
gape, gapian.
shape, scapan.
taper, tapor.
gate, gat (for geát).
hate, hatian.
late, lata.
mate, gemaca.
cradle, cradol.
lade, hladan.
made, macode.
shade, scadu.
wade, wadan.
flay, flagen (part.).
slay, slagen (part.).
bake, bacan.
quake, cwacian.
make, macian.

naked, nacod.
rake, racian.
sake, sacu.
shake, scacan.
snake, snaca.
stake, stacu.
wake, wacian.

Before fricatives :

chafer, cafor.
crave, crafian.
gave, gaf (for geáf).
grave, grafan.
behave, behafa (imv.).
nave, nafu.
shave, scafan.
staves, stafas.
bathe, baðian.

Before *r*, the vowel sound approaches more nearly to *a*, and may be represented by e^a. The examples are :

care, caru (for ceáru).
fare, faru.
hare, hara.
spare, sparian.
stare, starian.
share, scaru.

Before a nasal followed by a consonant or a syllable, the pronunciation is *ae*. The examples are :

and, and.
answer, andswarian
band, band.
brand, brand.
candle, candol.
hand, hand.
land, land.
sand, sand.
stand, standan.
strand, strand.
plant, plantian.
angle, angel.
fang, fang.
gang, gang.
hang, hangen (part.).

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sang, sang.	stank, stanc.	span, spann.
sprang, sprang.	thank, þancian.	than, þanne.
wrang, wrang.	anvil, anfilt.	ganet, ganot.
ancle, anclēow.	ban, bann.	lamb, lamb.
drank, dranc.	can, cann.	cram, crammian.
lank, hlanc.	began, be-gann.	dam, damm.
rank, ranc.	man, mann.	ram, ramm.
sank, sanc.	pan, panne.	swam, swamm.
shank, scanc.	ran, rann.	hammer, hamor.
shrank, scranc.		

Before *s* + consonant the original sound of *a* is preserved. The examples are:

ass, assa. castle, castel. flask, flasce. last, latost.

Before absorbed *g, f, w*, the spelling is *aw* and the sound o^a. The examples are:

dawn, dagenian.	law, lagu.	saw, sage.
draw, dragan.	maw, maga.	hawk, hafoc.
gnaw, gnagan.	saw, sagu.	awl, awel.
haw, haga.		

After *w* any one of these sounds *may* appear as *ǫ*, but does not always do so. Compare this with the influence of *w* in O.E., I. B. 7.

swan, swan. wan, wann. wander, wandrian. wash, wascan.

The following ten words do not follow the principles just given. We have *ae* where we should expect *e* in *cat*, catt, *crab*, crabba, *ashes*, ascas, *saddle*, sadol. The first three are irregular in O.E., having *a* for *ae*. The N.E. sound is due to secondary forms in *ae* in O.E., which would be regular. *Saddle* is unexplained; the regular pronunciation would be as in *cradle* and *naked*. We have e^a where we should expect *e* in *pebble*, papol, which is also irregular in its consonants, and is rare in O.E. and M.E. We have o^a where we should expect *e* in *alder*, alor, owing to the introduction of *d*; for following *ld* always lowers the sound of the preceding vowel — cf. *child*, *cold*, but, *hilt*, *calf*. We have e^a, where we should expect *ae*, in *hemp*, *then*, and *when*, which have already been spoken of, p. 81, and in *many*, manig, through the analogy of *any*, ānig.

III. The Middle and New English a.

1. In the Ormulum, *a* corresponds to *a* regularly, and is very often used for *ae*, *éa*, *ā*, *eā*, and less frequently for *e*, *āe*, *ēa*, *ēo*. The short *a* is distinguished from the long by the doubling of the following

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consonant, but the relations of quantity are much disturbed. Examples are:

M.E. a = O.E. a.

atell, atol.
care, caru.
charig, carig.
cnape, cnapa.
draghenn, dragan.
amang, on gemong.
anan, an ān (for on ān).
ange, anga.
band, band.
farenn, faran.
gang, gang.
hatenn, hatjan.
ladenn, hladan.
manig, manig.
-ware, waras.
annd, and.
hannd, hand.
ganngenn, gangan.
lanngedd, from lang.
a-manng, on gemong.

M.E. a = O.E. ae.

aþell, aeðel.
brasene, braesen.
dale, dael.
daghess, daeges (gen.).
faderr, faeder.
shaþig, scaeðig.
affterr, aefter.
allmesse, aelmesse.
bacc, baec.
brass, braes.
cwaþþ, cwaeð.
maggden, maegden.
fatt, faet.

M.E. a = O.E. éa.

ald, éald.
axe, éax.
cwaldenn, cwéaldon.
fald, -féald.
hald, -héald.
bridale, brȳdéalu.
all, éall.
callf, céalf.
cwarrterrne, cwéartern.
forrahht, forréaht.
hallf, héalf.
warrd, wéard.

M.E. a = O.E. ā.

an, ān.
a, ā.
awegg, āweg.
abad, ābād.
gal, gāl.
laf, hlāf.
laþ, lāð.
mal, māl.
slaw, slāw.
laþþe, lāð.
maddmess, mādmas.
wraþþenn, wrāðjan.
ann, ān.
atterr, ātor.
hallghenn, hālgian.

M.E. a = O.E. āē.

anig, āēnig.
mast, māēst.
slap, slāēp.
agg, āēg.
mannsenn, -māēnsumjan.
magg, māēg.
tahhte, tāēhte.
lasstenn, lāēstan.

M.E. a = O.E. ēa.

drah, drēah.
chappmann, cēapmann.
tawwenn, tēawjan.

M.E. a = O.E. ēo.

strawwenn, strēowjan.

M.E. a = O.E. e.

aghe (usually egge), ege.
forrwarrgedd, -werged.
marrgrote, meregrote.[80]
banncess, benca.[81]

Contractions.

nafe, ne haebbe.
nass, ne waes.
narrt, ne éarrt.
nan, ne ān.

[80] Due to French influence.
[81] More likely from the Dutch *bank*.

2. In N.E. the letter and the sound *a* must be separately treated. I begin with the letter. This occurs in 332 O.E. words. It will be enough to give a list of these, classified according to the pronunciation and according to the consonants which follow the *a*, omitting the words which have already appeared in the list of N.E. words in II. 3. The limitations and causes of the use of the sound *a* must be examined more carefully.

N.E. *a* is pronounced *e* in 50 words (p. 81) with the spelling *a* in O.E. and also in the following 46 cases:

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N.E. a = O.E. ae.

dale, dael.
whale, hwael.
grave, graef.
haven, haefn.
raven, hraefn.
day, daeg.
may, maeg.
lay, laeg.
flay, from flaegen.
slay, from slaegen.
hail, haegl.
nail, naegl.
snail, snaegl.
tail, taegl.
fain, faegn.
main, maegn.
wain, waegn.
again, ongaegn.[32]
brain, braegn.
maid, maegd.
acre, aecer.
acorn, aecern.
spake, spraec.
brake, braec.
blade, blaed.
hazel, haesl.

N.E. a = O.E. e.

ail, eglan.
sail, segel.
-blain, blegen.
lain, legen.
rain, regen.
thane, þegn.

[32] Also pronounced e, *q. v.*

twain, twegen.
braid, bregdan.
lay, lecgan.
play, plegan.
say, secgan.
way, weg.

N.E. a = O.E. éa.

ale, éalu.
bale, béalu.

N.E. a = O.E. āe.

ate, āet.
clay, clāeg.
gray, grāeg.
wave, wāeg.
lady, hlāefdige.

N.E. a = O.E. ie.

hay, hīege.

N.E. *a* is pronounced e[a] in 7 words (p. 81) with O.E. *a*, and in the following 10 cases:

N.E. a = O.E. ae.

again, on gaegn.[33]
said, saegde.
bare, baer (verb).
bare, baer (adj.).
fair, faegr.
ware, waer.

N.E. a = O.E. e.

lair, leger.
Thames, Temese.

N.E. a = O.E. éa.

dare, déarr.
mare, méarh.

N.E. a = O.E. āe.

any, āenig.

[33] Also pronounced e, *q. v.*

N.E. *a* is pronounced *ae* in 47 words (p. 81) with O.E. *a*, and in the following 59 cases:

N.E. a = O.E. ae.

ash, aesc.
aspen, aespen.
fathom, faedm.
gather, gaedrian.
hath (has, have), haefd.
wagon, waegn.
back, baec.
black, blaec.
sack, saec.
slack, slaec.
thatch, þaec.
adze, aedese.
had, haefde.
sad, saed.
shadow, scaed (also sceád).
glad, glaed.
adder, naedre.
bladder, blaedre.
at, aet.
hat, haett.
latter, laetre.
that, þaet.
sat, saet.
saturday, saeterdaeg.
vat, faet.
gnat, gnaett.
apple, aepl.
sap, saep.
nap, hnaeppian.

N.E. a = O.E. e.

thrash, þrescan.

N.E. a = O.E. éa.

arrow, éarwe.
harrow, héarwe.
marrow, méarg.
narrow, néarwe.
sparrow, spéarwa.
sallow, séalwe.
fallow, féalwe.
callow, céalwe.
mallow, méalwe.
gallows, géalga.
tallow, téalg.
salve, séalfjan.[34]
as, éalswā.
am, éam (or ēam).
axe, éax.

[34] See p. 86.

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flax, fléax.
wax, wéax.
wax, wéaxan.
axle, éaxl.
shall, scéal.[35]

N.E. a = O.E. éo.
barrow, béorg.

[35] For the original sceál.

N.E. a = O.E. ā.
hallow, hālgian.

N.E. a = O.E. āe.
clad, clāeđed.
ladder, hlāeder.
clammy, clāemig.
spat, spāette.
fat, fāett.

N.E. a = O.E. ēa.
chapman, cēapmann.
chaffer, cēapfaru.

N.E. a = O.E. ē.
bramble, brēmel.

New English *a* is pronounced *a* in 4 words with O.E. *a*, and in 60 other cases. The lists will be found in III. 3, below.

New English *a* is pronounced o^a in 11 words (page 82) with *a* in O.E., and in the following 24 cases:

N.E. a = O.E. ae.
small, smael.
water, waeter.

N.E. a = O.E. éa.
all, éall.
fall, féall.
gall, géalla.
hall, héall.
stall, stéall.
wall, wéall.
halm, héalm.
chalk, céalc.
stalk, stéalc.
walk, wéalcan.
alderman, éaldormann.
swarm, swéarm.
warm, wéarm.
warn, wéarnian.
ward, wéard.
swarthy, from swéart.
saw, séah.

N.E. a = O.E. éo.
dwarf, dwéorg.

N.E. a = O.E. ā.
aught, āhte.
thaw, þāwan.

N.E. a = O.E. ēa.
raw, hrēaw.
straw, strēaw.

New English *a* is pronounced ϱ in 4 words (p. 82) with O.E. *a*, and the following 10 cases:

N.E. a = O.E. ae.
was, waes.
what, hwaet.
watch, waecce.

N.E. a = O.E. e.
swallow, swelgan.
wasp, wesp.

N.E. a = O.E. éa.
swallow, swéalwe.
wallow, wéalwian.
salt, séalt.
halt, héalt.
malt, méalt.

A very slight examination is enough to show that the O.E. vowel does not determine the pronunciation in these cases, and to suggest that here, as well as in the older period, the following consonants have been the determining element. I will show this only in the case of the sound *a*, with which we are particularly concerned.

3. The N.E. sound *a* represents O.E. vowels in 67 words, as follows:

N.E. a = O.E. a.
ass, asse.
castle, castel.
flask, flasce.
last, latost.

N.E. a = O.E. ae.
after, aefter.
chaff, caef (and ceáf).
craft, craeft.
shaft, scaeft.

bath, baeđ.
path, paeđ.
father, faeder.
rather, hraeđer.[36]

[36] Also pronounced o^a.

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grass, graes.
glass, glaes.
brass, braes.
fast, faest.
mast, maest.
harvest, haerfest.
arch, aerce.
cart, caert.
alms, aelmesse.

N.E. a = O.E. éa.

are, éaron.
arse, éars.
yarn, géarn.
arm, éarm.
harm, héarm.
ark, éarc.
stark, stéarc.
spark, spéarc.
mark, méarc.
park, péarruc.
hard, héard.
yard, géard.
art, éart.
tart, téart.
harp, héarpe.
sharp, scéarp.
half, héalf.
calf, céalf.
psalm, pséalm.
salve, séalfian.[87]
laughter, hléahtor.

N.E. a = O.E. e.

barley, from bere.
marsh, mersc.
barn, bere-aern.

N.E. a = O.E. éo.

tar, téoru.
star, stéorra.
far, féorr.
hart, héort.
heart, héorte.
carve, céorfan.
starve, stéorfan.
hearth, héorð.[88]

[87] Also pronounced ae, p. 84.
[88] Also pronounced oe.

barm, béorm.
bark, béorcan.
dark, déorc.

N.E. a = O.E. íe.

mar, míerran.
yard, gíerd.

N.E. a = O.E. ā.

lark, lāwerce.
ask, āscian.
wrath, wrāð.

N.E. a = O.E. āē.

ant, āēmette.
last, lāēst.
blast, blāēst.

N.E. a = O.E. ēo.

darling, dēorling.
farthing, fēorðing.

N.E. a = O.E. īe.

hearken, hīercnian.

From this list it appears that this sound is represented by *a* in every case but three, where we have *ea;* the frequent cases of *ai* (pron. *e*), and the *au* in *laughter*, owe the second part of the digraph to the O.E. *g* and are to be reckoned as spellings with simple *a*.

A comparison of these words with the other words of O.E. origin in N.E. shows that the sound *a* is used:

i. For O.E. *a* regularly before *s* + consonant in monosyllables, but not in dissyllables (ashes), nor after *w* (wash).

ii. For O.E. *ae* regularly before a final fricative, fricative + consonant, *r* + consonant, silent *l* + nasal, but not before medial fricatives, except in *father* and *rather*, nor always after *w* (was). Exceptions are: *hath*, *ash*, and the unaccented *-ness* in compounds like *Shoebury-ness*.

iii. For O.E. *éa* before *r* + consonant and *l* + a labio-nasal or fricative, except *beard*, *earn*, *fern*, *halm*. It is used for *éa* also in *laughter* and *are*.

iv. For O.E. *e*, *íe*, *īe* before *r* + consonant exceptionally by analogy of the numerous words with O.E. *éa* before *r* + consonant.

v. For O.E. *éo* in monosyllables before *r* + consonant except *rl*,

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rn, *rð*, which have *ə* (churl, learn, earth) and after *w* (swerve, work, dwarf, sword). The only exception is *birch*. *Hearth*, which should be pronounced *ə*, is occasionally pronounced *a*.

vi. For O.E. long vowels *ā*, *ǣ* (and *ie*, see iv.), only when these are treated according to the analogy of the corresponding short vowels. Thus *ask* falls into the analogy of O.E. words with *a* + *s* + consonant; *last* and *blast* follow *fast*, *mast*, and the like; *lark* follows *ark*, *spark*, and others with *ea*. *Wrath* owes its *a* sound to the *r* (cf. *wroth*, where the regular sound appears). *Ant* is an isolated contraction. *Darling* and *farthing* owe their sound to the *r*, but compare *forty* and *thirteen*, which are also dissyllables, with *ēo* in O.E.

It thus appears that this sound is due directly or indirectly to *r* in forty cases, to *l* in five cases, to fricatives in twenty-one cases, and once to a contraction.

But *r* not only produced the sound *a* from vowels; it assumed this vowel sound itself, in some parts of England and the United States, wherever it was final or medial before a consonant, though *r* and *rr* before vowels always preserved the consonant sound. This new vowel coalesces with the preceding vowels in such words as mar, star, yard, and is suffixed to the preceding vowel in such words as sheer (shia), hare (he^{a}a), wire (waia), four (fo^{a}a), hir (ho^{a}a), heard (ho^{a}ad). Sometimes the vocalized *r* forms a syllable, as, for instance, in shower (shaua), ever (e^{a}va). When carelessly spoken this vocalized *r* has the diphthongal sound *ə^{a}a*, while in many parts of the United States and of England it has preserved its consonantal character.

4. The tendency of the language in the New English time is not merely a continuation and completion of the process we have already seen in the Ormulum. The tone-lowering had modified in M.E. almost all the classes of words in which it appears in N.E.; but the tone-raising which has affected so large a majority of the O.E. *a*-sounds in N.E. did not begin till much later, for there is no trace of it in Orm. The influence of the consonants is therefore in some cases earlier and more lasting than in others. Those consonants which have exercised the strongest and most prolonged power have usually affected the entire vowel system in a manner analogous to that in which they modify *a*. Thus *r* and *h* attract all vowels, light and dark, toward *a*; *r* + consonant and *l* + consonant usually have a lowering and blunting effect on preceding vowels; fricatives lower the tone of bright vowels and blunt the articulation

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of the darker ones; mutes and nasals agree in their tendency to lower light vowels, to raise dark vowels, and to blunt the articulation of the extreme vowels at either end of the scale. The cause of the modification of the vowel sounds in these cases lies in the relation of the position of the vocal organs when sounding the vowel to that which they must assume to utter the consonant. In speaking rapidly, the former, which may vary, will adapt itself to the latter, which is relatively constant. The liquids and the aspirate *h* have a near relation to *a*, which accounts for their influence; less marked, but of the same nature, is the power of the fricatives; while the mutes, being further removed from relationship with the vowels, usually blunt the preceding vowels and assimilate them to the vowel articulation from which the mutes are least removed.

In O.E. the general lines of development are similar, except that epenthesis played a most important part, and that the influence of nasals was more distinctly lowering than now. The vowel of the syllable which follows the accent has also some times the power of assimilating the root-vowel, or at least of bringing it nearer to its own sound, which is allied to the form of epenthesis called umlaut. It is difficult to account for these O.E. elements in phonetic growth unless we take them to be a reflection in language of the restless spirit which sees that which is to come as though it were already present, and, while it utters one vowel, "o'erleaps itself and falls on t'other."

V. — *On the Use of the Aorist Participle in Greek.*

By T. D. SEYMOUR,

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UNTIL the present century's historical and comparative study of the Greek language, and even nearly to the middle of this century, it was held that the aorist was the absolute preterit, the expression of a past which is conceived as a unit. The aorist in all its moods, optative, infinitive, and imperative as well as participle and indicative, was thought to refer properly to past time, as truly as does the perfect tense to a completed state or action. In the indicative the aorist was recognized in its full peculiarity.

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Philological study of the elements of the verb has made it plain that the aorist indicative owes its reference to past time to the augment alone; it has been shown that there is nothing in φυγεῖν or φυγών, in λιπεῖν or λιπών, rather than in φεύγειν or φεύγων, λείπειν or λείπων, which should represent an action as past. We should then expect the aorist participle to be distinguished from the present participle only as the aorist infinitive differs from the present infinitive; *i. e.* to represent the action as momentary or indefinite, without reference to its continuance. We find in Homer distinct examples of the survival of this usage: *e. g.* —

A 592	πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι κάππεσον ἐν Λήμνῳ.
A 601	ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα δαίνυντ'.
Σ 210	ἅμα δ' ἠελίῳ καταδύντι πυρσοί τε φλεγέθουσιν ἐπήτριμοι.
Ω 713	καί νύ κε δὴ πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα Ἕκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων.
ρ 582	ἀλλά σε μεῖναι ἄνωγεν ἐς ἠέλιον καταδύντα.
α 23	Αἰθίοπας τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν, οἳ μὲν δυσομένου Ὑπερίονος, οἳ δ' ἀνιόντος.

In these verses the aorist participle seems to be used simply to mark the setting of the sun as a momentary action; the darkness of evening appears to come upon us far more suddenly than the light of morning.

This achronic use of the participle is clear also when it is connected with a finite verb in the aorist. Some have thought that in such cases the participle was attracted to the tense of the verb; but this attraction is not easily explained, least of all when the finite verb is not in the indicative; as, Hom. σ 379 τῷ κε ἴδοις πρώτοισιν ἐνὶ προμάχοισι μιγέντα. In such cases it is clear that the action represented by the participle coincides in time with the action represented by the finite verb. A paper[1] read before this Association in 1877 called attention to the temporal coincidence of the aorist par-

[1] See "Proceedings" for that year, pp. 4, 5.

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ticiple with the principal verb in sentences like Hom. θ 564 *ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼ εἰπόντος ἄκουσα | Ναυσιθόου* κτλ. The author[1] of that paper extends his observation not merely to Hom. ρ 492 *τοῦ δ' ὡς οὖν ἤκουσε περίφρων Πηνελόπεια | βλημένου ἐν μεγάρῳ,*[2] but also to expressions like Hom. ν 58 *καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα,* where the principal verb is not in the aorist but in the imperfect. That such cases are frequent is undoubted, but there are many others where the aorist participle refers to an action which precedes that of the principal verb.

It is worth an effort to discover the principle which underlies these diversities. We must remember that the old view of the aorist infinitive also was that it properly referred to past time, while now we distinguish its meanings according to its correspondence to an indicative or an optative in the direct discourse. *E. g.* Plato, Gorgias 449 C *καὶ γὰρ αὖ καὶ τοῦτο ἓν ἐστιν ὧν φημι, μηδένα ἂν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν . . . καὶ οὐδενὸς φήσεις βραχυλογωτέρου ἀκοῦσαι.* This is virtually equivalent to *οὐδεὶς ἂν εἴποι* κτλ. and *οὐδενὸς βραχυλογωτέρου ἤκουσας.* Thus in the original sentence *ἀκοῦσαι* naturally refers to past time; the tense is not changed in passing into the oratio obliqua. So *e. g.* in Isoc. IV 147 *ὥσθ' ὁ βασιλεὺς . . . συλλαβεῖν ἐτόλμησεν,* we might have had *συνέλαβε* or *συλλαβεῖν τολμῆσαι.*

Let us study the participles with the aid of this criterion of correspondence to the indicative or other moods respectively.

With regard to the first grand division, the attributive participles, little need be said. It will be admitted readily that as *οὗτος* (or *ἐκεῖνος*) *ὁ λύσων* is a rough equivalent of *οὗτος* (or *ἐκεῖνος*) *ὃς λύσει,* and *ὁ λελυκώς* to *ὃς λέλυκε* or *ὃς λελύκει,* so *ὁ λύσας* corresponds to *ὃς ἔλυσε.* A Greek would as soon think of confounding *λέλυκε* and *ἔλυσε* (and examples of this confusion are rare before the Alexandrian period), as of put-

[1] Professor Merriam; see his "Phaeacians of Homer," p. 247.

[2] Which can be understood 'when she was told that,' etc.; *cf.* Hom. Ν 521

οὐδ' ἄρα πώ τι πέπυστο βριήπυος ὕβριμος Ἄρης
υἱὸς ἑοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ.

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ting ὁ λελυκώς in place of ὁ λύσας. There is in this aorist participle a reference not merely to past time but to indefinite past time. The aoristic use is clearly developed. But the attributive participle may correspond to the optative or the subjunctive and then the reference to past time is lost. *Cf.* Hom. *Γ* 138 *τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις* with *Γ* 71 *ὁππότερος δέ κε νικήσῃ κτλ.* *Ψ* 656 *τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.* So Plato, Gorgias 458 *A* (*ἐγώ εἰμι*) *τῶν ἡδέως μὲν ἂν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἂν ἐλεγξάντων, εἴ τίς τι μὴ ἀληθὲς λέγοι, i. e. τούτων οἳ ἐλεγχθεῖεν ἄν . . . ἐλέγξειαν ἄν.* These cases of correspondence to any other mood than the indicative are comparatively infrequent.

Of the predicate participles, the so-called supplementary participles show most clearly their equivalence to a finite mood. Reference has been made already to passages like Hom. *θ* 564 *ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα | Ναυσιθόου.* The direct statement might be: *ὁ μὲν πατὴρ εἶπεν ἤκουσα δ' ἐγώ.* If in *N* 521 *οὐδ' ἄρα πώ τι πέπυστο . . . υἱος ἑοῖο πεσόντος, πέπυστο* had been followed not by a participle but by a declarative clause (its grammatical equivalent), this clause would have taken its verb corresponding to *πεσόντος* in the aorist, *i. e.* *ὅτι ἔπεσε υἱός.* Compare *P* 641 *ἐπεὶ οὔ μιν οἰόμαι οὐδὲ πεπύσθαι | λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἑταῖρος.* The supplementary participle in general retains the full force of its tense after verbs of seeing, knowing, and the like. Isoc. V 62 *αἰσθόμενος δ' Ἀγησίλαον . . . εἰς τὴν Ἀσίαν διαβεβηκότα καὶ πορθοῦντα κτλ., i. e.* *ὅτι διαβεβήκει καὶ ἐπόρθει.* Pind. Isth. VII 29 *ἴστω αὔξων, i. e.* *ὅτι αὔξει.* Soph. Ant. 460 *θανουμένη ἐξῄδη,* 'I knew that I was to die.' So Aesch. Prom. 956 *οὐκ ἐκ τῶνδ' ἐγώ | δισσοὺς τυράννους ἐκπεσόντας ᾐσθόμην; i. e.* *ἐκ τῶνδε περγάμων δισσοὶ τύραννοι ἐξέπεσον.* Hom. *O* 422 *Ἕκτωρ δ' ὡς ἐνόησεν ἀνέψιον ὀφθαλμοῖσιν | ἐν κονίῃσι πεσόντα.* Bacchylides fr. 6 *ξανθότριχα μὲν Φερένικον . . . εἶδε νικάσαντα.* Isoc. VI 83 *συνειδότες Ἀθηναίοις ἐκλιποῦσι τὴν πόλιν, i. e.* *ὅτι οἱ Ἀθηναῖοι τὴν πόλιν ἐξέλιπον.* Isoc. VII 66 *τίς οὐ μνημονεύει τὴν δημοκρατίαν οὕτω κοσμήσασαν τὴν πόλιν; i. e.* *ὅτι ἡ δημοκρατία οὕτως ἐκόσμησε τὴν*

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πόλιν. So in *φαίνεται σπουδάσας*, the participle corresponds to the aorist indicative; as in *φαίνεται σπουδάσων* it corresponds to *σπουδάσει*, and in *φαίνεται ἐσπουδακώς* to *ἐσπούδακε* or *ἐσπουδάκει.* Xen. An. V 8: 14 *κατέμαθον ἀναστὰς μόλις.*

With *λανθάνω* and *φθάνω*, it is evident that the aorist participle corresponds to the same tense of the indicative. Homer *P* 1 *οὐδ' ἔλαθ' Ἀτρέος υἱόν . . . Πάτροκλος Τρώεσσι δαμεὶς ἐν δηιοτῆτι, i. e.* (in the impersonal idiom which is more familiar to us) *οὐκ ἔλαθ' Ἀτρέος υἱὸν ὅτι Πάτροκλος ἐδάμη. Ω* 331 *τὼ δ' οὐ λάθον εὐρύοπα Ζῆν | ἐς πεδίον προφανέντε. Π* 314 *ἔφθη ὀρεξάμενος, i. e. πρότερος ὀρέξατο.* Compare the converse constructions which show how the participle and finite verb could be interchanged. *E. g.* Pind. Nem. I 37 *ὡς οὐ λαθὼν χρυσόθρονον | Ἥραν κροκωτὸν σπάργανον ἐγκατέβα,* instead of *ἔλαθε Ἥραν ἐγκαταβάς.* Hom. *τ* 449 *φθάμενος ἔλασεν σῦς,* instead of *ἔφθη ἐλάσας.* As *ἔλαθεν ἀφικόμενος* is equivalent to *ἀφίκετο λάθρα*, so *ἔτυχεν ἰδών* is equivalent to *εἶδε τύχῃ*, 'he saw by chance.'

But occasionally the aorist participle when supplementary represents not the indicative but some other mood. *E. g.* Plato, Gorgias 468 *E οὐδὲ ζηλοῖς ὅταν ἴδῃς τινὰ ἢ ἀποκτείναντα ὃν ἔδοξεν αὐτῷ ἢ ἀφελόμενον χρήματα ἢ δήσαντα.* Here the thought might be expressed thus: *οὐδὲ ζηλοῖς ὅταν τις ἢ ἀποκτείνῃ ὃν ἔδοξεν αὐτῷ ἢ ἀφέλῃ χρήματα ἢ δήσῃ.* Hom. *Σ* 189 *μήτηρ δ' οὔ με φίλη πρίν γ' εἴα θωρήσσεσθαι | πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι, i. e. πρίν γ' αὐτὴ ἔλθῃ. Δ* 99 *αἴ κεν ἴδῃ Μενέλαον πυρῆς ἐπιβάντα, i. e. αἴ κε Μενέλαος πυρῆς ἐπιβῇ.* Arist. Frogs 637 *χὠπότερόν γ' ἂν νῷν ἴδῃς | κλαύσαντα πρότερον ἢ προτιμήσαντά τι κτλ., i. e. ὁπότερος ἂν νῷν κλαύσῃ πρότερος ἢ προτιμήσῃ τι.* Hom. *σ* 379 *τῷ κε ἴδοις πρώτοισιν ἐνὶ προμάχοισι μιγέντα, i. e. τῷ κε μιγείην ἐνὶ προμάχοισιν. α* 163 *εἰ κεῖνόν γε ἰδοίατο νοστήσαντα, i. e. εἰ κεῖνός γε νοστήσειε.* Pind. Isth. VIII 40 *υἱὸν εἰσιδέτω θανόντ' ἐν πολέμῳ, i. e. υἱὸς θανέτω ἐν πολέμῳ.* But, as in the case of the attributive participles, the number of instances in which the supplementary participle corresponds to any mood but the indicative are relatively few.

Of the principal divisions of participles but one remains to

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be considered — the circumstantial participles, those which express a circumstance of time, means, cause, concession, or condition.

For the participles which express a circumstance of time, it is instructive to compare the parallel constructions in Homer, where we find more of the co-ordinate construction than in later writers. Compare, *e. g.*, Hom. Δ 149 *ὡς εἶδεν μέλαν αἷμα ῥίγησεν* and Δ 217 *ἐπεὶ ἴδεν ἕλκος* (*φάρμακα ἐπίπασσε*) with Δ 279 *ῥίγησέν τε ἰδών*. Here *ὡς εἶδεν* and *ἐπεὶ ἴδεν* seem to be grammatically equivalent to the participle *ἰδών* of v. 279 which would have been expected in prose. I say they seem to be equivalent *grammatically*, for rhetorically and poetically they may not have produced the same effect, although it is probable that the poet was guided chiefly by the consideration of metrical convenience in the selection of one expression or the other. Homer often uses, and perhaps all Greek authors occasionally use, the finite verb where the participle is expected in Greek prose. So Α 458 *αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο* is grammatically equivalent to *εὐξάμενοι καὶ προβαλόμενοι*. Α 467 *αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα | δαίνυντο* is equivalent to *παυσάμενοι πόνου τετυκόμενοί τε δαῖτα ἐδαίνυντο*. Ε 702 *χάζονθ', ὡς ἐπύθοντο* = *χάζοντο πυθόμενοι*. Ζ 178 *αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ* = *σῆμα παραδεξάμενος* κτλ. *ἐμεῦ ἀπομηνίσαντος*, Ι 426, is taken up and repeated by *ἐπεὶ χόλος ἔμπεσε θυμῷ*.

But the aorist participle when circumstantial corresponds to the aorist indicative in other than relative clauses. Compare Α 85 *θαρσήσας μάλα εἰπέ* with Α 92 *θάρσησε καὶ ηὔδα*. It is a commonplace of our academies that the Greeks, famed as *φιλομέτοχοι*, employed a participle and a finite verb where we use two finite verbs. So Α 9 *βασιλῆι χολωθεὶς* κτλ. is essentially equivalent to *βασιλῆι ἐχολώθη καὶ νοῦσον ὦρσε*, Α 312 *ἀναβάντες ἐπέπλεον* to *ἀνέβησαν καὶ ἐπέπλεον*, Γ 191 *Ὀδυσῆα ἰδὼν ἐρέεινε* to *εἶδε καὶ ἐρέεινε*, Ζ 254 *τίπτε λιπὼν εἰλήλουθας* to *τίπτε ἔλιπες καὶ εἰλήλουθας*. The proper distinction between the aorist, imperfect, etc., is observed regularly. The virtual equivalence of the expressions with the

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participle or finite verb is shown by verses like *N* 395 *οὐδ' ὅγ' ἐτόλμησεν δηίων ὑπὸ χεῖρας ἀλύξας | ἆψ ἵππους στρέψαι,* where we should expect *ὑπὸ χεῖρας ἀλύξαι . . . ἵππους στρέψας*. The number of examples coming under this general head might be extended indefinitely. The connection often marks distinctly the coincidence of time between the acts expressed by the participle and finite verb. So in *N* 187 *δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτοῦ*, the fall and crash are simultaneous. Like this are *N* 530 *βόμβησε πεσοῦσα, O* 647 *τῇ ὅ γ' ἐνὶ βλαφθεὶς πέσεν ὕπτιος, ἀμφὶ δὲ πήληξ | σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος* ('as he fell'), *N* 409 *καρφαλέον δέ οἱ ἀσπὶς ἐπιθρέξαντος ἄυσεν | ἔγχεος, Π* 276 *ἀμφὶ δὲ νῆες | σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν, M* 337 *οὔ πώς οἱ ἔην βωσάντι γεγωνεῖν, ζ* 294 *ὅσσον τε γέγωνε βοήσας*. In *δ* 534, where Proteus tells of the death of Agamemnon, *κατέπεφνεν δειπνίσσας* is explained by the close of 535 *ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ*, which shows that Agamemnon was murdered not after the feast but at the feast, 'when he dined him.' In *N* 188 *Ἕκτωρ δ' ὡρμήθη . . . Αἴας δ' ὁρμηθέντος ὀρέξατο δουρὶ φαεινῷ | Ἕκτορος*, the aorist participle distinctly takes up the aorist indicative of the earlier part of the sentence; 'Hector rushed forward, and *as he rushed* Ajax thrust at him his shining spear.' Similar although less distinct is *Λ* 423 *Χερσιδάμαντα δ' ἔπειτα καθ' ἵππων ἁίξαντα . . . νύξεν*, 'as he leaped from his chariot,' not 'after he had leaped from his chariot.' With this last example is to be compared *Π* 342 *Μηριόνης δ' Ἀκάμαντα κιχεὶς ποσὶ καρπαλίμοισι | νύξ' ἵππων ἐπιβησόμενον*, where *ἐπιβησόμενον* is probably an aorist form (corresponding to the indicative *ἐπεβήσετο*) as is made probable by the following words: *ἤριπε δ' ἐξ ὀχέων*.

In temporal clauses with the participle in the genitive absolute, there is the same correspondence of tense between the participle and the finite verb which it represents; *e. g.* Plutarch, Pericles X *Λακεδαιμονίων ἐμβαλόντων εἰς τὴν Ταναγρικὴν καὶ τῶν Ἀθηναίων εὐθὺς ὁρμησάντων ἐπ' αὐτούς, ὁ μὲν Κίμων ἐλθὼν ἐκ τῆς φυγῆς ἔθετο μετὰ τῶν φυλετῶν εἰς λόχον τὰ ὅπλα, i. e. ὡς οἱ Λακεδαιμόνιοι ἐνέβαλον κτλ.*

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Sometimes this aorist participle which is generally understood to express a circumstance of time, may correspond to the subjunctive, optative, or infinitive. Thus *B* 231 *ὅν κεν ἐγὼ δήσας ἀγάγω, i. e. ὅν κεν ἐγὼ δήσω καὶ ἀγάγω. E* 215 *εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην | χερσὶ διακλάσσας, i. e. διακλάσσαιμι. Z* 270 *ἔρχεο ἀολλίσσασα γεραιάς, i. e. ἀόλλισσον καὶ ἔρχεο. Γ* 428 *ὡς ὤφελες αὐτόθ' ὀλέσθαι | ἀνδρὶ δαμεὶς κρατερῷ* is equivalent to *ὡς ὤφελες δαμῆναι κτλ.* Lysias XXXI 13 *οὐδ' ἀπεχθήσεσθε οὐδενὶ τοῦτον ἀποδοκιμάσαντες, i. e. τοῦτον ἀποδοκιμάσαι ὑμῖν οὐδένα ἐχθρὸν ποιήσει.*

It may be said that in many of the clauses quoted in the last two pages, the participle does express an action which is prior to that of the principal verb, although the position of the participle is after the principal verb in the sentence; and that for *Z* 270 *ἔρχεο ἀολλίσσασα*, if we employ the periphrasis suggested, we are obliged to reverse the order of verb and participle. To this may be replied, first, that in Homer the temporal participle is placed before its verb more frequently than after it, and often when the participle follows the verb it is placed at the beginning of a verse with the freshness of a new thought, as *A* 135 *ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί | ἄρσαντες κατὰ θυμόν.* Secondly; the Greek idiom is notably fond of a kind of *hysteron proteron*, by which the act which is latest, or in any way most prominent, is placed first in the sentence. *E. g. κ* 451 *ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλεν ἠδὲ χιτῶνας. A* 251 *οἵ οἱ πρόσθεν ἅμα τράφεν ἠδὲ γένοντο. τ* 535 *ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἄκουσον. ε* 264 *εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.*[1]

When the participle expresses the cause of an action, the connection distinctly implies that the action of the participle must precede that of the finite verb. When the aorist participle denotes the means of an action it is usually associated with a finite verb in the aorist, and the connection clearly marks a coincidence of time. When the aorist participle expresses a condition it frequently represents the aorist subjunctive or optative; *e.g. Κροῖσος Ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει, i. e. ἐὰν Κροῖσος διαβῇ.* Aeschylus, Prometheus

[1] See Classen, *Homerischer Sprachgebrauch*, 200 fg.

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758 ἤδοι' ἄν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν, i. e. εἰ ἴδοις κτλ. Δ 539 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών.

It is often impossible to pronounce dogmatically as to the form of the finite verb which the participle represents, but in general its correspondence to some finite form of the same tense is unquestioned.

It has been shown that of the attributive, the supplementary, and the circumstantial participles, a large majority correspond to the aorist indicative and refer distinctly to past time. From this great preponderance of the participles which refer to past time, it is easy to see that there would be an increasing tendency to use the aorist participle as if by natural right it referred to an act which preceded that of the principal verb, whether the finite verb which the participle represented would have been in the aorist, imperfect, or pluperfect indicative. In general, however, this participle either retained its original achronic force or represents the aorist indicative.

VI. — *On the Verbal Abstract Nouns in -σις in Thucydides.*

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One of the most striking features of the style of Thucydides is his tendency towards condensation; and this is particularly observable in his use of verbal nouns in *-σις*. Such nouns occur, roughly speaking, 400 times. A few of them had obtained general currency before the time of this historian, — for example, *ὄψις, τάξις*, sundry compounds of *-βασις, πρόφασις*, etc. The great majority of them, however, are distinctly Thucydidean. Stahl's edition contains 471 pages. Using this as a basis of calculation, these verbals occur, on the average, once in $1\frac{1}{6}$ pages of text. The average amount of text in which one occurrence is found, is, for the several books, as follows: for book i., $1\frac{2}{5}$ pages; ii., $1\frac{1}{7}$; iii., $\frac{5}{6}$; iv., $1\frac{1}{4}$; v., $1\frac{1}{3}$; vi., $1\frac{3}{8}$; vii., $\frac{5}{6}$; viii., 2. Comparing these with

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the general average, $1\frac{1}{6}$, the diversities are, on the whole, too small to warrant any inferences as to the stylistic development of Thucydides, although the last book may possibly have been less thoroughly worked over into the characteristic diction of the author.

In respect of function and usage these nouns show differences sufficient to be made the basis of their classification. They are found:

1. As substantives, pure and simple; as subject, or object, or predicate-noun; and in prepositional phrases.
2. With a genitive objective attached. Here their verbal force is well maintained.
3. Introducing constructions such as would properly follow a verb.
4. In dependence upon a genitive subjective or possessive.
5. In periphrases with *ποιεῖσθαι, γίγνεσθαι, ἔχειν, παρέχειν, εἶναι.*

1. The purely substantive nouns in *-σις*. Of these many are employed by Thucydides in a purely concrete sense; *e. g.* *οἴκησις*, ii. 17, 1, *ὀλίγοις μέν τισιν ὑπῆρχον οἰκήσεις*; *ἐνθύμησις*, i. 132, 5, *κατὰ ἐνθύμησίν τινα*; *ἀναχώρησις*, 'place of refuge,' i. 90, 2, *τὴν Πελοπόννησον ἱκανὴν εἶναι ἀναχώρησιν καὶ ἀφορμήν.* *ἐπίκλησις* occurs as a synonym of *ὄνομα* i. 3, 2; *καὶ πάνυ οὐδὲ εἶναι ἡ ἐπίκλησις αὕτη.* This employment of the nouns in *-σις* in a concrete sense is particularly manifest where these nouns are coupled with concrete substantives proper, as the correlatives or equivalents of the latter; *e. g.* vi. 48, *καὶ λιμένα καὶ ἐφόρμησιν τῇ στρατιᾷ ἔσεσθαι*; iv. 126, 1, *βραχεῖ ὑπομνήματι καὶ παραινέσει*; viii. 1, 2, *περιειστήκει φόβος καὶ κατάπληξις.*

Double compound verbs are changed into verbal nouns as well as simple compounds, and illustrate very strikingly the energy of condensation attained by the writer, however harsh the effect may be. Thus *ἀντεξόρμησις*, ii. 91, 4, *ἀξύμφορον δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρμησιν*; *προεκφόβησις*, v. 11, 2, *ἀπὸ τοιαύτης ξυντυχίας καὶ προεκφοβήσεως.*

Plurals occur rarely, mostly in a distributive sense; *e. g.* i.

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2, 1, φαίνεται μεταναστάσεις οὖσαι; iii. 97, 3, καὶ ἦν ἐπὶ πολὺ τοιαύτη ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί; v. 66, 4, καὶ αἱ παραγγέλσεις, ἤν τι βούλωνται, κατὰ τὰ αὐτὰ χωροῦσι κτλ.; vi. 46, 3, καὶ ἰδίᾳ ξενίσεις ποιούμενοι . . . ἐσέφερον ἐς τὰς ἑστιάσεις; vii. 12, 5, αἱ ἐπιχειρήσεις ἐπ' ἐκείνοις (εἰσί). In one case the articular infinitive is combined with the plural of the abstract noun, vii. 70, 4, διὰ τὸ μὴ εἶναι τὰς ἀνακρούσεις. The practical use of these nouns for the purpose of brachylogy is very well illustrated in the combination with a complex attributive modifier; thus ii. 18, 4, μάλιστα δὲ ἡ ἐν Οἰνόῃ ἐπίσχεσις (διέβαλεν αὐτόν); ii. 91, 4, ἀξύμφορον δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρμησιν; iii. 102, 3, διὰ τὴν ἐκ τῆς Λευκάδος ἀναχώρησιν; *cf.* iv. 76, 1; vii. 31, 1, μετὰ τὴν ἐκ τῆς Λακωνικῆς τείχισιν; *cf.* vii. 44, 8; vii. 86, 5, διὰ τὴν πᾶσαν ἐς ἀρετὴν νενομισμένην ἐπιτήδευσιν.

In a small number of cases nouns in *-σις* occur as object, and present the full equivalent of what in more common construction would be a complete sub-clause. Thus after verbs of fearing, iii. 33, 1, δεδιὼς τὴν δίωξιν; iii. 78, 1, οἱ Ἀθηναῖοι φοβούμενοι τὴν περικύκλωσιν; or after verbs looking toward the future, as σπένδεσθαι, iii. 24, 3, ἐσπένδοντο ἀναίρεσιν τοῖς νεκροῖς; or ψηφίζεσθαι, vii. 48, 1, ψηφιζομένους τὴν ἀναχώρησιν.

2. The second prominent construction in which these nouns are found is that with a genitive objective attached. As to the proportion of occurrence, this is by far the most frequent employment, comprising some 125 out of a total of 400, or some 31 per cent of the whole. This class best exhibits the general function of the formation, retaining on the one hand almost all the active functions of the verb, and lending itself on the other to all the modifiers which nouns may take. Thus there may be expressed with greater precision the logical relation to the leading clause or governing word, be that relation temporal, causal, or purely one of manner, or final, or the equivalent of an indirect statement.

Thus we have the equivalent of *temporal clauses*, especially through the vinculum of μετά; as in i. 12, 3, μετὰ Ἰλίου ἅλωσιν; i. 18, 1, μετὰ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς

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Ἑλλάδος; vi. 4, 3, *μετὰ Συρακουσῶν οἴκισιν*; vi. 5, 3, *μετὰ Συρακουσῶν κτίσιν*. Instrumental relation is almost always expressed by the dative, and not by means of *διά* with the genitive; thus, i. 6, 3, *χρυσῶν τεττύγων ἐνέρσει*; ii. 37, 3, *τῶν τε ἀεὶ ἐν ἀρχῇ ὄντων ἀκροάσει καὶ τῶν νόμων*; ii. 94, 4, *λιμένων τε κλήσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ*; iii. 82, 1, *τῇ τῶν ἐναντίων κακώσει καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐτοῦ προσποιήσει*; iii. 82, 3, *ἐπιπύστει τῶν προγεγενημένων*; *ibidem*, *τῶν ἐπιχειρήσεων περιτεχνήσει*; iii. 82, 8, *ἀριστοκρατίας σώφρονος προτιμήσει*; vii. 48, 3, *οὐκ ἄλλων ἐπιτιμήσει*; viii. 57, 1–2; *μὴ τῆς τροφῆς ζητήσει πορθήσωσι τὴν γῆν*.

Purpose and final relation are generally expressed by the vinculum of *ἐπί* with the dative; iii. 10, 3, *ξύμμαχοι μέντοι ἐγενόμεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, ἀλλ' ἐπ' ἐλευθερώσει ἀπὸ τοῦ Μήδου τοῖς Ἕλλησι*; similarly in v. 27, 2, *ἐπὶ καταδουλώσει τῆς Πελοποννήσου*; vi. 82, 1, *ἐπὶ τῆς πρότερον οὔσης ξυμμαχίας ἀνανεώσει*; vii. 66, 2, *ἐπὶ τῆς Σικελίας καταδουλώσει*. *εἰς* (*ἐς*) and *πρός* are used to designate result and specification.

Here, too, harshness and obscurity result from excessive accumulation; thus several of these nouns are construed together, composite attributives are inserted, a few double compounds are met with, and in a few cases several of these features are combined. The difficulty of Thucydides, of which some critics make too much and some too little, may be explained in good part from the employment of such constructions. For instance, in i. 25, 4, we have a double compound in *-σις* governing a genitive objective, and itself depending upon a genitive subjective, *κατὰ τὴν τῶν Φαιάκων προενοίκησιν τῆς Κερκύρας*; so i. 137, 4, *γράψας τὴν ἐκ Σαλαμῖνος προάγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν ἣν ψευδῶς προσεποιήσατο τότε δι' αὐτὸν οὐ διάλυσιν*. The harshness of Thucydides in such constructions has often been adverted to by critics from Dionysius onward. A similar case of accumulated modifiers is found in v. 35, 2, *κατὰ τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν*; iv. 81, 2, *τοῦ πολέμου ἀπὸ τῆς Πελοποννήσου λώφησιν*; v. 50, 4, *κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως*; iv. 126, 5, *ἥ τε διὰ κενῆς ἐπανάσεισις τῶν ὅπλων ἔχει τινὰ δήλωσιν ἀπειλῆς*. The

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accumulation reaches a climax in v. 65, 2, *δηλῶν τῆς ἐξ Ἄργους ἐπαιτίου ἀναχωρήσεως τὴν παροῦσαν ἄκαιρον προθυμίαν ἀνάληψιν βουλόμενον εἶναι*; and again in v. 105, 1, *οὐδὲν γὰρ ἔξω τῆς ἀνθρωπείας τῶν μὲν ἐς τὸ θεῖον νομίσεως, τῶν δὲ ἐς σφᾶς αὐτοὺς βουλήσεως δικαιοῦμεν ἢ πράσσομεν.* In vii. 34, 6 we have a rather harsh combination of genitive subjective and objective, viz., *διὰ τὴν τοῦ ἀνέμου ἄπωσιν αὐτῶν ἐς τὸ πέλαγος.* This excessive striving after condensation leads Thucydides to attach a genitive objective directly to a noun in *-σις* the etymology of which does not really permit such directness, as in the phrase *ἐν ἀποβάσει τῆς γῆς*, i. 108, 5. Here *ἀπόβασις* is not, what it often is, a concrete thing, 'landing-place,' but (as the context proves — against Liddell and Scott) the abstract active noun in a modal sense, equivalent to *ἀποβαίνοντες ἐς τὴν γῆν.*

3. In the third class, a small one, we place those which have other and most specifically verbal construction attached; nouns which in such connection are treated as if they had all the power and functions of verbs proper. Thus an indirect question is attached to *δήλωσις*, i. 73, 3, *μαρτυρίου καὶ δηλώσεως (ἕνεκα) πρὸς οἵαν πόλιν — ὁ ἀγὼν καταστήσεται.* In another place we have a complete object-clause construed with *ἐνθύμησις*, i. 132, 5, *κατὰ ἐνθύμησίν τινα ὅτι οὐδείς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ὑφίκετο.* At ii. 41, 3, we have *ἀγανάκτησις* with the full construction of *ἀγανακτεῖν*, and *κατάμεμψις* with that of *καταμέμφεσθαι*; *μόνη οὔτε τῷ πολέμῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ' οἵων κακοπαθεῖ οὔτε τῷ ὑπηκόῳ κατάμεμψιν ὡς οὐχ ὑπ' ἀξίων ἄρχεται.* The *genitivus privandi* after *στερεῖν* is maintained after *στέρησις*, ii. 63, 1, *περὶ ἀρχῆς στερήσεως.* Twice do we meet the future infinitive after *δόκησις*, which is thus differentiated from the more concrete *δόξα*, ii. 84, 1, *δόκησιν παρέχοντες αὐτίκα ἐμβαλεῖν*; iv. 55, 2, *τῆς δοκήσεώς τι πράξειν.* The dative of interest after *καταδουλοῦν* is made to go with *καταδούλωσις*, vi. 76, 3, *περὶ . . . σφίσιν ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως.* The object-clause after *ἀνακαλεῖν* is left unchanged after *ἀνάκλησις*, vii. 71, 3, *πρὸς ἀνάκλησιν θεῶν μὴ στερῆσαι σφᾶς τῆς σωτηρίας ἐτρέποντο.*

4. We now reach that construction of nouns in *-σις* where

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the latter are dependent upon a genitive subjective or possessive. The proportion of occurrence of this construction is much smaller than of that with the genitive objective. There are found about 42 cases or 10 per cent of the whole, whereas the cases of construction with the genitive objective constitute some 132 or 33 per cent of all cases. In the construction with the genitive subjective or possessive the noun naturally assumes more of a substantive character and becomes further removed from the signification of its verbal original than in the object-construction. Moreover there was probably some tacit feeling on the part of the writer which led him to avoid confusion with that class. In this employment, too, we may notice the freedom with which Thucydides uses double compounds; thus in ii. 27, 2, *εὐεργέται ἦσαν ὑπὸ . . . τῶν Εἰλώτων τὴν ἐπανάστασιν*; and in iv. 128, 4, *ὀργιζόμενοι τῇ προαναχωρήσει τῶν Μακεδόνων*. In one case, quoted above, we find the harsh combination of genitive subjective and objective, vii. 34. 6, *διὰ τὴν τοῦ ἀνέμου ἄπωσιν αὐτῶν ἐς τὸ πέλαγος*. A number of nouns in this construction assume decidedly concrete sense: thus, *ἀπόστασις*, 'revolt;' *ποίησις*, 'poetical works;' *μέλλησις*, 'delay;' *ὅπλισις*, 'equipment;' *ὑπόσχεσις*, 'promise;' *ἀνάλωσις*, 'expenditure;' *ἔκπληξις*, 'fright;' *ἀνάβασις*, 'approach;' in concrete topographical sense, *διάβασις*, 'ford;' *ἀπόβασις*, 'landing-place.' A few illustrations will suffice; i. 10, 3, *τῇ Ὁμήρου ποιήσει*; vi. 31, 5, *εἰ γάρ τις ἐλογίσατο τὴν — τῆς πόλεως ἀνάλωσιν*; vi. 78, 2, *οὐκ ἀνθρωπίνης δυνάμεως βούλησιν ἐλπίζει*; iv. 39, 3, *καὶ τοῦ Κλέωνος καίπερ μανιώδης οὖσα ἡ ὑπόσχεσις ἀπέβη*; i. 69, 4, *τὴν αὔξησιν τῶν ἐχθρῶν καταλύοντες*; iii. 78, 4, *ἐς ἡλίου δύσιν*; vii. 42, 3, *ἀποχρήσασθαι τῇ παρούσῃ τοῦ στρατεύματος ἐκπλήξει* (*ἔκπληξις* occurs 8 times in Thucydides, whereas the average occurrence of all other nouns in *-σις* is twice each); vii. 42, 4, *εἰ κρατήσειέ τις τῶν . . . Ἐπιπολῶν τῆς ἀναβάσεως*; vii. 74, 2, *τῶν ῥείθρων καὶ ποταμῶν διαβάσεις ἐφύλασσον*.

5. The last construction to be considered is the periphrastic. Hitherto we have seen that these nouns serve as a means of compact statement, that they are a contrivance for

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condensation. Is the same thing to be said of the periphrastic construction? Is it not really an expansion? Could not Thucydides say *ἀποβαίνειν* or *ἀποβῆναι* instead of *ἀπόβασιν ποιεῖσθαι*? We must not forget that the striving after logical precision is as strong in Thucydides as that after condensation, and that nouns admit of more concise modification than verbs. The force of habit, also, doubtless told on his phraseology; it became stereotyped in many modes of expression. I have noticed some seventy instances of these periphrastic locutions. Thirty-two are made with *ποιεῖσθαι*. Once only — where the subject acts merely as the instrument — *ποιεῖν* is used, iv. 20, 2, *τοῖς ἄλλοις Ἕλλησιν ἀνάπαυσιν κακῶν ποιήσωμεν*. In point of frequency *ποιεῖσθαι* is followed by *γίγνεσθαι*; with this verb seventeen of these periphrases are made. The other periphrases are with *ἔχειν, παρέχειν, εἶναι, καθιστάναι*. The periphrasis with *ποιεῖσθαι* is especially used after military movements and political measures; thus in iii. 2, 1, *τὴν ἀπόστασιν ποιήσασθαι*; iii. 53, 1, *τὴν παράδοσιν τῆς πόλεως . . . ἐποιησάμεθα*; iii. 66, 2, *ξύμβασιν ποιησάμενοι*; vi. 42, 1, *ἐπεξέτασιν τοῦ στρατεύματος καὶ σύνταξιν . . . ἐποιήσαντο*; vii. 17, 3, *πέμψιν τῶν νεῶν ποιήσασθαι*; vii. 41, 1, *τὴν κατάφευξιν ἐποιοῦντο ἐς τὸν ἑαυτῶν ὅρμον*; viii. 3, 2, *τὴν πρόσταξιν ταῖς πόλεσιν ἐποιοῦντο*.

The periphrasis with *γίγνεσθαι*, though less frequent in occurrence, seems to be more varied in its composition. iii. 23, 5, *ἐγένετο ἡ διάφευξις αὐτοῖς μᾶλλον διὰ τοῦ χειμῶνος τὸ μέγεθος*; iii. 89, 3, *παραπλησία γίγνεται ἐπίκλυσις*; iv. 38, 3, *γενομένων ἐπερωτήσεων δὶς ἢ τρίς*; iv. 85, 1, *ἡ μὲν ἔκπεμψίς μου ὑπὸ Λακεδαιμονίων γεγένηται*; iv. 95, 1, *δι' ὀλίγου ἡ παραίνεσις γίγνεται*; iv. 135, 1, *ἡ πρόσθεσις ἐγένετο*; vi. 103, 4, *κύρωσις οὐδεμία ἐγίγνετο*; vii. 4, 6, *τῶν πληρωμάτων κάκωσις ἐγένετο*; viii. 66, 2, *οὔτε ζήτησις οὔτε δικαίωσις ἐγίγνετο*.

The periphrasis with *παρέχειν* is mostly *ἔκπληξις*; thus, iv. 55, 3, *ἔκπληξιν μεγίστην παρεῖχε*; vi. 46, 4, *μεγάλην τὴν ἔκπληξιν τοῖς Ἀθηναίοις παρεῖχε*; vii. 70, 6, *ἔκπληξίν τε ἅμα καὶ ἀποστέρησιν τῆς ἀκοῆς . . . παρέχειν*. The same term occurs with *καθιστάναι*, and with *παραστῆναι*; vi. 36, 2, *τὴν πόλιν*

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ἐς ἔκπληξιν καθιστάναι; viii. 96, 1, τοῖς δ' Ἀθηναίοις . . . ἔκπληξις μεγίστη παρέστη.

The periphrasis with ἔχειν occurs in a passive sense in iv. 126, 1, εἰ μὴ ὑπώπτευον ὑμᾶς ἔκπληξιν ἔχειν; but actively a little below, iv. 126, 5, τὴν μέλλησιν ἔχουσι τοῖς ἀπείροις φοβεράν; *ibidem*, ἔχει δήλωσιν ἀπειλῆς; vi. 41, 4, τὴν ἐξέτασιν αὐτῶν ἡμεῖς ἕξομεν. The harshest and most abnormal employment of ἔχειν is found in ii. 61, 2, τὸ μὲν λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἑκάστῳ. The tendency towards periphrasis may be observed elsewhere in Thucydides, particularly with *nomina agentis* in -της; e. g. i. 35, 4, τῶνδε κωλυταὶ . . . γενήσεσθε; i. 132, 5, μηνυτὴς γίγνεται. Cf. iii. 2, 3; iii. 23, 2; iii. 59, 2, ἱκέται γιγνόμεθα.

With reference to the use of these verbals, it may be of interest to compare Thucydides with some of the most important writers of Greek prose who stood nearest to him. These are Herodotus, Antiphon, and the author of περὶ Ἀθηναίων πολιτείας as his predecessors, and Xenophon, as his successor.

The eighth book of Herodotus is equivalent to about one sixth of Thucydides. The occurrences of the -σις nouns number 40, and are to those in an equal amount of Thucydides as 3 to 5. But 15 are nouns long in vogue, with established concrete meaning, such as στάσις, ὄψις, ἅλωσις, σύνεσις, διάβασις, φύσις, πρόφασις, σκήψις, τάξις, κατάβασις, ἀνάβασις, and the like. The following are not found in Thucydides: ἐξήλυσις, ἐπάγερσις, ἔλασις, ἐπαύρεσις, ὑπόφαυσις, ἔκλειψις, ἄπιξις. Eight are cases with a genitive objective attached. The most striking feature of Thucydidean usage which is wanting in this portion of Herodotus, is the accumulation and insertion of attributives and other modifiers.

As for Antiphon, the bulk of that author is equivalent to one eighth of Thucydides, and a little more. We find some thirty-eight cases, or about three quarters of the Thucydidean average. The percentage of independent and original formations is much larger than in Herodotus; thus we find πόσις, 'potatio,' φόνευσις, ἀπόφευξις, ἀποψήφισις, τίμησις, αἰτίασις,

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ἀναίρεσις, *ἴασις*, *διάγνωσις*, and in iv. 22, a double compound, *μετέκβασις*. A case of accumulated construction reminding us greatly of Thucydides is found in iv. 95, *τοῦ δὲ τούτοις πειθομένους ἐξεργάσασθαι ἃ οὗτοι βούλονται οὔκ ἐστιν ἴασις*.

The pamphlet *περὶ Ἀθηναίων πολιτείας* is equivalent to nine pages of Stahl's Thucydides, which of course is too little to base any computation upon. Only four cases occur: *κτῆσις*, *θέσις*, *τάξις*, and *πρόφασις*. *κτῆσις* is used in concrete sense, i. 19, *διὰ τὴν κτῆσιν, τὴν ἐν τοῖς ὑπερορίοις*. *θέσις* and *τάξις* are construed with genitive objective: iii. 3, *περὶ νόμων θέσεως*; iii. 5, *αἱ τάξεις τοῦ φόρου*.

Of Xenophon I selected for comparison his continuation of Thucydides, viz. the first three books of the Hellenica, these being equal in bulk to one fifth of Thucydides. The result is quite significant. There are only some twenty-five occurrences, or considerably less than one third as many as Thucydides would have in that space. The variety is limited, and concrete nouns like *πρόφασις*, *στάσις*, *πρᾶξις*, *κρίσις*, *φύσις* make up most of the count. But a very small number of freer formations deserve mention, such as *φοίτησις*, i. 6, 7, *ταῖς ἐπὶ τὰς θύρας φοιτήσεσιν*. At iii. 5, 5, is a noteworthy case of accumulation: *πάλαι ὀργιζόμενοι αὐτοῖς τῆς τε ἀντιλήψεως τῆς τοῦ Ἀπόλλωνος δεκάτης ἐν Δεκελείᾳ καὶ τοῦ ἐπὶ τὸν Πειραιᾶ μὴ ἐθελῆσαι ἀκολουθῆσαι*.

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APPENDIX.

I. Proceedings of the Thirteenth Annual Session, Cleveland, 1881.

II. Treasurer's Report.

III. List of Officers and Members.

IV. Constitution of the Association.

V. Publications of the Association.

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MEMBERS IN ATTENDANCE AT THE THIRTEENTH ANNUAL SESSION.

(From the Autograph Register.)

Frederic D. Allen, Harvard University, Cambridge, Mass.
C. T. Beatty, High School, East Saginaw, Mich.
James S. Blackwell, University of Missouri, Columbia, Mo.
Fisk P. Brewer, Iowa College, Grinnell, Iowa.
Charles J. Buckingham, Poughkeepsie, N. Y.
Henry F. Burton, University of Rochester, N. Y.
Martin L. D'Ooge, Michigan University, Ann Arbor, Mich.
Henry Garst, Otterbein University, Westerville, Ohio.
Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.
H. McL. Harding, Brooks Academy, Cleveland, Ohio.
Newton B. Hobart, Cleveland, Ohio.
John L. Johnson, University of Mississippi, Oxford, Miss.
Elisha Jones, Michigan University, Ann Arbor, Mich.
W. S. Kerruish, Cleveland, Ohio.
Charles R. Lanman, Harvard University, Cambridge, Mass.
Miss Harriet E. McKinstry, Lake Erie Female Sem., Painesville, Ohio.
Irving J. Manatt, Marietta, Ohio.
Francis A. March, Lafayette College, Easton, Pa.
J. O. Notestein, University of Wooster, Ohio.
Lewis R. Packard, Yale College, New Haven, Conn.
William R. Perkins, Cornell University, Ithaca, N. Y.
Samuel Porter, National Deaf-Mute College, Washington, D. C.
L. S. Potwin, Western Reserve College, Hudson, Ohio.
Thomas R. Price, University of Virginia, Va.
Charles W. Reid, Allegheny College, Meadville, Pa.
Lawrence Rust, Kenyon College, Gambier, Ohio.
Thomas D. Seymour, Yale College, New Haven, Conn.
Ernest G. Sihler, Classical School, New York, N. Y.
Edward Snyder, Illinois Industrial University, Champaign, Ill.
Charles W. Super, Ohio University, Athens, Ohio.
Zachary P. Taylor, Central High School, Cleveland, Ohio.
Calvin Thomas, Michigan University, Ann Arbor, Mich.
Crawford H. Toy, Harvard University, Cambridge, Mass.
Benjamin W. Wells, Johns Hopkins University, Baltimore, Md.
J. B. Weston, Antioch College, Yellow Springs, Ohio.
John Williams White, Harvard University, Cambridge, Mass.
William D. Whitney, Yale College, New Haven, Conn.

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AMERICAN PHILOLOGICAL ASSOCIATION.

CLEVELAND, OHIO, Tuesday, July 12, 1881.

THE Thirteenth Annual Session was called to order at 3.30 P.M. in the Assembly Room of the Board of Education (Public Library Building, Euclid Avenue), by the President, Professor Lewis R. Packard of Yale College, New Haven, Conn.

The Secretary, Professor Charles R. Lanman of Harvard University, Cambridge, Mass., presented the following report of the Executive Committee:

a. The Committee had elected as members of the Association:

Benjamin W. Wells, Ph.D., Fellow of the Johns Hopkins University, Baltimore, Md.

George Bendelari, Instructor in Modern Languages, Harvard University, Cambridge, Mass.

Edward S. Sheldon, Tutor in German, Harvard University, Cambridge, Mass.

b. The Proceedings had been duly published. The Transactions were all in type and nearly ready for distribution.

c. The Committee had directed the Secretary to distribute thirty complete sets of the Transactions among the principal learned societies of Europe and Asia, and to send copies of the eleventh and twelfth volumes of the Transactions to the principal libraries of the United States, *gratis*, with a circular, offering to complete the set for twelve dollars (half the regular price).

The Secretary presented an invitation from the Cleveland Union Club, tendering to the members of the Association the freedom of the Club during their stay in the city.

The Treasurer, Mr. Charles J. Buckingham of Poughkeepsie, N. Y., presented his report, showing the receipts and expenditures of the year (see p. 32).

On motion, the Chair appointed Professor F. A. March and Professor T. D. Seymour a committee to audit the Treasurer's report.

As committee on the hours of meeting, the Chair appointed Professor C. H. Toy and Professor Lawrence Rust.

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Professor John Williams White, of Harvard University, presented the following resolutions:

Whereas, Many colleges in the United States have in recent years conferred the degree of Doctor of Philosophy not by examination but *honoris causa*, be it

Resolved, first, That this Association deprecates the removal of this degree from the class to which it belongs (namely, B.D., LL.B., M.D., and Ph.D., — degrees conferred after examination), and its transfer to the class of honorary degrees.

Secondly, That a committee of three be appointed to present this resolution to the American Association for the Advancement of Science, and to request them to co-operate with this Association in addressing a memorial to the Boards of Trustees of all colleges in the United States empowered to confer degrees, stating the objections to conferring the degree of Doctor of Philosophy *honoris causa*, and praying them to discontinue the practice if it exists in the colleges under their control.

Professor William D. Whitney, of Yale College, moved that the resolutions be referred to the Executive Committee. The motion was carried.

Communications were then presented as follows:

1. On Homer and Strabo, by Dr. E. G. Sihler, of New York City.

The period of Greek literature beginning with the death of Alexander is interesting because of its analogies with our own time. Then as now there was the general tendency to erudition and encyclopedic accumulation, and the opportunity for scholars to apply historical, critical, and grammatical study to the great authors of the classic period. In the Augustan age this movement received a fresh impulse from the favorable political and social conditions attendant on general peace and easy communication. This was when Strabo flourished. His travels extended from Armenia to Etruria, and in the South to the boundaries of Abyssinia (Strabo, page 117, Casaubon). To his knowledge of mathematical and physical geography and political history he joined an accurate and comprehensive acquaintance with literature, and so has been able to fill his work with literary and biographical notes to accompany his account of the birthplaces of men of letters.

Of all authors, the one most persistently quoted by Strabo is Homer. Meineke's index shows seven hundred and twenty distinct references to Homer, while the much more reliable material of Herodotus is used but thirty times. Thus Homer is quoted as authority on Spain, on the peoples of the Danube (p. 295), on the historical geography of Elis (p. 337), etc.

"The Homeric Epos, and especially the Odyssey," says Kiepert (*Lehrbuch der alten Geographie*, p. 3), "shows the first traces of the transition to the Greeks of the half-fabulous stories of Phenician mariners about the lands they had visited." How now does it happen that Strabo, with his abundant equipment of learning, refers so constantly to his revered but untrustworthy Homer?

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This question Mr. Sihler attempted to answer by showing that among the numerous geographers who preceded Strabo, copious discussions of the Homeric geography had been usual. Strabo did not start them. Indeed, he himself tells us (p. 348, cf. p. 337) that he would not have given so much care to the examination of traditions if he had not received them and grown up with them from childhood, and seen that they met with great acceptance among many of his predecessors and contemporaries. Strabo's personal knowledge often enabled him to state the present condition of things; but the reputation of Homer would not allow Strabo's statements to pass without some critical comparison, or reconcilement in case of difference.

Eratosthenes (275–194 B.C.), the most important of Strabo's predecessors, denied to Homer all authority as a reliable source of information for history or geography. Strabo often finds occasion to enter into polemic with him; and, in view of the learning and high standing of Eratosthenes, it was an essential point with Strabo to vindicate the disputed authority of the great poet. Successors of Eratosthenes had concerned themselves much with Homeric geography. Apollodorus wrote a voluminous commentary on the "Catalogue of Ships" (Iliad ii.); Demetrius of Skepsis treated fully the topography of the Troad; Polybius, the historian, cited Homer, and argued the question whether the places of Odysseus's wanderings might be identified; Posidonius devoted much space to the treatment of Homeric problems; and Aristonicus, a contemporary of Strabo, wrote a work *περὶ τῆς Μενελάου πλάνης*, which Strabo himself made use of. Thus Homeric discussion had gone on from Eratosthenes's time to Strabo's, and Homer's fame had in no wise abated. No wonder, then, that Strabo should give so much space to Homeric subjects. Herein he reflects the studies of his forerunners.

This gives us an idea of the literary activity of the Alexandrian period. Polemic was no less common than with us; but it was carried on differently. It was the criticism of predecessors by those that came after them, instead of the rapid exchange of views between contemporaries.

2. The Testimony of the Talmud respecting the ancient Pronunciation of certain Latin Letters, by Professor James S. Blackwell, of the University of Missouri, Columbia, Mo.

It is known from the Talmud that the Jews of the first centuries of our era gave great attention to orthoepy, — as appears, for example, in the ridicule of the Galilean provincialisms; and that constant contact with the Romans afforded them good opportunities of learning the best Latin pronunciation, which, therefore, we may suppose to be fairly represented by the transliterations of the Talmud. We consider here only two letters, the Roman *c* and *s*. The first of these is regularly transliterated in the Talmud by ק, rarely (and probably from carelessness of copyists) by כ (which rather represents Greek χ), and the second by ס and not by ש. Now ק is not our *k*, but a more guttural sound, and ס is harder than our *s*; nor can we expect absolute accuracy in these representations. Yet the transliteration of the *c* by the ק seems to place the sound of the former as far as possible from a sibilant. So far as the testimony of the Talmud goes, it favors the hard sound for Latin *c*. Nevertheless it must be added, in respect to the general question of our present Latin pronunciation, that the impossibility

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of recovering the precise sounds and restoring tone and accent, and the consideration of economy of time, make it wiser to use the English sounds of the Latin letters.

Professor Whitney criticised the conclusion of this paper. He advocated as near an approach to the ancient pronunciation as is possible.

3. The Home of the Primitive Semitic Race, by Professor Toy, of Harvard University.

Indications of the original dwelling-place of the Semites have been sought from four sources, national traditions, the grammar of the parent-language, its vocabulary, and early Asiatic history; but none of these furnish satisfactory data. 1. It is only among the Hebrews (and Assyrian-Babylonians) that traditions of national and racial origin are found, and the geographical statements in these are fluctuating and indecisive. The position of Eden and Ararat, if known, would not fix the Semitic home. The table of nations in Genesis x. gives the geographical distribution of the peoples speaking Semitic tongues, but not their original centre. The story of the dispersion locates the whole world at one time in Shinar or Babylonia, but does not state in what directions the various nations went from that point. It is impossible to gather anything definite from these data. 2. It has been assumed that the people whose grammar most nearly represents that of the parent-speech dwelt in the primitive home of the race, which has therefore been located in central Arabia. This assumption, however, is untenable. Retention of primitive linguistic forms is due not to the place of abode, but to freedom from influences that produce grammatical change, and such argument can lead to no results. 3. It is supposed that the physical features, climate, minerals, plants, animals, etc., of the cradle of the race may be determined from the vocabulary of the parent-tongue. In seeking for the primitive vocabulary, it is especially necessary to guard against reasoning from the absence of words, since many original words may have fallen out of the various dialects. Supposing the common vocabulary determined, this may fix a place where the race once dwelt, though great caution is necessary in drawing inferences; it does not follow, for example, that all minerals whose names occur in the primitive tongue are products of the soil, — they may be imports; nor can we in all cases conclude that the present condition of localities is the same as that of very ancient times. Different investigations of the vocabulary have assigned the primitive Semites to Babylonia and to the southeastern coast of Arabia, without arriving at data sufficient to decide between these two localities; and it is possible that other data may point to other localities. Further, if it is shown that a race once occupied a certain district, it is still possible that it may have come thither from some earlier home. 4. Controlling or guiding data are sought in supposed indications of the early Babylonian or Akkadian records. If the Semites dwelt all together in Babylonia, and were there the pupils of their predecessors the Akkadians, they ought all to show traces of Akkadian influence. But this is true of only a part of them, the northern branch, and the Sabeans. It would thence appear that they had separated before entering Babylonia. This early history is, however, still very obscure.

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Remarks upon the paper were made by Professors Whitney and Toy.

The committee on the hours of meeting reported. It was arranged that the Association should hold sessions as follows: on Tuesday, at 8 P. M.; on Wednesday and Thursday, from 9 o'clock to 1, and from 4 o'clock to 6.

A recess was then taken until evening.

CLEVELAND, OHIO, Tuesday, July 12, 1881.

EVENING SESSION.

The Association met at 8 P. M.

The Annual Address was delivered by the President, Professor Lewis R. Packard, of Yale College.

4. The Morality and Religion of the Greeks.

After a few introductory remarks, in which among other things reference was made to the loss the Association has sustained in the death of Professor S. S. Haldeman, the discussion of the Morality and Religion of the Greeks was taken up in the form of answers to the following questions:

I. *What was the origin of the moral ideas of the Greeks?* Not the Olympian theology in the earliest form of it known to us, nor any religious ceremonies, nor the speculations of philosophers; nor yet, as Coulanges supposes, the worship of the dead and of fire. This is not primary enough, nor adequate in its range, to account for the result. If we go back to the Aryan ancestry of the Greeks, so far as we can infer their system of morals from the evidence of the Vedic hymns, we find it intimately connected with the religious system of the same hymns, and can hardly explain the origin of either unless by a method which applies as well to those of any people. We must, then, either lose our subject in the general one of the origin of the moral ideas of the race, or confess that we cannot find any other source for those of the Greeks than the earliest religious system of the Indo-European family.

II. *What was the history of Greek morality in the time known to us?* Did it make progress up or down in that time? The materials for this investigation, arranged in the order of their value, are (1) inscriptions and contemporary monumental records of all kinds; (2) institutions and customs made known to us in literature; (3) recorded incidents of private or public life in which a moral character can be clearly perceived; and (4) deliberate expressions of moral and religious feeling by poets and philosophers. Of this last source of information too much is usually made. It is of the smallest value in determining the moral ideas of the common people, because these writers are picked men, often out of harmony with the moral tone of the community, and because in their writings they are seen at their own highest moral pitch. If we look at a part of the time known to us, between the Homeric and the Periklean period, we may justly say that there is evidence of an improvement in morals. Three par-

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ticulars are mentioned by Grote in which this is seen, — the position of orphans, the way of dealing with homicide, and the treatment of enemies slain in war. The same progress may also be seen in outward respect for family ties, in the rights of property, in business transactions, and in courage as shown in war. All these are matters which show an increased sense of society as having claims on the individual and doing work for him. On the other hand, in some respects there is a decline in moral tone. On the position of women and of slaves, the progress of civilization seems to have pressed to their disadvantage. The ideal of individual character seems to be higher in the Homeric poems than later; but this may be due largely to the freedom of the poet in shaping his ideal; and if we combine the Hesiodic poems with the Homeric in forming our conception of the heroic age, the difference between it and the historic age becomes less. Some of the proximate causes of this improvement in morals may be easily seen; but it is not so easy to say what was the ultimate cause which made the movement to be for a time upward and not downward. It seems there was something in the stock and surroundings of the Greeks which enabled them to build up a system of usages and principles which supported and shaped, without hampering, the character of the individual.

III. *How good was their morality at its best?* Two cautions are to be observed here. (1) We must not think of the Greeks as precisely like ourselves, and to be judged by the same standard. (2) We must not think of them as wholly different from ourselves. In many respects their civilization was strikingly like ours. In theory their moral system was much the same. Truth, courage, patriotism, and all such virtues are praised and the opposite vices condemned through all their literature. In other respects, such as bodily purity, the permission of revenge, the inculcation of charity and the passive virtues, there was a difference. As to the degree to which their theories were realized in practice as compared with the same thing in modern times, we need more thorough study of the facts before we can venture an opinion.

IV. *What was the influence of the Greek religion upon morality?* Here there is great difference of opinion. In some things we see direct influence of religion to enforce duties of universal morality, — for instance, in the sanctity of oaths, the condemnation of suicide, the dread of the sin of ὕβρις, the duties of hospitality, and pity for suppliants; but it appears that the two ideas "We must do what is right" and "Let us worship and obey the gods" were not by the mass of men consciously and fully recognized as connected, any more than they are always in modern times. There was something, too, in their religion which made the separation of these ideas easy and natural.

V. *What was the character of the religion of the Greeks?* Many unwarranted assertions are made on this subject. It is difficult to estimate fairly the character of any religion, but especially so in this case; for the Greek religion had no accepted standards, was always admitting new elements, had grown out of an unrecorded past, and embraced great varieties of belief and feeling. It needs to be studied historically, for it was continually changing. We must go back as far as we can, and this brings us again to the Vedic hymns. We find there a worship of the powers of earth and air, with constant personification but imperfect anthropomorphism, and a high but wavering idea of the divine character. It is probable that the early Greeks inherited some form of this system, though exactly what form we cannot ascertain. The Sanskrit names *Varuna* and *Dyaus*

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are plainly the same with the Greek Οὐρανός and Ζεύς. To this system the Greeks made additions, — some derived from foreign lands, as Dionysos; some of native origin, as Peitho, Metis, etc. A frequent cause of the multiplication of deities was the separation of the people into small communities, and their subsequent combination into larger aggregates. Then also, in the exercise of both logic and imagination, the Greeks went further than most peoples in the process of anthropomorphism, to which their skill in the plastic and pictorial arts gave powerful assistance. As the social status of the people improved, their ideas of the gods were correspondingly elevated. To this the oracle at Delphi and the tragic poets of Athens contributed their influence. Especially the Apolline doctrine of atonement is the highest point of practical religion attained by the Greeks. After the time of Plato came a decline, but not so sudden and complete a decline as we are apt to suppose. This bare outline, if correct, shows clearly that many current statements about the Greek religion are untenable. It shows that it was not a worship of beauty, nor a worship of nature, nor a simple acting out of human nature unhampered by sense of sin or dread of the future, nor a system of profound truths disguised as fables. From some cause, — we cannot tell certainly what, but perhaps the need of man for some object of worship above him, — the ancestors of the Greeks were led to a system of worship of the powers of nature. This system the tribes that came to Greece brought with them, and in course of time it became localized and humanized and systematized. It was also enlarged on Greek soil by the admission of new deities, both native and foreign, and a theory was formed of a close association of the gods with men. But all along during the time known to us, the conception of these gods was apparently enough above the moral standard of the average man to exert a control over him and lift him up to a higher level. So it was manifestly in such cases as those of Aeschylos and Plato, who themselves did much to raise the ideas of other men. Thus we see how the religion of the Greeks was elevated by the improvement of the moral character of the people, and how at the same time it helped to elevate the character of the people. The apparent consecration of vice in the worship of Dionysos and Aphrodite needs explanation here. Both these worships were apparently introduced from foreign lands; and in the case of both there is evidence of a time when sobriety and chastity were required of the worshippers. The gross indulgences which became associated with them were not the legitimate product of a distorted idea of religion, but the abuse of a natural and right idea. On the whole, the religion of the Greeks, though when compared with some others it appears wavering in its conception of the divine nature and feeble in direct moral influence, was yet worthy of the name of a religion; that is, it was a system of belief as to the relation of man to the divine being, which influenced him, in his conduct, towards reverence, integrity, temperance, and good-will to his fellow-men.

The Association adjourned to 9 o'clock, Wednesday morning.

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CLEVELAND, OHIO, Wednesday, July 13, 1881.

MORNING SESSION.

The Association came to order at 9.30 A. M. The Secretary read the minutes of Tuesday's sessions, and they were approved. The reading of communications was then resumed.

5. The History of the *a*-vowel from Old Germanic to Modern English, by Dr. Benjamin W. Wells, of the Johns Hopkins University, Baltimore.

The paper showed both the origin of the *a*-vowel, and its development at four stages of its history, — the Old Germanic, the Old English, the Middle English, and the New English periods.

The Old Germanic *a* was the product of two sounds, represented in Greek by *α* and *o*, and developed in Old English by successive, though often overlapping, changes.

First, the sound was modified from bright to dark *a*, a change found in Old English only before single consonants followed by the dark vowels *a*, *o*, *u*, and before nasals. Examples are: snaca, atol, dagum, mann, nam. After nasals, and occasionally elsewhere, we may find *o* for *a*: thus monn, nom, rodor, nosu; other vacillations or irregularities are quite uncommon.

This was followed by the lengthening of final *a*, so *hwā*.

Next, in all cases except those already mentioned, *a* was raised in tone to *æ*. This change was not permanent before *h*, nor before *h*, *l*, or *r*, + consonant. Examples are fæd, dæg, fæder, æsc. Irregularities in the use of *æ* are rare.

Breaking involves tone-raising, and was perhaps contemporary with it. This changed *a* to *éa* before *h*, and before *h*, *l*, and *r*, + consonant, and sometimes before a single consonant followed by *o* or *u*. Its cause is the epenthesis of an *u*-sound, either present in the following syllable or produced by svarabhakti from *r*, *l*, or *h*. The series of sounds was either *a*, a^u, $a\epsilon^o$, *éa*, or *a*, *ae*, $a\epsilon^u$, $a\epsilon^o$, *éa*. Examples are: béadu, genéah, méaht, wéard, éald. Occasionally we find *éo*, for instance réord, and sometimes an *i* before *ht*, so mihte. Before *w* the breaking appears as *ëaw*, for old Germanic *aw* became *auw*, which is *ëaw* in Old English. Instances are: brēaw, cēaw, hēawan, fēawe. Occasionally we find *ëo*; so ēowe. Contraction of *an* before a fricative or *h* to *ō*, was universal. So gōs, ōđer, brōhte. When *ah* (*ag*) was followed by a vowel it became *ēa*; so slēan, Gothic slahan. The same is true of *a* before nasals and liquids; so bēam, Gothic bagms.

Umlaut or *i*-epenthesis changes *a*, *o*, or *æ* to *e*; so menn, net, gest. It changes *éa* to *íe*; so ſeldra: and *ēa* to *īe*; so hīege. It changes *ō* to *ē*; so ēst, tēđ.

A palatal pronunciation of *g*, *c*, *sc*, or *sl* caused a semi-vocalic sound, like that sometimes heard in sky (skyai), to enter between them and following vowels. This was indicated in Old English by the sign *eá* for *a* and *æ*; *éo* for *o*; *íé* for *e*; *eā* for *ā*. It is seldom used regularly. Examples are: sceámu and sceómu, sceácan, geóng, sciéppan, geā.

This was the last modification of Old Germanic *a* in Old English. Old English *a* always corresponds to Old Germanic *a*.

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In the Ormulum, the earliest of the larger Middle English documents, all Old English *a*'s are retained, and many new ones caused by tone-sinking from Old English *ea*, *æ*, and other sounds.

In New English the Old English *a* is almost always spelled *a*, but it has six pronunciations. Before all single nasals, liquids, mutes, and fricatives except *r*, it is pronounced *e*: for example, lane, tame, ape, late, wade, rake, bathe, behave. Before *r*, it is pronounced *e*ᵃ: so hare. Before nasals + syllable or + consonant, it is pronounced *æ*: thus ganet, rank, lamb. Before *s* + consonant, it appears as *a*: so ass, flask. Before an absorbed *w*, *f*, or *g*, the sound is *o*ᵃ: so awl, hawk, gnaw. A preceding *w* may modify these sounds to a partially articulated *o*, as in swan, wander, wash.

The New English letter *a* is frequently used for Old English *a*, *ae*, and *éa*, and less commonly for many other Old English vowels. The sound *a* is the regular representative of Old English *éa*, *éo*, and *ae*, before *r* + consonant; and of *éa*, and *ae*, before silent *l* followed by *m*, *f*, or *v*. Examples are: hard, cart, starve, half, salve, alms. This sound is the regular representative of Old English *æ* before fricatives; so path, grass, staff. It is the regular sound for Old English *a* before *s* + consonant; so ass, flask. Elsewhere the use of the sound *a* is uncommon, and subject to special conditions.

Full word-lists and details will appear in the Transactions.

6. Comparison of a few Versions in regard to the Precious Stones of the Jewish High-priest's Breastplate, Exodus, xxviii. 17–20, by Professor James S. Blackwell.

In order to see whether the character of the precious stones in this passage could be determined with any certainty, I consulted the following versions: the targums of Onkelos and Palestine (with that of Jerusalem), Peshito Syriac, Septuagint, Vulgate, Armenian, modern Arabic by Smith and Van Dyck, and other modern versions in English, German, Dutch, Danish, Swedish, Polish, Bohemian, Hungarian, Irish, Welsh, French, Italian, Spanish, Portuguese, and Hebrew (some of these latter being the authorized standards in their respective countries, and others the productions of evangelists), and the mineralogical works of Nicol, Phillips, Feuchtwanger, Cleaveland, Jameson, and Dana. The result is not very satisfactory. In the first row the first stone (אדם) I hold to be carnelian after the Chaldee *achmar* and *akik* (so the carnelian is called in Yemen; see Niebuhr, Reisebeschreibung, p. 142). The second (פטדה), commonly taken as topaz, is doubtful. For the third (ברקת), I suggest thunderstone (from the stem ברק 'to lighten'), which may have been so called from its supposed celestial origin, or its talismanic power in protecting from lightning. In the second row the first and third stones (נפך and יהלם) are altogether doubtful; the second (ספיר) is generally agreed to be sapphire. In the third row the first stone (לשם) is indeterminable; the second (שבו) is doubtfully rendered agate; and the third (אחלמה) almost universally given as amethyst. In the fourth row the first name is variously translated, — it is the doubtful tartessus (תרשיש), — and the third (ישפה) is usually taken to be jasper. Thus, of these eleven, only two can be said to be known with any certainty.

In respect to the second stone (שהם) of the fourth row, rendered onyx in the English version, I would hazard the conjecture that it is jade. From the Hebrew

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root, as preserved in the Arabic conjugates, we may infer that the *shoham* had the following characteristics: It was green, pale, or leek-colored, translucent, and had splinters, or arrow-shapes, on the fresh surface of fracture. The *burîl*, which is the Chaldee equivalent of the Hebrew *shoham*, was sometimes strung on strings and girt about the heads of pregnant women, and was probably the אבן תקומה, or stone of resurrection, mentioned in the Talmud (*Shab.* 66: 2) as being worn even on the Sabbath, that it might prevent miscarriage. The coin ornaments for hair decoration, worn by Syrian women at present, may be a survival of the ancient custom without its ancient significance; or probably its significance remains, and, from the seclusion of Eastern women, and the indisposition of Eastern men to speak of their women, it has escaped the knowledge of travellers. In connection with this it is interesting to note that the peasants of Germany hold the jade celts as having a mysterious power in assisting the birth of children. The jade is also at present used in India, being formed into chains and small plates, and worn as an amulet attached to the neck (*Cleaveland's Mineralogy*, p. 358). The jade has all the known characters and uses of the *shoham* or *burîl*, and I know of no other stone that has them. It is pale or leek-green; it is translucent, and occasionally partly transparent; it is characterized by white-colored splinters (*Jameson's Mineralogy*, vol. ii. p. 290); is capable of being polished (*Cleaveland, l. c.*, p. 337); is susceptible of being cut into any form (*Ure's Dict. of Arts*, etc., vol. ii. p. 769); and was and is used as an amulet. It is hard enough to scratch glass (*Feuchtwanger, l. c.*, p. 361), and was doubtless the stone used for incision in embalming, and in circumcision, whence it became venerable and sacred. It may be in connection with this old employment that it has the name of *Egyptian Stone* (Pietra d'Egitto) among lapidaries. Jameson (*l. c.*, p. 290) says it is the ὄμφαξ of Theophrastus, which was engraved and used for seals, its impression probably giving a sacred and binding force to contracts (p. 231). That jade was anciently engraved is shown by the remarkable celt brought from Egypt and exhibited in England before the Archæological Institute in 1868. On both faces of the celt are Gnostic inscriptions in Greek, arranged on one face *in the form of a wreath*. "It was doubtless regarded," says Evans, in his account of it (*l. c.*, p. 55), "as possessed of some mystic power." The wreath-shape recalls the wreaths of *burîl* worn on the heads of Jewish matrons.

A wider search of Jewish records than I have been able to make may throw some additional light upon this obscure subject. Jade seems to be found native only in Eastern Turkistan, in the Himalaya Mountains (*Phillips's Mineralogy*), and in New Zealand; but it may have been carried westward by commerce or by migrations.

The Secretary read a letter, the substance of which is here given, from Dr. Isaac H. Hall, of Philadelphia, Pa.

I have paid no little attention, especially while in the East, to the subject of the precious stones of Scripture, and think the (American) Arabic Bible incomparably the best version of every one of the texts concerning them. Excepting Genesis and Exodus, that Arabic Bible-translation is the work of Dr. Van Dyck. I once asked him if he thought he was much nearer the truth in these matters than the recent commentators. He said that some doubts would probably always be unresolved; but that he had made some improvements which the Occidentals gen-

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erally could not well understand. He was familiar with the ancient versions, but he had derived a great deal of help from various Oriental books, and had incorporated the results obtained from them into his Bible. He had gathered all the works he could get on the subject, both printed and manuscript, chiefly the latter, from Egypt to Asia Minor, and from the Mediterranean to Persia, and even further east. The general credit for the Arabic Bible belongs to Dr. Van Dyck; but for Exodus, where many names for precious stones occur, Dr. Eli Smith, who translated that book, must have equal credit with Dr. Van Dyck.

The Arabic lexicons do not help very much to an understanding of the terms employed in this translation, unless one has had some practice in the Arabic technical literature. If a man like Dozy, of Leyden, should get up a lexicon of the Arabic precious stones, it might be very useful. I imagine that no great aid to an interpretation is to be had from the versions, except the Septuagint and Peshito Syriac, and their defects are known in this matter. The very modern versions ought to be better, but I think that some of the better modern commentators are better than the versions, excepting the Arabic Bible.

7. On Mixture in Language, by Professor W. D. Whitney.

Professor Müller, in the first series of his Lectures on Language, lays it down as an "axiom" that a mixed language is an impossibility. By a mixed language, however, he does not mean one with mixed vocabulary, since mixture of this kind is well-nigh or quite universal; he holds, rather, that languages, "though mixed in their dictionary, can never be mixed in their grammar;" and by "grammar," as thus used, he means only the inflectional system, of declension and conjugation. Müller's doctrine accordingly may be thus expressed: 1. There is a part of a language, namely its inflectional system, which appears to be inaccessible to mixture; 2. in virtue of this, a mixed language is an impossibility; 3. hence, the unmixableness of language is an axiom of linguistic science. On the other hand, Professor Lepsius, in his Nubian Grammar (Introduction, p. lxxxv.), says: "It is at present an assumption usually made, that the vocabulary of one language may indeed to a great extent be transferred to another, but not its grammatical forms and their use. The linguistic history of Africa . . . shows this to be a prejudice." Such a sharp contrast of views seems to make it desirable to submit the subject to a new and careful consideration. This was attempted in Professor Whitney's paper, which reached the following principal conclusions:

There is nothing in the least axiomatic about the unmixableness of a language, or of any part of it; so far as properly held, this doctrine is only an induction from the facts of language-mixture, as observed by us in a certain number of cases; and such cases, though tolerably numerous and varied, are far from representing all the possible circumstances of mixture; nor has the mode of working of the forces concerned been clearly enough demonstrated to give the principle any other than an empiric character, applicable to cases analogous with those already observed. Lepsius, then, although not justified in calling it an "assumption" and "prejudice," may prove to be in the right in claiming that it should not be brought up in bar of his theory as to the relationships of African languages. When the speakers of two diverse tongues are brought into contact or commingled with one another, the great possible variety of linguistic results

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may be rudely classified under three heads: 1. Each tongue maintains itself nearly unchanged, and the community, or a part of it, becomes bilingual, as at present in the border-lands of Arabic and Turkish and Iranian speech. 2. One tongue, remaining almost unmixed, crowds the other out of existence, as in the Latinized countries of southern Europe. 3. A notably mixed tongue arises, like the English. And where this last is the result, it appears everywhere that the borrowing language takes in the material of the other as crude material, and proceeds to use it according to the rules of its own grammar. It does not by a first process import the structure of the other language. So far as this goes, Müller's dogma, though no axiom, has a certain truth. But the material thus borrowed may, by a secondary process, work itself into any part of the structure of the borrowing language that is still in a formative, growing condition; and in this way every part of the latter is capable of becoming mixed. Thus, in English, such pairs as *pure* and *purity* being numerously imported, they come to be regarded in the same light as *good* and *goodness*; and the foreign *ity* is then used, like the native *ness*, and for the same reason, in making new derivatives. And this and its like has gone on upon such a scale in English that, since the apparatus of derivation is just as much a part of grammatical structure as is that of inflection, English cannot justly be declared unmixed in its grammar; so that the "axiom" is not even strictly true as a fact. It is conceivable, moreover, that cases enough like *phenomenon* and *phenomena*, and *stratum* and *strata* should be imported to introduce a foreign mode of plural-making. And such numeral words as *second*, and such indefinite pronouns as *one* (in *one says*, etc.), and such frequent and indispensable parts of the apparatus of sentence-making as the adverb-preposition *around* and the conjunction *because*, further show how deeply, by the ordinary processes of linguistic growth, elements of foreign origin can be brought into the formal parts of a language.

It seems, then, that the special conditions of each separate case of mixture have to be carefully considered in determining the possible effects of mixture: and especially, the condition of a borrowing tongue in respect to its capacity — that is, its habits — of growth. What is most to be avoided is the assumption, which many are ready to make, that when two languages are brought face to face, one of them notices and is inclined to imitate the habits of the other.

8. On the Language of the Isle of Man, by Mr. W. S. Kerruish, of Cleveland, Ohio.

Mr. Kerruish, to whom the Manx Gaelic was a vernacular, explained the divisions of the Keltic family, the place of the Manx in the Gadhelic division (beside the Scotch Gaelic and the Irish), and its diversity from the languages of the other division, the Kymric (including Welsh, Breton, Cornish, etc.). The paper discussed Manx orthography and phonetics, initial inflection of nouns, and the conjugation of verbs. It also gave some specimens of Manx poetry.

A recess was taken until afternoon.

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CLEVELAND, OHIO, Wednesday, July 13, 1881.

AFTERNOON SESSION.

The Association was called to order by the President, Professor Packard, at 4.15 P. M.

The Auditing Committee reported that the accounts of the Treasurer had been compared with the vouchers and found correct. The report was accepted.

The Secretary, Professor Lanman, made a report of further business transacted by the Executive Committee. [Cf. page 3.]

d. It had been voted to report to the Association for action at the next annual meeting (see page 40 — Article VI. of the Constitution), an amendment to the Constitution, proposed by Professor T. D. Seymour, of Yale College, according to which the first clause of Section 2 of Article IV. shall read as follows:

> 2. There shall be an annual fee of three dollars [*instead of* five, *as now*,] from each member.

e. It had been voted to lower the price of *complete sets* of the Transactions from two dollars a volume to one dollar a volume.

f. The following new members had been elected:

Mr. W. S. Kerruish, of Cleveland, O.
J. O. Notestein, Professor of Latin, University of Wooster, O.
Calvin Thomas, Assistant Professor of Sanskrit, Michigan University, Ann Arbor, Mich.
Zachary P. Taylor, Principal of the Central High School, Cleveland, O.
Elisha Jones, Assistant Professor of Latin, Michigan University.
W. R. Perkins, Assistant Professor of Latin and Greek, Cornell University, Ithaca, N. Y.
Charles W. Super, Professor of Greek, Ohio University, Athens, O.
Newton B. Hobart, Principal of Preparatory School of Western Reserve College, Hudson, O.
Charles W. Reid, Professor of Greek, Allegheny College, Meadville, Pa.
C. T. Beatty, Principal of High School, East Saginaw, Mich.
H. McL. Harding, Principal of Brooks Academy, Cleveland, O.
Henry Garst, Professor of Latin, Otterbein University, Westerville, O.
L. S. Potwin, Professor of Latin, Western Reserve College.
Miss Harriet E. McKinstry, Instructor in Latin, Lake Erie Female Seminary, Painesville, O.
James M. Gregory, Professor of Latin, Howard University, Washington, D. C.

g. The Executive Committee returned the resolutions touching the degree of Doctor of Philosophy (page 4), with the recommendation that they be passed.

These resolutions were laid before the Association. Professor March, while admitting the gravity of the evil arising from the abuse

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of the power to confer degrees, thought the contemplated action lay without the proper sphere of the Association. Professor Gildersleeve coincided with Professor March. Professor J. W. White gave some illustrations of the way in which the degree is now conferred. He urged that some protest ought to be raised against the practice, and that there were no non-local organizations in the country from whom such a protest could come with more propriety or with less danger of invidious reception.

The question being put, the resolutions were passed.

The President appointed as a committee of three to confer with the American Association for the Advancement of Science, Professor John Williams White, Professor Charles R. Lanman, and Professor Irving J. Manatt.

The Curator of the Association, Professor Lanman, made a report as a matter of record.

There were in his charge at Cambridge, Mass., two chests containing Proceedings and Transactions, records and correspondence, and sundry books that had been given to the Association; further, there was in the Watkinson Library Building at Hartford, Conn., a considerable stock of the publications of the Association; and, finally, there were a few of the same publications at New Haven, Conn., in the care of Professor Whitney and Mr. Addison VanName.

On motion, the President appointed a committee, consisting of Professors March, J. W. White, and T. D. Seymour, to nominate officers for the ensuing year.

On motion, Professors Whitney, D'Ooge, and Toy were appointed a committee to recommend a suitable time and place for the next meeting.

The Vice-President, Professor F. D. Allen, of Harvard University, then took the chair and the reading of papers was resumed.

9. The Use of Abstract Verbal Nouns in Thucydides, by Dr. E. G. Sihler.

One of the most striking features of the style of Thucydides is his tendency towards condensation; and this is particularly observable in his use of verbal nouns in *-σις*. Such nouns occur, roughly speaking, 400 times. A few of them had obtained general currency before the time of this historian, — for example, *ὕψις*, *τάξις*, sundry compounds of *-βασις*, *πρόφασις*, etc. The great majority of them, however, are distinctly Thucydidean. Stahl's edition contains 471 pages. Using this as a basis of calculation, these verbals occur, on the average, once in 1⅛ pages of text. The average amount of text in which one occurrence is found, is, for the several books, as follows: for book i., 1⅜ pages; ii., 1½; iii., ⅝; iv., 1½; v., 1⅛; vi., 1⅛; vii., ⅝; viii., 2. Comparing these with the general average, 1⅛,

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the diversities are, on the whole, too small to warrant any inferences as to the stylistic development of Thucydides, although the last book may possibly have been less thoroughly worked over into the characteristic diction of the author.

In respect of function and usage these nouns show differences sufficient to be made the basis of their classification. They are found:

1. As substantives, pure and simple; as subject, or object, or predicate-noun; and in prepositional phrases.
2. With a genitive objective attached. Here their verbal force is well maintained.
3. Introducing constructions such as would properly follow a verb.
4. In dependence upon a genitive subjective or possessive.
5. In periphrases with ποιεῖσθαι, γίγνεσθαι, ἔχειν, παρέχειν, εἶναι.

1. They are employed with concrete force; as, ἐπίκλησις, equivalent to ὄνομα, i. 3. 2. This is especially the case in couplets; e. g. καὶ λιμένα καὶ ἐφόρμησιν, vi. 48. Double compounds occur; as, προεκφόβησις, v. 11. 2. Modified by an attributive of some complexity, these verbals make a very concise phrase; thus, διὰ τὴν ἐκ τῆς Λευκάδος ἀναχώρησιν, iii. 102. 3. The verbal sometimes replaces a subordinate clause; as δεδιὼς τὴν δίωξιν, iii. 33. 1.

2. This class comprises 125, or nearly one third of the whole. Here the word in -σις retains the active function of a verb, and also, as a noun, admits of precise determination of its logical relation to the leading clause or word. This relation may be: temporal, as, μετὰ Ἰλίου ἅλωσιν, i. 12. 3; instrumental, as, χρυσῶν τετττίγων ἐνέρσει, i. 6. 3; final, as, ξύμμαχοι ἐγενόμεθα . . . ἐπ' ἐλευθερώσει, etc., iii. 10. 3.

3. The verbal introduces an indirect question (i. 73. 3) or an object clause (i. 132. 5), κατὰ ἐνθύμησίν τινα ὅτι, κτλ. The future infinitive occurs twice with δόκησις. The dative of interest is found with καταδούλωσις. The genetivus privandi of στερεῖν is maintained with στέρησις, ii. 63. 1.

4. Under this head fall about 42 cases. Here double compounds are frequent; as ὀργιζόμενοι τῇ προαναχωρήσει τῶν Μακεδόνων, iv. 128. 4. Genitives subjective and objective are combined at vii. 34. 6. A number of nouns assume a concrete sense (e. g. διάβασις, 'ford').

5. These verbals occur about 70 times in periphrasis. The verb is ποιεῖσθαι in nearly half (32) of these instances, and γίγνεσθαι in a quarter. The former is used especially in speaking of military movements; as, ἐποιεῖτο τὴν δίωξιν, iii. 33. 3.

With reference to the use of these verbals, Mr. Sihler compared Thucydides with his predecessors Herodotus and Antiphon, and his successor Xenophon.

The eighth book of Herodotus is equivalent to about one sixth of Thucydides. The occurrences of the -σις nouns number 40, and are to those in an equal amount of Thucydides as 3 to 5 But 15 are nouns long in vogue, like ὄψις and φύσις. The accumulation and insertion of attributives and other modifiers is the feature of Thucydidean diction most strikingly absent in Herodotus.

Antiphon's extant works are in bulk rather more than one eighth of Thucydides. The verbals occur 38 times, or thrice where Thucydides would use them four times. The percentage of new and original formations is much larger than in Herodotus.

The first three books of Xenophon's Hellenica equal one fifth of Thucydides.

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There are but 25 occurrences; or considerably less than one third as many as Thucydides would have in that space. The variety is limited and nouns like πρόφασις, στάσις, πρᾶξις, κρίσις, and φύσις make up most of the count. A very small number of free formation are noteworthy: thus, φοίτησις, i. 6. 7, and ἀντίληψις, iii. 5. 5.

10. On the Vowel-scheme of Melville Bell, by Professor Samuel Porter, of the National Deaf-mute College, Washington, D. C.

The main aim of this paper was to offer suggestions in the way of supplement to and rectification of the vowel-scheme of Mr. Bell, — as the same is set forth, in a slightly modified form, by Mr. Henry Sweet, in his Handbook of Phonetics.

One thing to be desired is a more precise description of the articulating organs, and of the oral configuration for the several vowels. The forward boundary of the guttural passage needs to be defined, not only as made by the division between soft and hard palate, above, but also, on the sides, by the inner and anterior edge of the ascending branch of the lower jaw, behind which line the guttural passage widens out and thus makes a compartment which is, or may be, distinctly separated from the rest of the oral cavity. Again, it needs to be noticed that, as the dome of the hard palate widens in receding from the front and the tongue also widens from the point backwards, the passage made by applying the tongue to the palate at different points, in the positions for *i*, *e*, *a*, respectively, would naturally differ in breadth. On the soft palate also, there would be a similar difference for *u*, *o*, and *å*. Again, not only the place of greatest constriction between tongue and palate should be noted, but the mode of formation (and hence the position and limit) of the resonance-chamber forward of this place needs to be distinctly described. This (for non-labials, and as an inner chamber for labialized vowels,) is made by the tongue flaring away from the palate. It is closed on each side by contact of margin of tongue with palate or with the walls of the guttural passage; and its forward limit is just where this contact ends. Thus, the place of constriction forming, as it were, the neck of a bottle, the resonance-chamber in question would be the flaring mouth of the bottle. It is important in every case to note the limit of this resonance-chamber. Another cavity, answering to the body of the bottle, lies back of the place of constriction; but this probably contributes far less to the quality of the vowel.

Instead of variation of tongue-position "horizontally" for the "back," "front," and "mixed," and "vertically" for the "high," "mid," and "low" vowels, these differences are, in fact, all made alike by horizontal variation. This is virtually admitted by Mr. Sweet (*Handbook*, page 211). *Outer* and *inner* would thus seem more appropriate terms than "high" and "low."

The *a* (in *father*) is wrongly placed as "mid-back-wide;" and should be set by itself, for reasons to be stated further on. And, for the mixed vowels, a dual instead of the threefold division is sufficient. Thus we should have nine leading vowel positions: — three front, *i*, *e*, *æ*; two mixed, *eu* and *eů* (as in *leur* and *jeûne*, French); * three back, *u*, *o*, *å* (as in *all*); — these eight having, in this order, the place of constriction and also the limit of the resonance-chamber re-

* Bell and Sweet regard the *eu* French, not as a "mixed" vowel, but as an *e* labialized. Of course, it is a labial anyway.

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ceding further and further by eight successive steps; — the three front positions being under the hard palate; the three back on the soft palate and limited entirely to the guttural passage; and the *eû*, of the mixed, limited to the guttural passage, while the *eu* reaches over across the division between soft and hard palate; the ninth, the *a*, is to be described below. For the back vowels, the axis of the resonance-chamber inclines more and more upward from *ô* to *u*; for the mixed, points directly forward; and for the front, inclines downward.

The difference between the "narrow" (or "primary") and the "wide," as it is in fact, and as described by Mr. Sweet (*Handbook*, page 9), would better be designated by the terms *close* and *open*. It makes the difference between the quality of the long *i*, *e*, *æ*, *u*, *o*, *ô*, and *eû*, respectively, and, on the other hand, the quality we give to the corresponding English short and stopped vowels. Of this difference, there may with advantage be noted, not merely two, but, for the seven vowels just named, as many as four degrees, which may be designated as the *close*, the *half-open*, the *open*, and the *open-depressed*. We need the second, the half-open, for the quality given to the short vowel in the Continental languages generally, the same which we hear in the attempts of foreigners and of Scotchmen to pronounce the short stopped vowels in English. Sometimes, also, to mark the quality of a vowel in unaccented syllables. Also, for the terminal part of our long *i* and of our *ou* diphthong. The open-depressed occurs in a drawling pronunciation of our short vowels, that is still habitual to some extent in New England, and elsewhere also, and perhaps may be heard almost anywhere occasionally in some such words as "Well" and "Yes." Without any such inelegance, it may be employed on these vowels in the way of emphasis. Tongue-depression is a natural attendant on the nasal twang, as this draws forward the soft palate, opening the way to the nose. That the *eû* should admit of four degrees (the fourth being made by depression from the *u* in *up*, *but*), while the *eu* (of which our *ea*rth and b*i*rd are non-labial forms) can admit of not more than two degrees at the most, is because the *eû* position is wholly within the guttural passage, thus allowing range of tongue-movement vertically, while for the *eu*, the position reaching further forward, there can be no such movement without breaking the lateral contact entirely. The *eû*[4] is the initial of our long *i* and our diphthong *ou*.

The *a* is to be set apart from the other vowels, for the reason that the place of constriction is not on tongue and palate at all; but the constriction is between the epiglottis, or the part of the tongue just above the epiglottis, and the back wall of the pharynx. Sounding this vowel on a low pitch, we can easily produce a decided trill from the epiglottis; and more or less of a fricative quality from this source is always to be distinguished in this vowel. On the other hand, in the *ô*, *o*, and *u* vowels, there is always more or less of a peculiar quality that proceeds from the soft palate, and that is not perceptible at all in the true *a* vowel. The evidence of the ear, that of the eye, and that of the touch, — all go to exclude this vowel from the category of the *ô*, *o*, *u*. Again, the *a* differs from all other vowels in this, that, in their case (laying out of account now the fourth degree), the open is naturally shorter than the close, and the short tends to be less close than the long; while for the *a* the reverse is the fact, the tongue is raised for the shorter and is depressed for the longer form of this vowel. For a test, compare the different *a*'s in the French.

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Placing the *a* thus by itself, we have the only arrangement that is in accordance with facts in the history of language. We have it in a position from which there is an easy, and physiologically perfectly natural, transition both to the front vowels under the hard palate and up along the back series on the soft palate. To locate it as "mid-back-wide" is to put it out of all such relation. Mr. Sweet (*History of English Sounds*, p. 28) has accordingly been led to assign as the point of divergence, not a proper *a* vowel, but an *ɑ*, the "low-back-wide," the "Scotch short *a* in *man*;" which, in fact, has no direct relation of easy transition with any front vowel.*

It is to be remarked that, for the *a* vowel, the effective resonance-chamber does not extend forward of the boundary of the guttural compartment. This is proved by uttering, as may be done, a clear and proper *a* with the tongue retracted within this boundary.

It is claimed as a merit on the part of the Bell system that it does not assume a correspondence between acoustic and physiologic characters; that is to say, it admits, and contends, that sounds presenting similarity may proceed from quite dissimilar organic adjustments, — that thus, for instance, the French *peur* is liable to be confounded with the English *purr*. But, if the vowel in *peur* is really spoken, in the way Mr. Sweet thinks correct, as a labialized *e*, it will hardly, in fact, be confounded with or likened to the *u* in *purr*. And, at all events, it is only so far as sound corresponds to organic adjustment and action, that a physiological scheme of the vowels can have any value whatever. If it were so that precisely the same sound could be produced by two or more different organical instrumentalities, the value of any such scheme would be so far diminished. To deny that there are generic characters of sound that correspond to generic organical characters, would be to detract from the value of the Bell vowel-scheme to an extent doubtless beyond what Mr. Sweet would approve.

It is to be noticed that there is a way of adjusting the point of the tongue upon the palate with an effect that shall simulate, though not exactly imitate, that of labial contraction. The two adjustments may even be combined, as they perhaps sometimes are in the French *u* and *eu*, or the German *ü* and *ö*. This adjustment is to be carefully distinguished from the resonance-chamber as that exists apart from such modification.

These criticisms and the proposed amendments are offered, not with any disposition to disparage the work of Mr. Bell and of Mr. Sweet, but in hearty recognition of the eminent service they have rendered to phonetic science, and with the view of contributing to the correction of what, if they are defects, could not fail to hinder the full and final success of the scheme to which these gentlemen have given so much of their labor.

The Association adjourned at 6.15 P. M. until Thursday morning.

In the evening, about thirty of the members took part in an excursion from the Forest City House through Euclid Avenue to East

* By Dr. Graham Bell, as well as by Mr. Sweet, the *a* in *father* is ranked as "mid-back-wide." The elder Mr. Bell has never so described it; the implication to the contrary, in the note in the separate issue of the *Proceedings*, was erroneous. But, what is hardly less objectionable, he does give this position to the *a* in *ask*, *path*, etc.

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Madison, and thence to Gordon Park on the border of Lake Erie. Upon their return a collation was served in the Public Library Building.

CLEVELAND, OHIO, Thursday, July 14, 1881.

MORNING SESSION.

The Association came to order at 9.15 A. M. The minutes of Wednesday's sessions were read by the Secretary, and approved.

Remarks upon Professor Porter's paper were made by Dr. B. W. Wells and Professor Whitney. The reading of communications was resumed.

11. On Latin Pronunciation, by Professor M. M. Fisher, of the University of Missouri. This was presented by his colleague, Professor Blackwell.

The author criticised the "Roman" or "Restored" method, claiming that it could never be taught with uniformity inasmuch as its ablest advocates differed widely in regard to its details. He argued that the true ancient pronunciation could never be positively and fully known, and that, from practical considerations, it was better to adhere to the English system of pronouncing Latin.

Dr. Sihler spoke of the agreement of the best German authorities in regard to the general correctness of the Roman or historical method.

Professor J. B. Weston, of Antioch College, Yellow Springs, Ohio, said that men did not agree respecting *all* sounds in English, and that a disagreement concerning a few sounds in the Roman pronunciation did not militate against its adoption as a system. Moreover, it was better to be near the truth than far from it.

12. What is Articulation? by Professor Whitney.

The word "articulate" is generally used as distinctively descriptive of human speech; but for the most part without any clear idea of what it really means, or why human speech should be designated in this particular way. And this unclearness is found not only in popular use, but in that of scientific treatises, even those of a high class. In Sievers's *Lautphysiologie*, for example, "articulation" is defined and used in a way that makes it the precise equivalent of "utterance," voluntary production of sound by a living creature, whether human or other than human. Is this authorized, or to be approved?

The term goes back to the Greek ἄναρθρος, which means 'jointed,' and is used primarily of physical jointing, as that of a limb, or of a stalk of grass. The corresponding noun and verb are ἐνάρθρωσις and διάρθρωσις, and διαρθρόω. These are rendered by the Latin *articulo*, denominative of *articulus*, 'joint,' and its various forms and derivatives.

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Now articulation in this its literal sense, of jointedness, is in very truth *the* characteristic of human speech-utterance, distinguishing it from other varieties of human utterance, as laughing, crying, groaning, yelling, etc., and from all brute utterance. Speech moves on by a succession of similar parts, separate but joined on to one another — namely, syllables. Articulation is virtually syllabication, — a breaking of the stream of utterance into joints, by the intervention of closer utterances, or consonants (only exceptionally of hiatus), between the opener utterances, or vowels. The essence of articulation lies not in the mode of production of the individual sounds, which is virtually alike in all animals possessing voice, but in the mode of their combination. We recognize this meaning plainly enough still, in saying that a person "articulates well," when the transitions between vowel and consonant elements are clearly made; or in accusing of bad articulation a singer who slurs the consonants and hardly utters any but vowel tones, or a mumbling indistinct speaker. Articulation in this sense is a still higher characteristic of speech, inasmuch as it is an acquired one, coming with the historical development of speech. We have every reason to believe that the first significant uttered elements were monosyllables, earlier open ones, perhaps later in part closed ones (this is a disputed point). In this stage language was not properly articulate; each utterance was a simple isolated voice-gesture, in meaning equivalent to a whole sentence. But such an isolated utterance was made complicate, in part by repetition or reduplication, in part by combination with other like utterances: this combination being either syntactical, as now in Chinese, so that each sentence became an articulated whole, each joint having its own meaning and motion, or, on the other hand, in part also agglutinative, so that each word became an articulated whole, its members having each its own part to play as a joint, and the sentence became a jointed entity of double complication. Our own children have to go through a similar course: they begin with simple utterances, and with isolated ones, learning later, by practice, to joint these on to one another in an unbroken articulated succession. And the organs of the lower animals are not incapable of producing single sounds like enough to ours; but those animals are incapable of the development which would lead them to combined articulated utterance.

It appears, then, as if the Greeks made one of their very happiest hits, showed their genius for observation and distinction at its best, in calling human utterance 'jointed;' no other term could so well describe its phonetic character, nor be so deeply founded in its history. It is a great pity if we cannot show the secondary ability to understand what they meant, and to keep the word to its true value. If there really is no available German word for 'utter,' and *articulate* must hence be reduced to that sense in German use, let it be done at least with the confession and excuse of poverty, and not as if no degradation of the word, but only a proper continuation of it in its ancient significance, was implied in such use.

13. On the Origin of ν Movable in Greek, by Professor Fisk P. Brewer, of Iowa College, Grinnell, Iowa.

The origin of ν movable in Greek seems to have been different after different endings.

1. In third-singulars in -ε. Here the view of Deventer is accepted, that the

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forms with -ν are earlier than those without. Otherwise, the ν should appear under similar phonetic conditions after -ε in the second person and elsewhere.

In the parent speech these forms ended in -τ. Deventer supposes that this -τ was changed directly to -ν, but gives no other instance of such a change. Perhaps the true explanation is that there was an assimilation of the third-singular to the third-plural. When the earliest Greeks began to discard final mutes, and to modify all such words as *ἔλνετ and *ἔλυσετ, they remolded these to ἔλνεν and ἔλυσεν, in imitation of the new plurals ending in -ον and -σαν. About the same time, probably, the third-plurals assimilated in accent to the third-singulars,

*ἔλνετ and *ἐλύοντ, *ἔλυσετ and *ἐλύσαντ

becoming ἔλνεν and ἔλυον, ἔλυσεν and ἔλυσαν.

This was not a development of ν from τ, but a replacement of one letter by the other. The change may have been facilitated by the fact that ν or αν was in the earliest times a representative of a third-person pronoun in Greek verbal endings, and in later times remained a recognized demonstrative element.

N movable in these forms may be considered, then, a personal ending of secondary formation which began to fall away, but was continued in the literary period, subject to phonetic rules for its use and omission.

2. In third-plurals in -σι. The earlier form was λύοντι, which never assumes ν. Such forms as λύονσι and λύωνσι also exist. From these came the ordinary λύουσιν by transfer of the liquid, -νσι changing to -σιν. The final ν, representing in its original position a third-person pronoun, was unstable in its new place, and became a movable letter.

3. Later all other words in -σῐ assumed ν as a mere phonetic addition, acquiring double forms after the analogy already established in the frequently recurring forms of the third plural. ἔστιν seems anomalous, though Deventer considers the termination -στι sufficiently like -σι to have assumed ν by the same analogy.

It is admitted that the above explanation rests on slender evidence, but it is claimed to accord better with the general process of word-formation than to consider ν movable from the beginning a merely euphonic addition.

14. On the Use of πρίν in the Attic Orators, by Professor B. L. Gildersleeve, of the Johns Hopkins University, Baltimore, Md.

In the introductory part of the paper the author took occasion to show how carelessly and inconsistently the particle had been handled even by leading writers on grammar. The negative element which is involved in πρίν has been overlooked, and false rules for use have been laid down. The difficulty of the combination with πρίν and the infinitive has not been fairly met. As a prepositional combination with the infinitive, it is an anachronism, and yet it is hardly explicable on other grounds.

After detailed strictures on various points the author proceeded to present, with a few comments, the normal use of πρίν, with a tabular conspectus of the occurrences in sentences that might have assumed the finite form; but the examples weigh little in comparison with the whole number, and we are far from the Homeric freedom, — nearer the scenic norm. πρίν with the infinitive after affirmative sentences is becoming a rule; πρίν with the indicative after affirmative clauses is extremely rare. Perfect infinitive and present infinitive are rare

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and carefully used, and there is little good warrant for πρὶν ἤ or the omission of ἄν. Of individual peculiarities in the handling there is not much to be said. Isokrates in his more formal orations treats πρότερον — πρὶν as he does everything else, in the interest of his æsthetic seesaw and fastidious rhythm. There is more masculinity and familiarity in the abrupt use of πρίν, as for instance in Lysias.

15. On the use of the Aorist Participle in Greek, by Professor T. D. Seymour, of Yale College, New Haven, Conn.

The aorist participle seems to have no more natural right than the aorist infinitive to the signification of past time. We find examples of this *achronic* use, e. g., in Homer, Σ 210, ἅμα δ' ἠελίῳ καταδύντι | πυρσοί τε φλεγέθουσιν. A paper was presented to this Association at Baltimore in 1877 on the "Temporal Coincidence of the Aorist Participle with the Primary Verb," in ἥκουσε εὐξαμένου, κτλ., by Professor Merriam.

Although there are many instances to be found of this original use, yet the rule is that the aorist participle regularly refers to an action or state "which is past with reference to the time of the leading verb." An explanation of this may be found by an examination of the different classes of participles.

The aorist participle when attributive clearly corresponds to the aorist indicative (οὗτος ὁ λύσας = οὗτος ὃς ἔλυσε), and as the aorist infinitive refers to past time when it represents the indicative, so naturally is it with the participle. When this participle corresponds to the subjunctive or optative the case is different, as we should expect.

The same principle holds with the supplementary participles; ἔλαθεν ἀφικόμενος corresponds to ἀφίκετο λάθρα, ἔτυχεν ἰδών to εἶδεν τύχῃ, φαίνεται σπουδάσας to φαίνεται ὅτι ἐσπούδασε, κτλ. In all these instances the participle represents the indicative mood.

For the circumstantial participles it is instructive to compare, e. g., Homer, Δ 149, ὡς εἶδεν μέλαν αἷμα ῥίγησεν, and 217, ἐπεὶ ἴδεν ἕλκος, ἐπὶ φάρμακα πάσσε, with 279, ῥίγησέν τε ἰδών. So ἐπεὶ παύσαντο πόνου κτλ. would be expressed by most prose writers παυσάμενοι πόνου κτλ. ἐδαίνυντο. It is a commonplace saying that in the English idiom two verbs are used where the Greek preferred a verb and a participle. Thus εὔχετο χεῖρας ἀνεσχών is logically though not rhetorically equivalent to ἀνέσχε χεῖρας καὶ εὔχετο, ἄνοιγε ἀνύσας to ἄνυσον καὶ ἄνοιγε; so in Homer, A 85, we have θαρσήσας μάλα εἰπέ and, 92, θάρσησε καὶ ηὐδα.

Often the participle corresponds to the subjunctive or the optative mood; so Homer, α 163, εἰ κεῖνόν γε ἰδοίατο νοστήσαντα κτλ. may be resolved into εἴ γε νοστήσειε . . . . πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι, and perhaps Κροῖσος Ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει into ἐὰν διαβῇ κτλ.

In general, however, the aorist participle, whether attributive, supplementary, or circumstantial, represents the aorist indicative, and thus naturally refers to time prior to that of the principal verb. In later Greek, as was to be expected from the predominance of this reference to past time, this participle was used as an absolute past participle.

Remarks were made on this paper by Professors Price and Gildersleeve.

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16. Report of the Committee on the Reform of English Spelling, by the Chairman, Professor F. A. March, of Lafayette College, Easton, Pa.

The Philological Society of England has just issued a pamflet entitled "Partial Corections of English Spellings aproovd of by the Philological Society." These corections ar the result of a discussion introduced by the President, Dr. Murray, in his retiring adress on the 21st May, 1880, and continued thru six meetings. Mr. Sweet was authorized to prepare a statement of the results, and this was finaly adopted at a special general meeting on January 28th, 1881. The corections ar made in the interest of etymological and historical truth, and confined to words which the changes do not much disguize from general readers.

Your Comittee finds that the corections of the Philological Society's pamflet ar such as ar contemplated in the report of your Comittee of 1875, and in subsequent reports; and it recomends the imediate adoption of the following corections which ar therein set forth, and which ar uzed in this report:

1. e. — Drop silent *e* when foneticaly useless, as in *live, vineyard, believe, bronze, single, engine, granite, eaten, rained*, etc.
2. ea. — Drop *a* from *ea* having the sound of ĕ, as in *feather, leather, jealous*, etc.
   Drop *e* from *ea* having the sound of a, as in *heart, hearken.*
3. eau. — For *beauty* uze the old *beuty.*
4. eo. — Drop *o* from *eo* having the sound of ĕ, as in *jeopardy, leopard.*
   For *yeoman* write *yoman.*
5. i. — Drop *i* of *parliament.*
6. o. — For *o* having the sound of ŭ in *but* write *u* in *above* (abuv), *dozen, some* (sum), *tongue* (tung), and the like.
   For *women* restore *wimen.*
7. ou. — Drop *o* from *ou* having the sound of ŭ, as in *journal, nourish, trouble, rough* (ruf), *tough* (tuf), and the like.
8. u. — Drop silent *u* after *g* before *a*, and in nativ English words, as *guarantee, guard, guess, guest, guild, guilt.*
9. ue. — Drop final *ue* in *apologue, catalogue*, etc.; *demagogue, pedagogue*, etc.; *league, colleague, harangue, tongue* (tung).
   Drop *e* in *argue, ague.*
10. y. — Spel *rhyme* rime.
11. Dubl consonants may be simplified:
    Final *b, d, g, n, r, t, f, l, z*, as *ebb, add, egg, inn, purr, butt, bailiff, dull, buzz* (not *all, hall*).
    Medial before another consonant, as *battle, ripple, written* (writn).
    Initial unaccented prefixes, and other unaccented syllabls, as in *abbreviate, accuse, affair*, etc., *curvetting, traveller*, etc.
12. b. — Drop silent *b* in *bomb, crumb, debt, doubt, dumb, lamb, limb, numb, plumb, subtle, succumb, thumb.*
13. c. — Change *c* back to *s* in *cinder, expence, fierce, hence, once, pence, scarce, since, source, thence, tierce, whence.*
14. ch. — Drop the *h* of *ch* in *chamomile, choler, cholera, melancholy, school, stomach.*
    Change to *k* in *ache* (ake), *anchor* (anker).

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15. d. — Change *d* and *ed* final to *t* when so pronounced, as in *crossed* (crost), *looked* (lookt), etc., unless the *e* afects the preceding sound, as in *chafed*, *chanced*.
16. g. — Drop *g* in *feign*, *foreign*, *sovereign*.
17. gh. — Drop *h* in *aghast*, *burgh*, *ghost*.
Drop *gh* in *haughty*, *though* (tho), *through* (thru).
Change *gh* to *f* where it has that sound, as in *cough*, *enough*, *laughter*, *tough*, etc.
18. l. — Drop *l* in *could*.
19. p. — Drop *p* in *receipt*.
20. s. — Drop *s* in *aisle*, *demesne*, *island*.
Change *s* to *z* in distinctiv words, as in *abuse* verb, *house* verb, *rise* verb, etc.
21. sc. — Drop *c* in *scent*, *scythe* (sithe).
22. tch. — Drop *t*, as in *catch*, *pitch*, *witch*, etc.
23. w. — Drop *w* in *whole*.
24. ph. — Write *f* for *ph*, as in *philosophy*, *sphere*, etc.

On motion, the Report was approved, and the committee, appointed in 1875, was continued for another year, the name of Professor T. R. Lounsbury, of Yale College, being added, to serve in place of the late Professor S. S. Haldeman. It now consists of Messrs. Whitney, Child, Trumbull, March, and Lounsbury.

It was voted that the reports of the committees on the time and place of the next meeting and on nomination of officers be called for at the beginning of the afternoon session.

The Association thereupon took a recess.

Cleveland, Ohio, Thursday, July 14, 1881.

Afternoon Session.

The Vice-President, Professor Allen, called the Association to order at 4 o'clock.

Professor March, in behalf of the committee appointed to nominate officers for the year 1881–82, reported as follows:

For *President* — Professor Frederic D. Allen, Harvard University, Cambridge, Mass.

For *Vice-Presidents* — Professor Milton W. Humphreys, Vanderbilt University, Nashville, Tenn.; Professor M. L. D'Ooge, Michigan University, Ann Arbor, Mich.

For *Secretary and Curator* — Professor Charles R. Lanman, Harvard University, Cambridge, Mass.

For *Treasurer* — Charles J. Buckingham, Esq., Poughkeepsie, N. Y.

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For additional members of the *Executive Committee* —

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.
Professor William W. Goodwin, Harvard University, Cambridge, Mass.
Professor Thomas R. Price, University of Virginia, Va.
Dr. J. Hammond Trumbull, Hartford, Conn.
Professor William D. Whitney, Yale College, New Haven, Conn.

The report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

Professor Whitney reported for the committee on time and place of meeting. It was recommended that the next session be held at Boston, Mass., or some place in its immediate vicinity, on Tuesday, July 11, 1882, at 3 P.M. The determination of the precise locality of meeting was left to the Executive Committee.

On motion, the report was accepted.

At this session, the election of the following members was announced:

Professor Irving J. Manatt, Marietta College, Ohio.
Professor John L. Johnson, University of Mississippi, Oxford, Miss.

The reading of papers was resumed.

17. Shemitic or Semitic? by Professor Blackwell.

It were much to be desired that some uniformity were prevalent among scholars in the use in the English language of one or the other of the terms "Shemitic" or "Semitic." I believe the time is near at hand when the desirable uniformity will be secured, and when scholars will settle upon Semitic. The defenders of Shemitic have been chiefly, I believe, from the theological side, though Shemitic and Semitic, with a preference for the latter, both occur in Kitto's Bible Cyclopedia, in the able article by Emmanuel Deutsch. Smith's Bible Dictionary dismisses the controversy with the curt and half-indignant statement that "English scholars have lately adopted from the French the form Semitic, but there is no reason why *we* should abandon the Hebrew sound because the French find the pronunciation difficult." (Vol. IV. p. 2971, *note.*) Professor Murray (*Origin and Growth of the Psalms*, p. 2) remarks that "Semitic and Semite, now so much in vogue as to be almost good usage, are survivals of the French nomenclature of the English Orientalists who learned Arabic at the feet of De Sacy." It will be observed that the statement of Smith's Bible Dictionary involves several charges: first, That English scholars have *lately* adopted Semitic; second, That there is no reason why *we* should abandon the Hebrew sound; third, That we received Semitic from the French; fourth, That the French find the pronunciation of *sh* difficult. Professor Murray grants, in addition to the third charge, that Semitic is in "*almost* good usage."

I. With regard to the first charge of Smith's Bible Dictionary, that English

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scholars have "lately" adopted Semitic, it may be said that they must have lately adopted it if they were to adopt it at all, using the word "lately" in a broad sense. The term was not in general use until the first quarter of this century, having been used in Germany, as it is alleged, first by Schlözer in 1781, only nineteen years before 1800. Its use could not, however, have been general, since Eichhorn claims to have introduced it in place of "Oriental" in 1794, and could not have known of any earlier usage. If the English scholars who introduced the objectionable term, learned it, as Professor Murray asserts, "at the feet of De Sacy," they must have used it at its very earliest entrance into speech, for De Sacy was in the prime of his fame in the beginning of this century. In 1800 De Sacy was forty-two years old, had been known as a prominent Arabist since his memoir on the "History of the Arabs before Mohammed," read in 1785, and had been a professor of Arabic for five years. It was in 1806 that he was appointed to the professorship of Persian in the Collége de France, and in the same year appeared his *Chrestomathie Arabe*, three years before the death of Schlözer, and twenty-one years before the death of Eichhorn. Hence even from the very arguments of the defenders of Shemitic, it may be proved that the term Semitic preceded it in English usage. It would, therefore, be entitled to all the rights which precedence gives, and should not be evicted by Shemitic without some good grounds. Not only so, but the English pupils who had imbibed and assimilated the instructions of such a man as De Sacy, would undoubtedly have such rights as are by common consent freely granted to distinguished special learning, and would justly lay a claim to the prerogative, above other men of meaner qualifications and less acknowledged authority, of determining and fixing what our usage should be.

II. The second point of the remark in Smith's Bible Dictionary is that "there is no reason why we should abandon the Hebrew sound." Shall we then be required to say Shabbâth for Sabbath, Môshe for Moses, Shelach for Salah, Yerushalaim for Jerusalem, Sh'altiêl for Salathiel, Shôm'rôn for Samaria, Shimshôn for Samson, Sh'muêl for Samuel, Shâûl for Saul, Shêth for Seth, Shim'ôn for Simon, Sh'lômôh for Solomon, Abhshâlôm for Absalom, Yeshai for Jesse, Y'shayâhû for Isaiah, M'nassheh for Manasseh, Yêshû'a for Jesus, Shôshannah for Susannah, and Mâshîach for Messiah? The Jews also are sinners against the rule set up in the Bible Dictionary, for they very usually write Shim'ôn in the Talmud with a *Samekh* instead of a *Shin*, as for instance in the Talmud of Jerusalem, Shab. 11: 2, and Berach, 8: 1. The very sufficient answer against the enforcement of the implied recommendation of Smith's Bible Dictionary seems to me to be that many of these names have become part and parcel of our speech, and are woven into the woof of our historical and domestic life. *Sem* stands in the same category, for we find it where we have found the other names, namely in the English Bible, e. g. in Luke 3: 36. To the allegation that there is "no reason" for the adoption of Semitic, I answer again briefly that Semitic appears to me the better term because of the very possibility of its failing to suggest to an English mind the more usual form of the name Shem. *Japhetic* is about obsolete, *Hamitic* is obsolescent, and *Shemitic*, founded on error and guarded by prejudice and obstinacy, should follow in the same road. It is possible for Semitic to attain a conventional wide significance, similar to that we attribute to Aryan and Turanian; Shemitic, on the contrary, carries with it the history of a misconception, from which it cannot easily be divorced.

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III. The writer of the article "Shemitic Languages" in Smith's Bible Dictionary affirms that we received Semitic from the French, and Professor Murray coincides with this statement. No evidence, no reference to any historical document, is cited by either authority. But it is not a necessary conclusion, at all, that we borrowed the term from the French. There were other persons in England besides Coleridge, in the beginning of this century, who, like him, were more or less devoted both to Semitic and to German literature, and who may have seen the word and used it at its earliest invention. Coleridge was twenty-eight years of age in the year 1800, when Eichhorn's *Bibliothek* had been six years before the public, and it is not unlikely that he had used the word as early as De Sacy used it. At any rate, that the word Semitic was known to him as early as Feb. 24, 1827, is matter of history, for it occurs in his "Table-talk" of that date. The statement of Smith's Bible Dictionary, therefore, that it has been "lately adopted" from the French, must be modified in so far that the word "lately" may mean fifty years.

IV. The Dictionary further affirms that the French find the pronunciation of our *sh* difficult. We should hardly expect to find anything "sensational" in a Bible Dictionary, but this statement is certainly very remarkable. How a Frenchman would allow himself to be convulsed with such impossible phonetic combinations when he would speak of his *chapeau*, or of his *cheval* which draws his *chaise* along his *chemin*, is only to be explained by the fact that a Frenchman is to an Englishman past finding out. The Abbé Chiarini, who spells the letter *Shin*, C-h-i-n, in p. 64 of his *Prolégomènes à la version du Talmud*, would doubtless have raised in the writer in Smith's Bible Dictionary the notion that the design in this odd orthography was to speak of a part of the human countenance.

In conclusion let me note that Professor Murray observes that Semitic is in "almost" good usage. But the Encyclopedia Britannica, the Penny Encyclopedia, the American, and the New American Encyclopedias, and indeed all the large encyclopedias excepting the Edinburgh one; the professors of Oxford and Cambridge, notably Professors Max Müller and Palmer; and indeed all the great scholars and writers of Great Britain, excepting a few like Davidson of obstinate Scotland, including the writers of such good English as Gladstone, Ruskin, Beaconsfield, and Fitz-Edward Hall, uniformly and exclusively use Semitic. In this country the usage of such scholars as Robinson, in his Travels and in his translation of Gesenius's Hebrew Lexicon, of Green, in his Hebrew Grammar, of the late Professor Hadley in his Essays, of Whitney and March in their respective Sanskrit and Anglo-Saxon grammars, and of Professor Murray's editor and annotator, make the practice more than respectable. In view of all that has been here urged, it may not improperly be said that the term Semitic is authoritative.

18. The Reading and Interpretation of Verse 572 of the Antigone of Sophocles, by Professor M. L. D'Ooge, Michigan University, Ann Arbor, Mich.

Aldus first assigned this line to Antigone, a view since advocated by Boeckh and adopted by the majority of editors. That Boeckh was unduly influenced by the supposed incongruity of the address ὦ φίλταθ' Αἷμον in the mouth of Ismene, is now generally acknowledged. The two principal reasons for giving

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the line to Antigone are: (1) If the line is assigned to Ismene, τὸ σὸν λέχος of the next line must mean 'the marriage of which you speak,' which, although admissible so far as use of words is concerned, has no application to what Ismene has just said. (2) As the line stands, it is not what would be expected from Ismene in response to the reproachful observation of Creon, κακὰς ἐγὼ γυναῖκας υἱέσιν στυγῶ. Antigone, and not Haemon, is dishonored (ἀτιμάζει) by this reproach, against which Ismene would be likely to defend her sister.

But these considerations, it must be noticed, are objections against assigning the line to Ismene rather than arguments for giving it to Antigone. To suppose the line spoken by Antigone involves, as it seems to me, much graver objections. For, in the first place, we are then to hold that Antigone, who before this had made not the slightest allusion to her relations with Haemon, now so far loses sight of her absorbing devotion to her duty towards her brother, as to resent the imputation that she would be a bad wife for Creon's son. To be sure, Boeckh sees in this ejaculation a kind of magnanimity on the part of Antigone in that she notices the indirect taunt hurled at Haemon rather than the direct one aimed at herself; still, she is moved to break her dignified silence none the less by a reproach cast upon her λέχος. The unnaturalness of this is the more apparent when we take into account Antigone's utterance in 560. But again, to suppose this line spoken by Antigone makes the next line spoken by Creon exceedingly tame. It is hardly in keeping with the proud and indignant temper of Creon to take so little notice of this exclamation (to pay no attention to it at all would suit the situation), if it had fallen from the lips of Antigone. But to settle the interpretation of a line by simply weighing objections over against each other, is at best only a choice of evils. Whether the line be assigned to Antigone or to Ismene, it must be confessed that its connection with the context is not readily apparent. To make the connection of this line and of 569 more clear, Nauck proposes to bracket 570 and to transpose 571 and 572, so as to have this order: 569, 572, 571. According to his interpretation of 572, which he assigns to Ismene, Creon dishonors Haemon by intimating that he will comfort himself for the loss of his bride by finding another in her stead. While thus a better connection for 572 is gained, it is at the expense of the clearness of the relation of 571 to the context. Moritz Schmidt, in his recent edition, proposes more radical transpositions, which a sound criticism will be slow to accept. The only point of interest in his emendation is the connection he makes between 567 and 572, which he explains by supposing that ἀτιμάζει refers to Creon's disposal of Antigone without consulting his son who, having reached his majority, ought to have some voice in the matter. Not to speak of the *modernness* of this view, its finesse is out of harmony with the simplicity and directness of Ismene's character.

To remove the objections urged above against assigning 572 to Ismene, and to make apparent the connection of this line with the next following, I venture to propose a much simpler remedy, to wit, a change of σ' to σφ' in 572. The line would then read: 'O, dearest Haemon, how your father dishonors *her*' (i. e. Antigone), by calling her κακὴ γύνη for you his son. The omission of the article or pronoun with πατήρ is no objection, and the use of σφέ in Tragedy, when no deictic force is intended, is common enough. The disappearance of the φ from σφ' is quite similar to the omission of δ' in O. C. 1363, ἐκ σέθεν δ' ἀλώμενος, or of θ' in O. C. 1012, ξυμμάχους θ' ἵν' ἐκμάθῃς.

With this reading we first get a clear view of what is referred to by ἀτιμάζει,

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and a fair connection for the next following line. Now Creon says, with manifest allusion to the exclamation of Ismene: Stop, you and this marriage to which you have been referring (just now and in 568 and 570) are provoking me beyond endurance. For this reference of τὸ σὸν λέχος we have proof in the scholium on this line: τὸ σὸν, τὸ ὑπὸ σοῦ ὀνομαζόμενον· οἷον, τὸ ὄνομα τῆς νύμφης ὃ σὺ προβάλλῃ.

From this scholium the proposed emendation receives inferential evidence; for, while the name of the bride is not mentioned in this connection, the proposed σφέ adds to the clearness of the reference.

19. A Confession about Othello, by Professor March.

The scenes in which Iago moves Othello to jelousy seem to me unnatural. I hav tried since my boyhood to make them seem natural, but I hav not succeeded, — that is my confession.

If we compare the jelousy of Leontes we find it natural though utterly groundless. It springs from temperament and mood in Leontes. But in Othello the attempt is made to show us a man, not jelous in himself, convinced by testimony and reasons that he has cause for jelousy.

His own view of his wife presents her to him in perfect purity. We ar to believ him overpowerd by reasons. There is great elaboration of the steps of Iago's procedure to convince him. We ar led therefore to scrutinize them, and we must see they amount to nothing. How could any man like Othello be moved by such tricks and trifles? It is possibl, to be sure, that a man should hav such perfect confidence in another as to accept his views without good reasons. If we ar to recognize such a friendship between Othello and Iago, grounds for it should be shown in the character of Iago in the earlier part of the play. But he is exhibited as a rascal, and a gross one, from the first. It is hard to think of such shallow rascality, so obtrusively set forth at every turn, as deceiving any one. Was there some actor of Shakespeare's time who had a natural expression of superhuman trustworthiness, some unimaginabl "confidence man," looking on whom the theater coud believ that any Othello must trust him in everything? Or has Shakespeare for once lowerd his genius to giv the actors an opportunity to show off their power of depicting changes of mood and passion too artificial for nature?

On motion of Professor Toy, it was

Resolved, That the following minute be put on the Records, and be sent to the gentlemen here mentioned:

The American Philological Association desires to express its hearty thanks to the Board of Education of Cleveland for the use of their Assembly Room, to the representatives of the Cleveland *Leader* and of the Cleveland *Herald* for their careful reports of the proceedings, to the officers of the Union Club for the generously offered privileges of their Club House, and to Mr. Charles W. Bingham, Mr. W. S. Kerruish, Dr. H. H. Powell, and especially to Mr. E. P. Williams, for their kindness in making the needed arrangements for the meeting, and for the pleasant ride and collation provided by them.

The minutes of Thursday's sessions were read and approved.
On motion, the Association then adjourned.

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CHARLES J. BUCKINGHAM, *Treasurer, in account with the* AMERICAN PHILOLOGICAL ASSOCIATION, *July* 13, 1880 — *July* 12, 1881.

Dr.		*Cr.*	
Balance in Treasury, July 12, 1880,	$414.05	Printing "Transactions" and "Proceedings,"	$529.10
Fees and Assessments since received,	543.58	Expenses of session in Philadelphia,	16.86
Sales of "Transactions,"	35.00	" " Assistant Secretary,	36.15
Interest,	24.00	" " Secretary,	2.46
		" " Treasurer,	8.60
		Printing Bills and Receipts,	5.00
		Balance in Treasury to new account,	418.46
	$1,016.63		$1,016.63

E. E. CHARLES J. BUCKINGHAM, *Treasurer.*

There is also in the hands of the Treasurer one Bond of the Connecticut Western Railroad for Five Hundred Dollars, with nine overdue and unpaid coupons. C. J. B.

Having examined the above accounts, and compared them with the vouchers, we certify them to be correct.

(Signed) F. A. MARCH, T. D. SEYMOUR, } *Auditing Committee.*

CLEVELAND, OHIO, July 12, 1881.

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1881–82.

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CONSTITUTION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

Article I. — Name and Object.

1. This Society shall be known as "The American Philological Association."

2. Its object shall be the advancement and diffusion of philological knowledge.

Article II. — Officers.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.

2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.

3. All the above officers shall be elected at the last session of each annual meeting.

Article III. — Meetings.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.

2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.

3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.

4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

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ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of five dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two thirds of those present at any regular meeting subsequent to that in which they have been proposed.

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PUBLICATIONS OF THE ASSOCIATION.

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decide to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first twelve volumes of Transactions:

1869-1870. — Volume I.

Hadley, J.: On the nature and theory of the Greek accent.

Whitney, W. D.: On the nature and designation of the accent in Sanskrit.

Goodwin, W. W.: On the aorist subjunctive and future indicative with ὅπως and οὐ μή.

Trumbull, J. Hammond: On the best method of studying the North American languages.

Haldeman, S. S.: On the German vernacular of Pennsylvania.

Whitney, W. D.: On the present condition of the question as to the origin of language.

Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.

Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.

VanName, A.: Contributions to Creole grammar.

Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

1871. — Volume II.

Evans, E. W.: Studies in Cymric philology.

Allen, F. D.: On the so-called Attic second declension.

Whitney, W. D.: Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.

Hadley, J.: On English vowel quantity in the thirteenth century and in the nineteenth.

March, F. A.: Anglo-Saxon and Early English pronunciation.

Bristed, C. A.: Some notes on Ellis's Early English Pronunciation.

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Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

1872. — Volume III.

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

1873. — Volume IV.

Allen, F. D.: The Epic forms of verbs in *μι*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

1874. — Volume V.

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's Odyssey (x. 81–86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optative modes in Greek conditional sentences.

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Morris, C. D.: On the age of Xenophon at the time of the Anabasis.
Whitney, W. D.: φύσει or θέσει — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

1875.—Volume VI.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.
Haldeman, S. S.: On an English consonant-mutation, present in *proof, prove*.
Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.
Morris, C. D.: On some forms of Greek conditional sentences.
Williams, A.: On verb-reduplication as a means of expressing completed action.
Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

1876.—Volume VII.

Gildersleeve, B. L.: On εἰ with the future indicative and ἐάν with the subjunctive in the tragic poets.
Packard, L. R.: On Grote's theory of the structure of the Iliad.
Humphreys, M. W.: On negative commands in Greek.
Toy, C. H.: On Hebrew verb-etymology.
Whitney, W. D.: A botanico-philological problem.
Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.
Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.
Trumbull, J. Hammond: On the Algonkin verb.
Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

1877.—Volume VIII.

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.
Toy, C. H.: On the nominal basis of the Hebrew verb.
Allen, F. D.: On a certain apparently pleonastic use of ὡς.
Whitney, W. D.: On the relation of surd and sonant.
Holden, E. S.: On the vocabularies of children under two years of age.
Goodwin, W. W.: On the text and interpretation of certain passages in the Agamemnon of Aeschylus.
Stickney, A.: On the single case-form in Italian.
Carter, F.: On Willmann's theory of the authorship of the Nibelungenlied.
Sihler, E. G.: On Herodotus's and Aeschylus's accounts of the battle of Salamis.
Whitney, W. D.: On the principle of economy as a phonetic force.
Carter, F.: On the Kürenberg hypothesis.
March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

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1878. — Volume IX.

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.
Toy, C. H.: The Yoruban language.
Humphreys, M. W.: Influence of accent in Latin dactylic hexameters.
Sachs, J.: Observations on Plato's Cratylus.
Seymour, T. D.: On the composition of the Cynegeticus of Xenophon.
Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

1879. — Volume X.

Toy, C. H.: Modal development of the Semitic verb.
Humphreys, M. W.: On the nature of cæsura.
Humphreys, M. W.: On certain effects of elision.
Cook, A. S.: Studies in the Heliand.
Harkness, A.: On the development of the Latin subjunctive in principal clauses.
D'Ooge, M. L.: The original recension of the De Corona.
Peck, T.: The authorship of the Dialogus de Oratoribus.
Seymour, T. D.: On the date of the Prometheus of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

1880. — Volume XI.

Humphreys, M. W.: A contribution to infantile linguistic.
Toy, C. H.: The Hebrew verb-termination *un*.
Packard, L. R.: The beginning of a written literature in Greece.
Hall, I. H.: The declension of the definite article in the Cypriote inscriptions.
Sachs, J.: Observations on Lucian.
Sihler, E. G.: Virgil and Plato.
Allen, W. F.: The battle of Mons Graupius.
Whitney, W. D.: On inconsistency in views of language.
Edgren, A. H.: The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

1881. — Volume XII.

Whitney, W. D.: On Mixture in Language.
Toy, C. H.: The home of the primitive Semitic race.
March, F. A.: Report of the committee on the reform of English spelling.
Wells, B. W.: History of the *a*-vowel, from Old Germanic to Modern English.
Seymour, T. D.: The use of the aorist participle in Greek.
Sihler, E. G.: The use of abstract verbal nouns in -σις in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.

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TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

1882.

VOLUME XIII.

Published by the Association.

CAMBRIDGE:
JOHN WILSON AND SON.
University Press.
1882.

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TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

1882.

I. — *The Greek New Testament as Published in America.*

BY ISAAC H. HALL, LL.B., PH.D.,

OF PHILADELPHIA.

I. *Preliminary.*

ASIDE from the bibliophile's passion or the collector's mania, there are sundry sound reasons for an inquiry into the history and character of the Greek New Testament as published in America. Most of these reasons are those developed by the inquiry itself, and centre themselves in the varieties of text thus disclosed; varieties existing not only in the critical editions, but in the adored *textus receptus* itself — before the critical editions had much circulation, or, as to most of them, an existence.

Secondary, but still a fact and noteworthy, is the revelation thus made of the industry and enthusiasm of the earlier American editors; who, to a greater extent than is commonly suspected, exercised an independent judgment and skill. Although their pioneer work would not fill the wants of to-day, it has been rather too meanly judged by their successors, and deserves at least an honorable record.

The ground, moreover, is almost unbroken. In O'Callaghan's American Bibles,[1] only sixteen editions of the Greek Testament are described or enumerated; a mere fraction of the number then existing; not to mention those issued in the twenty-two years that have since elapsed — nearly all of them prolific, except the four years of war.

[1] A List of Editions of the Holy Scriptures and Parts thereof, printed in America previous to 1860. By E. B. O'Callaghan. Albany, 1861.

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In the last two centuries, though theological books abounded, it was an almost unheard of thing to see a quotation from the Greek Testament—at least, in Greek type—in an American book. Nor were the English citations always made from our Common Version. The lawyers were apt to follow Coke's example, or to cite at second hand from him and others, who quoted the Vulgate Latin and supplied an original rendering therefrom. The clergymen had not altogether ceased to use or to quote the Genevan Bible, the version which came over to New England with the early settlers, and which still is often to be seen preserved for its associations and its ancient family record. To this day certain theological books are printed in this country with their Scripture citations from an English version earlier than our Common one. An every-day example of this is the edition of Luther's Commentary on Galatians commonly circulated among the Presbyterians. This translation (it is a revision as well) antedates our Common Version, and still keeps its Scripture citations unchanged.

Of course the Greek Testament was in the land, in numbers abundant for the times. I have no data, even approximate, to form a judgment as to the particular editions which were most common; but in the theological libraries and in private collections I have seen evidence of their great variety. For many years, too, I have known it as a fact that the rarer and more highly prized editions used to be regularly sought by certain second-hand dealers for exportation to Europe; where, until recently, such old treasures readily brought a higher price than here. To judge from such facts as are apparent, the earlier immigrants chiefly brought editions produced in Antwerp, Leyden, Geneva, and Lyons, with a sprinkling from presses along the Rhine, and some of Paris make; but just before and after the American Revolution, more copies came from England and Scotland. However, but few editions were produced in England before the settlement of Massachusetts. I can find traces of but two[1] printed before 1620.

[1] These were Vautroller's (H. Stephens's text), London, 1587, 16mo; and another of the same text, *e Regia Typographia*, London, 1592, 16mo. The London Beza of 1565, mentioned by Scrivener (*Plain Introd. to N. T. Crit.*, ed. 1874, p. 390, note 1; also, his *N. T. Gr.*, ed. 1873, etc., p. viii.) is doubtless a mistake.

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II. *The Mill Editions.*

The earliest Greek *book* printed in America, so far as I can discover, is the Enchiridion of Epictetus ("ex editione Joannis Upton accurate expressum"), with a Latin translation, published at Philadelphia by Mathew Carey in 1792. The type is quite small, and is apparently the same as that used thirty years later, with much less skill, in Kneeland's Greek Testament—to be described farther on.

But the first Greek Testament printed in America, as all acquainted with the general subject know, was published at Worcester, Massachusetts, in 1800, by the famous printer Isaiah Thomas (b. 1749, d. 1831). The book is now rather uncommon, though easy enough to be had a few years ago. It bears many slight resemblances to the various English editions of William Bowyer—a series of at least twelve editions, varying slightly from each other, which appeared in London at various times from 1715 to 1812. Of these Bowyer editions, that of 1794 (an edition not noticed by the bibliographers, but the last of the series to appear before Thomas published) seems to have furnished Thomas with his title-pattern. At least, its title is exactly reproduced, line for line, word for word, and style for style of type, in the Thomas edition, except only as to date and names and place of publisher. Thomas's titlepage reads as follows: "*Η ΚΑΙΝΗ | ΔΙΑΘΗΚΗ.* | NOVUM | TESTAMENTUM. | JUXTA EXEMPLAR JOANNIS MILLII AC- | CURATISSIME IMPRESSUM. | [Ornament—a caduceus with cornucopias at the sides.] | EDITIO PRIMA AMERICANA. | WIGORNIÆ, MASSACHUSETTENSI: | Excudebat ISAIAS THOMAS, JUN. | SINGULATIM ET NUMEROSE EO VENDITA OFFICINÆ SUÆ, | APRIL — 1800." The book is a 12mo, pp. 478.

At the end of some copies is bound in a leaf of advertisements dated December 25, 1802; but the copies are all one impression; for stereotyping was then unknown in America, and no reason could exist for dating back the issue. The text is, of course, divided into verse-paragraphs. As to accessory matter, it has only one page, containing "A Chronological

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Table of the Books of the New Testament," with a statement at its end that it has "been, carefully and faithfully, collected from the writings of the famous Rev. Nathaniel Lardner, D.D." (The name Nathanael is here misspelled, as well as the Latinized "Isaias" of the titlepage.) This table is signed "Caleb Alexander;" but no other external professions of editorship appear. A somewhat similar table, condensed and altered from Mill and J. A. Fabricius, occupies a like place in the Bowyer of 1794, and seems to have given more than one hint for the construction of Alexander's table; though the two differ slightly in length and in dates. The subscriptions to the Epistles copy those of Bowyer (or Mill at second hand) exactly, even to giving the numbers of the *στίχοι* in the various books (see the authorities therefor in Küster's Mill), and that partly in Greek numerals and partly in Greek words, just exactly as Mill and Bowyer gave them—with only one difference. That difference is, that these numbers are wanting in the subscriptions to 2 Corinthians, Galatians, 1 Thessalonians, and Titus; evidently because in each of these cases one of the Greek numerals was the *koppa* or *sampi;* characters for which Thomas probably had no type, nor an editor bold enough to spell out the numbers in words.

However, this edition does not appear to be a slavish reprint of any former work. On the titlepage, to be sure, it professes to be an accurate reprint of Mill; but so do many other editions that exhibit intentional alterations. The same is true of the great majority of the very numerous English editions which have made that profession—ever since the original Mill appeared. I have devoted no little time to searching for some edition of which this one of Thomas might be an exact reprint; but thus far I only find that while some of the Bowyer editions show some of the same alterations of Mill, no one of them agrees nearly enough to pass for the exact pattern. I must therefore believe that the editor exercised his own judgment, and derived his changes in the text from some edition of the Elzevir family.

In order to show this, it must be remembered that three leading editions were the main sources of the text of the ordi-

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nary editions of that time. These were Robert Stephens's of 1550, Beza's of 1565, and the Elzevir of 1678 (not of 1624 or 1633, though these are commonly regarded as standards of comparison). Mill's edition (London, 1707, fol., and Küster's Mill with additions, 1710, 1723, 1746) keeps generally the text of Stephanus, departing from it in only four places of moment: viz. Matt. 24: 15, reading ἑστώς for ἑστός; 1 Pet. 3:11, adding ἀγαθόν, ζητησάτω; 1 Pet. 3: 21, ᾧ καὶ ἡμᾶς for ὃ καὶ ἡμᾶς; and Rev. 2:5, τάχυ for τάχει. The Küster edition, indeed, returns to the Stephanic text in the first and last of these places. Thus the Mill text might be classified as a Stephanic text; and such would be its classification in this paper, did not a series of facts occur which compel a little different treatment.

But Thomas, while keeping the departures of Mill from Stephanus, adds a number of other departures; such as the following: Matt. 23: 13, 14, reversing the order of the two verses; Mark 8: 24, omitting ὅτι and ὁρῶ; Luke 1: 35, adding ἔκ σου; John 18: 20, reading πάντοθεν οἱ for πάντοτε οἱ; Acts 9: 35, Σάρωνα for Σαρωνᾶν; Acts 17: 25, καὶ τὰ πάντα for κατὰ πάντα; Acts 21: 3, ἀναφανέντες for ἀναφάναντες; Acts 21: 8, ἤλθομεν [*sic*] for ἤλθον; Rom. 7: 6, ἀποθανόντος for ἀποθανόντες; Rom. 8: 11, διὰ τοῦ ἐνοικοῦντος . . . πνεῦματος [*sic*] for διὰ τὸ ἐνοικοῦν . . . πνεῦμα; Rom. 12: 11, Κυρίῳ for καιρῷ; 1 Cor. 15: 31, ὑμετέραν for ἡμετέραν; 1 Tim. 1: 4, οἰκοδομίαν for οἰκονομίαν; Rev. 5: 11, adding καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων; Rev. 11: 1, adding καὶ ὁ ἄγγελος εἱστήκει; Rev. 11: 2, ἔξωθεν for ἔσωθεν. These specimens show nothing but editorial judgment, together with a Beza or a late Elzevir text, or both, from which to select the variant readings. It is not necessary to pass upon the editorial judgment here displayed—which is sometimes good and sometimes bad. The facts we are concerned with here are, first, that the work of an editor is manifest, and that better than might have been expected from the Latin of the titlepage; and second, that the profession in the title that the text is an accurate reprint of Mill, is intentionally false. But the title was copied from English editions which had made the same false pretense—already for nearly a century. And not only so, but the lauded

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textus receptus has been perpetually juggled with in the same way; so that it is rare to find two editions that agree exactly, or one that bears out the professions of its titlepage. The horror with which the simple-minded venerators of the *textus receptus* shrink from the latest critical texts and the latest revised translations is a mild sensation in comparison with the confusion which a little closer examination of its various *exemplaria* would bring upon them. The *textus receptus* of to-day—or of former times, for that matter—is nothing but a shadow and a ghost, which its professed adherents and admirers would generally be the last to recognize as an acquaintance.

Following the order of genealogy, instead of the order of time, we come upon a second edition, virtually, of this Greek Testament of Thomas; published at Boston, in 1814. Its title proper differs slightly from that of the other in the lines, but not in the words. Instead of the caduceus with the cornucopias, the ornament here is two reclining figures supporting the open Bible, with the verse 1 Cor. 15:22, in Greek, underneath for a motto. Then the words "BOSTONIÆ: | Excudebat ESAIAS THOMAS, JUN. | Typis WATSON & BANGS. | 1814." Its form is 16mo, pp. 478, like the other. The accessory matter is the same chronological table, but differently arranged, and without signature. The Latin for "Isaiah" is this time correctly spelled (Esaias) on the titlepage. Otherwise this edition so nearly resembles the last that a very close look is needed to see the difference. It coincides with the former, page for page and line for line, and almost letter for letter, only it spells out most of the ligatures and employs more recent forms of type for some of the letters. A mutilated copy of this edition might also be recognized by the erroneous page-number 231, in place of 431. It agrees with the former in all the departures from Mill, abovementioned, and adds a few more of its own besides. Of these last are: Matt. 6:6, the Erasmian ταμεῖον for Mill's ταμιεῖον (a variation of which the more recent editions of Pritius, or the title of Schmidt's Greek N. T. Concordance, may have

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been a nearer source); Mark 6: 33, προσῆλθον for προῆλθον (perhaps an error, but committed in the earlier Brylinger series of editions, from 1542 onward); and 1 Cor. 15: 33, the ancient χρῆστὰ [thus accented] restored in place of the metrically adapted χρῆσθ'. It is, however, a very tolerable Mill.

Following still the order of genealogy—almost every one is familiar with Bagster's "Polymicrian Greek Testament," edited by William Greenfield, with its (Greenfield's) Lexicon, and other conveniences for the beginner. This first appeared in England in 1829. It seems to vary from Mill's text in only three noticeable places, viz.: Acts 17: 25, καὶ πάντα for κατὰ πάντα; Acts 21: 3, ἀναφανέντες for ἀναφάναντες; and Colossians 1: 2, Κολοσσαῖς for Κολασσαῖς; all intended to be adoptions of Elzevir or Beza readings; only the first is a misprint for καὶ τὰ πάντα. This English edition has been repeated many times without date; and of the copies imported to America, some bear the imprint of Wiley, New York; and some others that of Lippincott, Philadelphia. But an actual reprint has appeared in America, issued many times, both with and without date, and with different imprints. Its title and form are as follows: "*Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ.* | NOVUM TESTAMENTUM | AD | EXEMPLAR MILLIANUM, | cum | Emendationibus et lectionibus Griesbachii, | præcipuis vocibus ellipticis, | thematibus omnium vocum difficiliorum, | atque locis Scripturæ parallelis. | Studio et Labore | Gulielmi Greenfield. | Hanc editionem primam Americanam, | Summâ curâ recensuit, atque mendis quàm plurimis expurgavit, | JOSEPHUS P. ENGLES, A. M." 32mo, pp. 571; lexicon, pp. iv. 281.

As the title states, it was edited by Joseph P. Engles, A. M.,[1] whose claim to have purged it of many errors committed in the original edition is not wholly unfounded. From the latter it differs chiefly in substituting an English preface for the

[1] Joseph Patterson Engles (b. 1797, d. 1867), a Philadelphian, graduated at the University of Pennsylvania, 1815; pastor of Seventh Presbyterian Church, Philadelphia, 1820; editor of "The Presbyterian," 1834; president of the Presbyterian Board of Publication 1863. He published "Records of the Presbyterian Church," a "Bible Dictionary," and other works chiefly devotional.

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Latin one of the London editions. In this English preface an apparent error of the Latin is made more definitely an error by stating that the text "is that commonly called the received text, which was first published at Leyden, A. D. 1624, by Elzevir, and republished in folio at Oxford, by Mill, A. D. 1707." Which shows that the editor possessed at best but a second-hand knowledge of the matter. As to text, he retains the three above-mentioned instances of departure from the Millio-Stephanic text to the Beza-Elzevir; except that he corrects the error of the London edition in Acts 17: 25, and reads *καὶ τὰ πάντα*.[1] All the perfect copies of this edition seem to contain the familiar plate with the words "The New Testament" in forty-eight different languages; though the London editions sometimes omit it. It first appeared in 1832, published at New York, by J. Leavitt; then Philadelphia, H. Perkins, 1841, 1846; Philadelphia, Perkins & Purves, 1844, 1846; New York, A. S. Barnes & Co., 1846; Philadelphia, H. Perkins, 1850; also, without date, Philadelphia, Peck & Bliss, Theodore Bliss & Co., and Lippincott. All the copies have "Hanc editionem primam" on the titlepage. I am not certain that this list is exhaustive. But this American edition is not so easy to find as formerly.

Another of the Mill family is that of the Rev. J. A. Spencer,[2] under the following title: "***H KAINH ΔΙΑΘΗΚΗ*** | The | Four Gospels and Acts of the Apostles | in Greek. | With English Notes, Critical, Philological, and Exe- | getical; Maps, Indexes, etc. | Together with the Epistles and Apocalypse. | The whole forming the complete text of | The New Testament. | For the use of Schools, Colleges, and Theologi-

[1] In making his corrections, the author made use of "a very accurate copy of Mill's Testament, published at Oxford in 1825; the various readings, with Griesbach's Testament, published in Cambridge, New England, in 1809." This Oxford edition of 1825 is not very easy to find, and is not noticed in Reuss's *Bibliotheca*. If it was one of the series which reproduces the Oxford ed. of 1805, Engles could not have followed it. But there are at least two series of Oxford professed reprints of Mill, one of which (including that of 1805) is rather a Bowyer text than a pure Mill; the other series, starting in 1825, being a faithful reprint. But the Oxford and Cambridge reprints of Mill are generally altered here and there.

[2] Jesse Ames Spencer, D. D., b. 1816. For a sketch of his life and numerous works, see *Johnson's Cyclopædia*, iv. p. 426.

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cal Seminaries. | By Rev. J. A. Spencer, A. M., | author of | 'The Christian Instructed,' 'History of the English Reformation,' etc. | τὸ καλὸν κἀγαθόν. | New York: | Harper and Brothers, Publishers, 82 Cliff Street. | 1847." This title is fairly descriptive, except as to the author himself. It was evidently intended first as a class-book, and to contain only the Gospels and Acts — which indeed were issued separately the same year, 1847, and again in 1859. Other editions of the entire book were issued by the same publishers in 1859 and 1865. Only the Gospels and Acts have notes; but the Epistles and Revelation have a little accessory matter in the shape of general introductions and tables. It is a book of no little merit and usefulness. Its text is very nearly that of Burton (Oxford, England, 1831, and several subsequent editions), which departed from Mill to Elzevir in fourteen noticeable places, which may be found enumerated in Prof. Dr. Eduard Reuss's *Bibliotheca Novi Testamenti Græci* (Brunsvigæ, 1872), p. 154. Spencer professes to adopt Burton's text, and to venture to differ therewith only on a few occasions, and then principally in the pointing, the use of capital letters, and other particulars of a like grade of importance. But he leaves Mill for Elzevir in two places more than Burton, viz. in the last two of the three just mentioned in the case of the Polymicrian.

One more edition, and that a noteworthy one, exhibits Mill's text professedly; though I cannot speak from personal examination as to its variations. This is the elaborate Greek-English work of the American Bible Union in 4to, published at New York from 1854 onward; the first volume issued containing 2 Peter; 1, 2, and 3 John; Jude; and the Apocalypse. In the small portion I have examined, it leaves Mill for Elzevir in a few places, as, *e. g.* the place already noticed by Reuss (*idem*, p. 157), Rev. 3: 1, inserting ἑπτὰ before πνεύματα. But the notes of this edition give it a thoroughly critical character, and as such it should be classed. To have changed the *text* materially would have been a work too bold for its contemplated purpose, and for the times. A later edition of a part of this work, the Epistle to Philemon, small 4to, 1860, anonymous, but, I believe, by the late Dr. H. B. Hackett,

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shows independent editorship in the text also. Concerning the issues of this work, I have been promised complete information, but have not yet received it. But as to the issues which I have observed, a second edition of some of the parts appeared in 1858; others bear date 1860; and the immense bound volume which contains the great bulk of them, entitled "The Sacred Scriptures," etc., bears date 1861; though the parts which compose it bear the dates of their own impressions, severally.

III. *The Leusden* (Elzevir) *Editions.*

The next family to appear in America was that of the Leusden editions. The first example was the Greek-Latin New Testament published by Bradford, at Philadelphia, in 1806. The titlepage is preceded by a short false title (consisting of the first six lines of the true), and reads as follows: "***H KAINH*** | ***ΔΙΑΘΗΚΗ.*** | NOVUM | TESTAMENTUM, | cum versione Latina | Ariæ Montani, | in quo tum selecti versiculi 1900, quibus omnes Novi | Testamenti voces continentur, asteriscis | notantur; | tum omnes & singulæ voces, semel vel sæpius occurrentes, | peculiari nota distinguuntur. | Auctore | Johanne Leusden, Professore. | Editio Prima Americana: | qua plurima Londiniensis errata, diligentissime animad- | versa, corriguntur: | Cura Johannis Watts. | Philadelphiæ: | Ex Officina Classica: | Impensis S. F. Bradford. | 1806." 12mo, pp. 561.

As already seen, this can only be the "editio prima *Americana*" as a Leusden edition; for it is the second of the Greek Testament absolutely. The corrector named on the titlepage was the printer, as we see from the note at the end of the book: "Excudebat J. Watts." In this edition an editor's work has no place. As it professes, it is a reprint of the famous edition of John Leusden, in which 1900 select verses are marked with a *, as containing together all the words of the New Testament; and words which occur only once, or very rarely, are marked by a † and ‡ respectively. For its immediate original, the "London edition" mentioned on the titlepage, we have three from which to choose. One of these was

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issued at Leyden by the Wetsteins in 1772, but bears also on the titlepage the imprint "Londini, apud Joannem Nourse." The second so closely resembles this one, line for line and page for page, that it requires close scrutiny to see that they actually are different issues. It was published at London in 1794, and bears the imprint of six different publishing houses, of which the first named is F. Wingrave. The third, dated 1804, is of exactly the same description as the second, except that it contains some misprints not found in the other two, and has the imprint of *seven* different publishing houses, of which the first named is F. Wingrave. The form of each is 12mo, pp. 699, on sheets a trifle smaller than the American Bradford. Those of 1772 and 1794 have the well known Wetstein maps, which are lacking in the edition of 1804, as well as in the American editions.

The text of this edition need not be dwelt upon at length, since, except in just one noticeable change, it is pretty purely the Elzevir of 1678. The first Leusden appeared at Utrecht in 1675, in two different forms, with nearly the Elzevir text of 1633; but the second Leusden, 1688, struck out a new path, following the Elzevir of 1678. A series of editions kept this latter text till 1740, when the change above referred to was introduced: viz., the adding *καὶ στραφεὶς πρὸς τοὺς μαθητὰς, εἶπε* at the beginning of Luke 10: 22. It was this edition of 1740, or rather its Greek-Latin form of 1741, from which descended, by mere reproduction, the editions of 1772, 1794, and 1804 above mentioned; either of which, again, may have been the immediate parent of the American Bradford. Of this ancestral series, the first edition was published at Amsterdam and London; at Amsterdam by the two houses of Boom and Van Soemeren, and in London by Sam. Smith. The other editions of the series were all issued by the Wetsteins at Amsterdam. A double group of offshoots of this Leusden edition, each with its very trifling variations, appeared during the same period. One of the two started at Frankfurt-a.-M., 1692, edited by Rudolph Leusden, son of John. Another, more nearly conforming to the Elzevir of 1633, was published at Leyden from 1699 onward. It is of a

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form rather minute, and probably the first Greek Testament ever stereotyped. It usually bears the imprint of Luchtmans. Then followed a long series of branches, more or less different from Leusden's original and from each other, issued by various publishers at various places in Germany.

In the same year with the Bradford edition just mentioned, the same publisher issued the same Greek text without the Latin, calling it "Editio Secunda Americana"; but it is second only as a Leusden. Watts is named as the corrector and printer of this edition also. It is a 12mo, like the last, pp. 286.

The next edition of Leusden's New Testament appeared at New York in 1821; the title being like the Bradford edition as far as applicable; the note of publication being "Novi-Eboraci: Typis et Impensis Georgii Long, No. 71, Pearl Street, 1821." This is a 12mo of small sized sheets, pp. 699; being page for page, line for line, and word for word, a close copy of the editions of 1772, 1794, and 1804 above referred to; but in every respect save thickness it is a smaller book. It might be called a "facsimile" of either; only, as it copies the misprints of the edition of 1804, the last is doubtless its immediate parent. (One of these misprints, for example, is in John 19: 30 *Τετέλησται* for *Τετέλεσται*.)

These three editions, the two Bradfords and the Long, are the only Leusden editions, so far as I know, ever published in America; though one phenomenon of the book-stores and libraries, to be mentioned farther on, speaks otherwise to the unwary.

To be mentioned in this connection, as presenting a text of the same general family, is the peculiarly constructed Harmony of the Gospels by the Rev. Dr. James Strong. Its text is nearly the Elzevir of 1633. This is a 12mo, published at New York by the Harpers in 1854; also, the same year, by J. C. Riker, and again by the Harpers in 1859.

It may be added that these four books are the only American representatives of the European *textus receptus;* and that not one of them is a perfect representative of either of the

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patterns — that is, of either the Elzevir of 1624 or that of 1633.

IV. *The Griesbach Editions.*

The next family to appear came in order of time next to the Bradford Leusdens of 1806; starting with the most important of our early issues. This was the reprint of Griesbach's Manual (Leipzig, Goeschen, 1805), his third edition and most finished text; issued at Cambridge, at the University Press in 1809. The form of this reprint is 8vo, pp. xxiv, 615. Its titlepage differs from that of its original by adding the words: "Cantabrigiæ. Nov-Anglorum 1809. Typis Academicis; sumtibus [*sic*] W. Wells et W. Hilliard." It has a titlepage for each volume (the second volume beginning with Acts), but the paging is continuous throughout, disregarding in the enumeration, however, the titlepage to volume ii., and the blank pages on each side of it. The whole is a pretty accurate piece of work; and adds to the original only one page of matter: the publishers' dedication to the President and Fellows of Harvard University. This edition had a deservedly wide circulation; and it has been taken as the basis of all the Griesbach texts published in this country — though its successors have generally followed it only *longo intervallo*. This edition was used by Mr. Engles, as he states in his English preface to the American Polymicrian Greek Testament noticed above, in verifying the Griesbach readings given in that volume.

The Gospels of this text, accompanied by a vocabulary, were issued at Boston in 1825, by "Cummings, Hilliard, and Company, Washington Street." The type is the same as that used in the volume just mentioned; the form 8vo, pp. iii, 240; Lexicon, pp. 71. The marginal readings are omitted. This volume was "prepared in consequence of the new arrangement of the studies in Greek, preparatory to admission into the University at Cambridge," "the Corporation having substituted Jacobs' Greek Reader and the Four Gospels for the Collectanea Græca Minora and the whole of the New Testament." The titlepage, indeed, says that it is "Designed for the use of schools."

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This text next appeared in Moses Stuart's edition of Newcome's Harmony, published at Andover by the Junior Class of the Theological Seminary, in 1814, and printed by Flagg and Gould. This appears to be the first Greek Harmony of the Gospels published in this country. An "Advertisement" states that it had been the editor's intention to follow an arrangement of Townson's, mentioned by Newcome, and followed by White's Diatessaron; but as no copy of Townson could be had, Newcome was the best resource. The original Newcome appeared at Dublin in 1788, folio; a harmony constructed on the basis of Le Clerc, Amsterdam, 1699, folio. The form of this American Newcome is 8vo, pp. xvi, xii, 424, 188. Another edition appeared the same year, in 4to.

Another issue of the same text appeared at Philadelphia in 1822–23, in parallel columns with an English Version, edited by "Abner Kneeland, minister of the First Independent Church of Christ, called Universalist, in Philadelphia"; also the Greek text alone (1822) and the English version by itself (1823), and perhaps each of them twice. At least, some copies of the Greek are dated 1823; which I am inclined to believe is the *true* date of both the single texts. It was "published by the Editor, No. 9 North Second Street, and sold by him — also by Abm. Small, No. 165 Chestnut Street." William Fry, often said to be the publisher, was the printer (spelled "printe" in vol. i., but "printer" in vol. ii.). The form is a rather small 12mo, vol. i., pp. xvi, 360; vol. ii., pp. ix, 444. The Greek is printed without accents, and the Griesbach margin is omitted. The first volume appeared as an experiment; with a preface containing, among other things, the Greek Alphabet, directions for pronunciation, and the declension of the article and personal pronouns. An abstract from Parkhurst's Greek Grammar is promised for the second volume, provided the work meets with sufficient encouragement — which promise is fulfilled at the end of the second volume. The long lists of errata in each volume show the editor's care and the printer's ability; but it is to be remembered that the editor, as he himself says with regret, lacked the privilege of an early clas-

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sical education.[1] The type of this Greek Testament appears to be the same as that used in the "Enchiridion of Epictetus," mentioned above as probably the first Greek book published in America, with, however, more recent forms for some of the letters intermingled. The use of the type can be traced in a series of small Greek grammars, and other books, printed in Philadelphia, by Carey, Aitken, and Fry, respectively.

Still another Griesbach New Testament has been issued in this country; printed, however, without either breathings or accents. This is the notorious "Emphatic Diaglott" now regularly published by the "phrenological" firm, S. R. Wells & Co., of New York. It is an astonishing edition, by reason of its high price, its mysterious name, and its other qualities. It was first published by the editor, Benjamin Wilson, at Geneva, Illinois; the issue extending over a period of seven years, ending in 1863. The second edition, or the first issued in a complete form, was published by Fowler & Wells, New York, in 1865; the editor's preface being dated 1864. Its claims are best set forth by its title: "The Emphatic Diaglott: containing the Original Greek Text of what is commonly styled the New Testament, (according to the Recension of Dr. J. J. Griesbach,) with an Interlineary Word for Word English Translation; a New Emphatic Version, based on the Interlineary Translation, on the renderings of eminent critics, and on the various readings of the Vatican Manuscript, No. 1209 in the Vatican Library. Together with Illustrative and Explanatory foot notes, and a copious selection of References; to the whole of which is added, A Valuable Alphabetical Appendix." No remarks need be made upon the style of editing, or upon either of the translations. The Griesbach margin is generally omitted, except when it happens to coincide with a "Vatican Manuscript, No. 1209" reading. But as to the source of these

[1] Abner Kneeland (b. 1774; d. 1844) was a Baptist clergyman, then Universalist, then Deist. He edited a Universalist periodical in Philadelphia (1821–23); the *Olive Branch*, N. Y.; founded the *Investigator* at Boston (1832); in 1836 was tried before the Supreme Court at Boston for blasphemy. He published several other books.

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Vatican readings, I judge from sundry indications, such as "*Ευροκλυδων*" (Acts 27: 14) without note of a variant, that it was some reprint of the inaccurate edition of Angelo Mai; probably that of Appleton, New York, 1859.

The form of this "Emphatic Diaglott"[1] is a 12mo, apparently; with no paging or sheet signatures, except in the Appendix, which has pp. 44. As far as I have traced this edition, it has reappeared in 1871, 1876, and 1880; also the Gospel of Luke separately in 1878, in quest of patronage through the "International Sunday-School Lessons."

V. *The Stephanic Editions.*

The Stephanic editions are treated separately from the Mill editions, only because the phenomena in America require it. They form the next thread to be taken up in chronological order. The first of these was the edition of Peter Wilson,[2] LL. D., Professor Emeritus of Columbia College, New York. This was first published in 1822, at Hartford, Connecticut, by Oliver D. Cooke & Sons; stereotyped by Hammond Wallis, New York. In Reuss's *Bibliotheca N. T. Gr.*, p. 163 (and its "Index Editionum," p. 296), the first issue is mistakenly set down as "New York, stereotypis Hammondi Wallis. 1808." But stereotyping was not introduced into America till about 1813; and Peter Wilson was not Professor Emeritus of Columbia College till 1820; and about 1808 he must have been too busy with his *Latin Prosody* (New York, 1810) to be editing a Greek Testament. Indeed, his known labors and published works account pretty well for all his time. (See Dr. H. Drisler's art., *Wilson, Peter*, in Johnson's Cyclopædia.) Moreover, Reuss had not seen an edition of 1808, nor does he state his authority. The origin of the error is probably to be seen on p. 137 of Reuss's *Bibliotheca* — in a confusion for the

[1] This word, I am informed, has been used as meaning *interlinear;* and therefore may not be a mistake for "Diglott." But in the book itself it is not the "interlineary" part that is "emphatic," but the other English version.

[2] Peter Wilson, b. 1746, in Scotland, studied at the Univ. of Aberdeen, removed to New York 1763, member of New Jersey Legislature 1777–83, codifier of the New Jersey laws 1783, Prof. in Columbia College 1789–92 and again 1797–1820. In 1820 he was made Professor Emeritus. d. 1825.

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moment with the (Scotch or) English printer, Andrew Wilson. An index error in O'Callaghan's *American Bibles*, p. 414, of "C. P. Wilson" for "*cura* P. Wilson," may have added to the confusion. Reuss had seen no edition earlier than 1829.

This edition of Wilson is a 12mo, pp. 368, with no accessory matter; but bearing on the titlepage the statement that it is "ad exemplar Roberti Stephani accuratissime impressum." Dr. Edward Robinson had written to Reuss that "it has no critical value, and probably Prof. Wilson did nothing more than read the proofs." But Reuss found otherwise. He states that out of the 56 differences of moment between the first (1546) and third (1550) editions of R. Stephanus, Wilson retains the reading of the first in 38 places; also that he deserts the latter in 22 other places. All which I have verified. The places which Reuss gives in particular may be summarized as follows: from the Complutensian N. T., as retained in Stephanus of 1546, to Erasmus or Elzevir, 10 places; from Erasmus, as retained by Stephanus of 1546, to the Complutensian, 2 places; from the older Stephanus to the later, 6 places; also, 3 places where the first three Stephanus editions agree, but Wilson leaves them all for Elzevir; and also one Erasmian reading adopted by Wilson which occurs in neither the Stephanus nor the Elzevir editions. (See Reuss, *Bibliotheca*, pp. 163, 164.) The places not given in particular can be easily picked out from the lists (*idem*, pp. 50–58).[1] An ex-

[1] The places specified *in particular* by Reuss are as follows: departures from the Complutensian to Erasmus or Elzevir, Matt. 9: 17, ἀμφότερα for ἀμφότεροι; Matt. 26: 52, ἀπολοῦνται for ἀποθανοῦνται; Mark 11: 1, Βηθφαγῆ for Βηθσφαγῆ; Matt. 24: 31, σάλπιγγος φωνῆς for σάλπιγγος καὶ φωνῆς; 1 Pet. 2: 21, ἡμῶν, ἡμῖν for ὑμῶν, ὑμῖν; Luke 5: 19, διὰ ποίας for ποίας; Matt. 19: 9, εἰ μὴ ἐπὶ πορν. for μὴ ἐπὶ πορν.; Matt. 21: 1, same as Mark 11: 1; Luke 3: 2, ἀρχιερέων for ἀρχιερέως; Rom. 2: 5, omitting καὶ after ἀποκαλύψεως. Departures from Erasmus to Complutensian: Acts 12: 25, Σαῦλος for Παῦλος [this also in R. Steph. 1551]; 2 Tim. 4: 13, φελόνην for φαιλόνην. Leaves R. Steph. 1546 for a later R. Steph.: Mark 8: 34, ἐλθεῖν for ἀκολουθεῖν; Mark 14: 32, ἕως προσεύξωμαι for ἕως προσεύξομαι; Mark 8: 13, εἰς τὸ πλοῖον for εἰς πλοῖον; 1 Cor. 15: 33, χρῆσθ' for χρηστὰ; Phil. 2: 1, εἴ τινα for εἴ τις; Rev. 10: 4, μὴ ταῦτα γράψῃς for μὴ ταῦτα γράφῃς. Leaves Steph. for Elz.: Matt. 21: 7, ἐπεκάθισαν for ἐπεκάθισεν [this also Steph. 1551]; Coloss. 1: 2, Κολοσσαῖς for Κολασσαῖς; 1 Pet. 3: 21, ᾧ καὶ ἡμᾶς for ὃ καὶ ἡμᾶς. Erasmian unknown to Steph. or Elz., Mark 7: 26, Συροφοινίκισσα for Συροφοίνισσα. The differences *not* particularly mentioned, *i. e.*, the 38 first mentioned above, can easily be picked out from Reuss's lists (*idem*, pp. 50–54).

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amination of these variations from the Stephanic editions, without going any farther, will make us agree entirely with Reuss — "editionem hic quoad textum plane singularem reperi" (*idem*, p. 163).

Wilson's New Testament has had an enormous circulation, and is still in use by very many. The editions which have come to my knowledge are the following: Hartford, Cooke, 1822, 1825, 1827, 1829; Philadelphia, Towar & Hogan, 1829, 1831, 1833; Philadelphia, Haswell (with other firms, one in Pittsburgh), 1838; Philadelphia, Barrington & Haswell, not dated, but issued in 1854; Philadelphia, Lippincott, 1854, 1858, 1859, 1860.

Following Wilson, in the same family, and next also in order of time, comes one of the most remarkable pieces of book-making to be found in modern sacred literature. This professes to be John Leusden's, with the Latin version of Arias Montanus; also to have Leusden's 1900 select verses marked with a *, besides his † and ‡, for their several purposes. The title is evidently copied from the Leusden edition of Long,[1] so as to have an orthodox and market-catching title for a Greek-Latin edition. It is a 12mo, pp. 775, Greek and Latin in parallel columns, and first published in New York by Collins and Hannay, stereotyped by Hammond Wallis & Co. Reuss (*idem*, pp. 128, 129), without seeing it, had noted it as a genuine Leusden, on the authority of a distinguished American clergyman, a college president and theological professor. But the fact is otherwise, as Reuss would have known had he seen that edition; for he did detect it in the repetition of 1858. So far from being a Leusden, of the Elzevir family, it is nothing but a Wilson, from plates that the stereotyper (who two years before had stereotyped Wilson) could easily furnish, and apparently did; with scarcely more alteration than to cut them in half lengthwise, so as to fit the pieces alongside the Latin column. Wilson, however, is altered in one place, viz.,

[1] Long was employed as a printer by Collins & Hannay for other publications. The names of Collins, Hannay, Long, and Dean all appear on the title-page in some books.

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by inserting the verse Luke 17: 36, so as to accommodate the Latin and tally better with the real Leusden editions. But besides the general falsehood of the title, these minor statements about the 1900 select verses marked with a *, and the †, and the ‡, are false likewise. No trace whatever of any of them appears in the text.

O'Callaghan (*Amer. Bibles*, p. 368), first finding this book in its issue of 1858, unsuspectingly and innocently remarks that it inverts the order of the verses Matt. 23: 13, 14; not knowing that this inversion was one of the distinguishing characteristics of a family of texts different from Leusden.

The deceptive character of this edition is only equalled by the extent of its success. It is still in print, apparently from the very same plates as at first, and still finds a ready market. I am informed by the Philadelphia booksellers that this edition, together with Wilson and the Polymicrian, are the ones which the new crop of students, every autumn, chiefly purchase. It may readily be recognized by a mistake in the title to Matthew, where an *O* still holds the place of a Θ, as it has done from the beginning.

The re-issues which have come to my knowledge are the following: New York, Collins, 1835, 1840; New York, Dean (also Collins), 1840; New York, Dean, 1844, 1849; Philadelphia, Lippincott, 1855, 1858, 1859, 1860, 1863, 1865, 1878, 1880. Wilson under false colors has had a circulation rather more extended than Wilson under the true.

Whatever doubt may be entertained of the propriety of classing the two foregoing publications among the Stephanic editions, none can exist with regard to the reprint of Scrivener's convenient manual, by Holt, at New York, 1879. Scrivener's Manual, as is well known, is a reprint of the third edition (1550) of R. Stephanus, with footnotes showing the different readings of the most noted critical editors, and a different type to mark the variant places. It first appeared in 1859, and has reached at least its ninth edition; those of 1873, and later, having been considerably revised.

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VI. *The Knapp Editions.*

Knapp's text was the next to make its appearance; in the shape of a Harmony of the Gospels constructed by Dr. Edward Robinson on the basis of Newcome, and with Newcome's notes; published at Andover, by Gould & Newman in 1834; 8vo, pp. xxviii, 328. Knapp's fourth edition[1] is apparently the text here followed. Knapp's text differed somewhat from Griesbach, but seems to have inserted only one reading peculiar to himself; the other variants coming from other less known editors, among whom Mace (1729, published anonymously — too much censured in his own time, and too much neglected later) seems to be chiefly followed. Knapp's editions were published at Halle in 1797, 1813, 1824, 1829, 1840. The second and third are identical; and so, again, are the fourth and fifth.

Knapp's text again appeared in "The Student's New Testament," edited by R. B. Patton, and published by Charles Starr, New York, 1835. It was printed on ruled writing-paper with very wide margins (the edition being intended for note-taking students), and so arranged that a verse always ends at the foot of a page. Otherwise this edition keeps Knapp's paragraphs, also his spaces to mark sub-paragraphs (like Bengel's before Knapp, and Westcott & Hort's more recently); and all his other conveniences and accessory matter. It has also a preface by Patton. It is a reproduction of Knapp's fourth edition entire. This, stereotyped, was issued again at New York by J. C. Riker, in 1845, and by the same again, without date. It was to be had either separately or bound up with the English Old Testament, printed on the same ruled paper with broad margins. The whole formed "The Student's Bible." It was a large 4to, the New Testament having pp. xix, foll. 248; the numbering of the leaves containing the text being by leaves or folios, not by pages.

[1] That is, the fourth genuine Knapp. The edition published by Valpy, London, 1824, though called "fourth edition," is really an altered reprint of the third.

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VII. *Miscellaneous.*

From this point onward we traverse ground more familiar, where little more than enumeration is necessary.

The American edition of Bloomfield (2 vols. 8vo, pp. xxxii, 597, 631) appeared at Boston in 1837, under the superintendence of Moses Stuart, and with a preface by him. The publishers were Perkins & Marvin; also Henry Perkins, Philadelphia. It is a difficult matter to trace or to enumerate all the re-issues. Perkins & Marvin seem to have published five editions, and then to have transferred the work to Lippincott. And there is apparently some confusion in the numbers. I have seen many of different dates; the last issued at Philadelphia in 1868, by J. B. Lippincott & Co., designated as the fourteenth American edition. This book is more noteworthy as a *multum in parvo* commentary than as a text. In the latter point of view, indeed, it is behind the age in almost every respect. It is to be considered as an altered Mill; but it has little critical merit of the desirable sort. Its mention of the readings of the MSS. is made in a manner so loose and careless that the natural expansion thereof in the ninth edition (London, 1855) results in many statements wholly imaginary; such, for example as citing the Vatican MS. in a portion of the New Testament where that MS. is lacking.[1] The first original Bloomfield appeared at London in 1832; the second, much amended and improved, in 1836. It is this second edition which is reproduced in the American edition.

Bloomfield's minor edition (London, several editions between 1840 and 1860), 12mo, was imported by Lippincott, and is said to be seen sometimes with their imprint, but I have seen it only with their name on the back of the bound volume. I do not know that this edition has ever been reprinted in

[1] That, however, is scarcely equal to the Lord Bishop of London's remark in *The Speaker's Commentary* on 1 Tim. 3: 16 (N. T. vol. iii, p. 780): "The Vatican MS. cannot be appealed to [*i. e.* as to whether the reading is ὃς or θεός], because the jealousy of Rome has prevented accurate collation, and the edition published by Cardinal Mai proves to be not so much a faithful reproduction of the MS. as an edition of the New Testament grounded upon it." The Lord Bishop surely ought to know that the Vatican MS. does not contain the Pastoral Epistles.

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America. (For the curious matter of its readings — their alleged agreement and actual difference with the larger editions — see Reuss, *Biblioth. N. T. Gr.*, p. 238.)

Robinson's Hahn,[1] the next in order (12mo, pp. xxviii, 508), is also too well known to need description. It first appeared in 1842, with three different forms of titlepage, two of them dated. One of these was published at New York, by Leavitt & Trow; the other at Boston, by Crocker & Brewster. The third, without date, bears the imprint of Leavitt & Allen, New York; and this was often re-issued. The other dated issues which have come to my knowledge are: New York, Leavitt, 1845, 1854, 1857; New York, Appleton, 1868, 1875.

Robinson's Harmony (8vo, pp. xx, 235) naturally belongs to the same text. This, Robinson's own arrangement, and Hahn's text, was published in 1845, at Boston, by Crocker & Brewster. Other issues, the same place and publisher, 1851, 1853 (rev. ed.), 1857, 1859, 1862, 1865.

Another specimen of the Hahn text appears in the "Collectanea Evangelica," or selections from the Gospels, with a passage or two from the Acts, arranged in "chronological order" so as to form a connected history of the principal events in the life and ministry of Christ. Its compiler is N. C. Brooks, A.M., then principal of the high school in Baltimore, afterwards LL.D., and president of the (Methodist) Baltimore Female College. The "Collectanea" was intended as a school book,[2] and is provided with notes and a lexicon. It is a rather small 16mo, pp. 210, published at Baltimore, 1847, two editions the same year, by Cushing & Brother, also Sorin & Ball at Philadelphia; third edition, New York, A. S. Barnes & Co., also Cincinnati, H. W. Derby & Co., 1849.

To the same Hahn text conform also Owen's Acts,[3] 12mo,

[1] All the American Hahn texts are the *earlier*. The later Hahn text, 1861, etc., has not been reprinted here.

[2] One of a series of school books edited by the compiler; a series recommended by Edgar A. Poe, then editor of the *Broadway Journal*, N. Y. His recommendation is printed in the fly-leaves of the first two editions of the "Collectanea."

[3] John Jason Owen, D.D., LL.D., b. 1803, d. 1869, president of the College

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pp. xii, 276, New York, Leavitt, 1850, 1852, 1856; New York, Appleton, 1869, 1876; and chiefly also Prof. Samuel W. Turner's editions of several Epistles, with English translation, and a commentary. These were, Hebrews, pp. viii, 186, N. Y., Stanford & Swords, 1852; Romans, pp. xvi, 252, N. Y., Stanford & Swords, 1853, and again, 1855; Galatians, pp. xiii, 98, N. Y., Dana & Co., 1856; Ephesians, pp. xix, 198, N. Y., Dana & Co., 1856; all in 8vo. All these are known as works of high character.

At this point comes in an edition of the Gospel of John (12mo, pp. 292), edited by Geo. William Heilig, and published at Philadelphia by Charles Desilver, 1861. This is one of the "Hamiltonian System" series of school-books, as improved by Thomas Clark, containing an "interlinear and analytical translation," and a great deal of accessory matter. One half of the book seems to be a reprint of James Hamilton's Gospel of John in Greek, etc., fifth ed., London, 1847; and the other half matter compiled by Heilig, from well known sources, which he states in full. The Greek text is professedly that of Theile's ed. stereotyp., Leipzig, Tauchnitz, 1858.

Tischendorf's text (ed. viii, *crit. maj.*) is adopted in the Harmony of the Gospels by Prof. Frederic Gardiner, D. D., 8vo, published at Andover, by Warren F. Draper, 1871, 1872, 1873, 1875, 1876 (revised ed., pp. lv, 268, 64), 1879, 1880.

The rest of the list seems to be made up merely of reprints of European editions, or of editions printed in Europe, but bearing the name and place of an American publisher.

The 8vo edition of Cardinal Angelo Mai's New Testament

of the City of New York. It is of this edition of the Acts that "J. H. W." thus speaks in *M'Clintock & Strong's Cyclopædia*, vol. vii. p. 496: "It was a frequent comment of Prof. Owen's that theological students were unable to combine the study of Greek and of the Bible at the same time, to remedy which he finally translated the Acts of the Apostles into Greek, appending a dictionary of the words in the same language." Dr. Owen's scholarly work has, however, met a very competent and sensible, as well as wide, appreciation.

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after the Vatican Manuscript was re-issued in New York by D. Appleton & Co., in 1859, but without the necessary tables of errata of the Leipzig and London editions.

The first volume (Gospels) of Alford's Greek Testament was issued by the Harpers, New York, 1859, 8vo; the entire work by Lee & Shepard, Boston, 1871, and repeatedly. The original Alford appeared in London in successive parts, dated respectively 1859, 1860, 1861, 1862. It has passed through six editions, each with its revisions and corrections, and partly through the seventh; the last being stopped by Dean Alford's death. It was then printed as a "new edition." The American editions of Lee & Shepard have been only the English sheets. An issue of theirs dated 1877 was called the "seventh edition;" but those of 1878 and 1880 were called "new edition." The editions I have traced appear in the list at the end. The abridged edition of Alford, by B. H. Alford, is said to have been imported in sheets by Lippincott, and to bear his imprint; but I have only seen copies of Longmans' (London) edition, with Lippincott's name on the back of the binding; as, for example, the edition of 1869. It is a 16mo, pp. xxvii, 644.

Wiley of New York has reprinted the Critical Greek-English of Bagster (text of Scholz, with various readings of other editors), 16mo, in 1877 and 1880, besides having his imprint on editions manufactured in England. Lippincott, Philadelphia, has also his imprint on sundry editions of the same book. These editions with Wiley's or Lippincott's imprint are either undated, or dated some year of the last decade. Wiley's name appears also upon certain copies of Tregelles's New Testament.

Draper of Andover has issued a number of editions of Ellicott's text and commentary — of several of the Epistles of Paul, both separately and in sets, at various times from 1862 to 1881.

And last, Westcott and Hort is issued by the Harpers, New York, 1881, 1882, with an introduction to vol. i. by Dr. Philip Schaff; besides another edition of the text of vol. i., interleaved with the Revised English version, 1882. Both these

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editions contain some serious misprints, as, *e.g.*, ὡμῶν for ὑμῶν, in Matt. 10: 9; but they are in the original English plates.

VIII. *The Foreign Supply.*

Every one knows that the American editions by no means comprise the entire supply of Greek Testaments used in this land during the present century. Yet the American editions — especially the non-critical — have had an immense circulation amongst three classes: (1.) Those who have revered the *textus receptus* almost as a matter of religious faith, and have known nothing of its myriad variations. These have been the easiest prey for the vendors of the sham editions — a natural result; but what a commentary upon their ignorant despising of the labors of conscientious critics! (2.) Those who cared little for a critical text, and wished only to have a taste of the original flavor for themselves. (3.) The multitude of students who used the New Testament as one of their early aids in acquiring the Greek language. To these might be added a fourth: those sermonizers who, not very familiar with the Greek Testament, used the cheapest means for "examining critically," as their phrase is, their sermon text, with the help of lexicon, grammar, and our Common English version. These, of course, were the least excusable and the least profited of all.

But of the foreign editions most current here in the first half of this century, the popular ones would seem to be the various Scotch and English editions based on Mill, the Greek-Latin reprints of Leusden by the Wetsteins and by Wingrave, etc., with the Knapp and Scholz editions. The scholars had their Valpys, later their Burtons, and a few others, very much as they now have their Wordsworth. It is within the course of the present generation that Webster and Wilkinson, used a little, gave way to Alford for those who could afford it. Meanwhile, for popular use, Tischendorf was beginning to eclipse all others, with the rather feeble rivalry of Scrivener. The larger editions of Griesbach, Scholz, Tischendorf, and Tregelles, like their predecessors, Mill, Bengel, Wetstein, have always been within the reach of the better scholars, though their popular circulation was never contemplated.

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At present, while for certain purposes Scrivener's manual is, and will be, popularly preferred, it is plain that the choice of the bulk of students, in the matter of a manual, lies between Westcott and Hort on the one hand, and Von Gebhardt's Tischendorf on the other. The fact is encouraging; for it shows decidedly the progress of correct ideas. Westcott and Hort's edition will win and hold its place by sheer merit; but the additional conveniences found in Von Gebhardt (the various readings of Tregelles and of Westcott and Hort, the parallel references, etc.), as well as its lower price, give it a very strong claim upon the preference of students.

Since the Old World must remain the depository of the vast mass of material for restoring the true text of the Greek Testament, it is hardly to be supposed that America, at least for the present, can well supply the critical text for the world. But American scholars have not been idle or unfruitful in their contributions to the common end. Were this the proper place, it would be interesting to sketch in outline their work of the sort; a work of which the most remarkable item and example is that, now in progress, of two American scholars engaged in compiling the Prolegomena which Tischendorf's death left wanting to his great critical edition.

But from like or kindred efforts the American scholars have never improperly hung back; nor are their researches or their results to be ignored at home, any more than in other quarters of the scholarly world.

IX. *Chronological List of Greek New Testaments published in America.*

NOTE. — A * designates a part only of the Greek New Testament. Where the entire item is in brackets, the edition is one actually printed abroad. Where an earlier text or edition is chiefly followed, the earlier name is generally given in parenthesis at the first occurrence of each example.

1800. (Mill.) C. Alexander. Worcester, Thomas, 12.
1806. Leusden, Gr.-Lat. Philadelphia, Bradford, 12.
1806. Leusden. Philadelphia, Bradford, 12.
1809. Griesbach. (3d ed.) Cambridge, Wells & Hilliard, 8.
1814. (Mill.) Boston, Thomas, 12.
* 1814. (Griesbach, 3d ed.) Stuart. Newcome's Harmony. Andover, Flagg & Gould, 8.

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* 1814. The same, 4.
1821. Leusden, Gr.-Lat. New York, George Long, 12.
1822. (R. Stephanus.) Peter Wilson. Hartford, Cooke, 12.
1822–23. (Griesbach, 3d ed.) Kneeland, Gr.-Eng. Philadelphia, Small, also Fry, 12.
1822. The same, Gr. only, 12.
1823. The same, Gr.-Eng., 12.
1823. The same, Gr. only, 12.
1824. (Wilson.) Pseudo-Leusden, Gr.-Lat. New York, Collins & Hannay, 12.
1825. Wilson. Hartford, Cooke, 12.
* 1825. (Griesbach, 3d ed.) Gospels. Boston, Cummings & Hilliard, 8.
1827. Wilson. Hartford, Cooke, 12.
1829. Wilson. Hartford, Cooke, 12.
1829. Wilson. Philadelphia, Towar & Hogan, 12.
1831. Wilson. Philadelphia, Towar & Hogan, 12.
1832. (Greenfield.) Polymicrian, Engles. New York, Leavitt, 32.
1833. Wilson. Philadelphia, Towar, Hogan, & Thompson, 12.
* 1834. (Knapp, 4th ed.) Robinson, Newcome's Harmony. Andover, Gould, 8.
1835. Pseudo-Leusden, Gr.-Lat. New York, Collins, 12.
1835. (Knapp, 4th ed.) Patton. New York, Starr, 4.
1837. Bloomfield (2d Lond. ed.), Stuart. Boston, Perkins & Marvin, 8.
1838. Wilson. Philadelphia, Haswell, Barrington, & Haswell, 12.
1840. Pseudo-Leusden, Gr.-Lat. New York, W. E. Dean, also Collins, 12.
1841. Polymicrian, Engles. Philadelphia, H. Perkins, 32.
[1842.] *n. d.* Robinson's Hahn. New York, Leavitt & Allen, 12.
1842. Robinson's Hahn. New York, Leavitt & Trow, 12.
1842. Robinson's Hahn. Boston, Crocker & Brewster, 12.
1844. Polymicrian, Engles. Philadelphia, Perkins & Purves, 32.
1844. Pseudo-Leusden, Gr.-Lat. New York, Dean, 12.
1845. Robinson's Hahn. New York, Leavitt & Trow, 12.
* 1845. (Hahn.) Robinson's Harmony. Boston, Crocker & Brewster, 8.
1845. Patton. New York, J. C. Riker, 4.
1846. Bloomfield, 5th Amer. ed. Boston, Perkins, 8.
1846. Polymicrian, Engles. Philadelphia, Perkins, 32.
1846. Polymicrian, Engles. Philadelphia, Perkins & Purves. 32.
1846. Polymicrian, Engles. New York, Barnes, 32.
* 1847. (Burton.) Spencer, Gospels. New York, Harpers, 12.
1847. (Burton.) Spencer. New York, Harpers, 12.
* 1847. (Hahn.) Collectanea Evv., N. R. Brooks. Baltimore, Cushing, 16.
* 1847. The same, 2d ed., 16.
1848. Bloomfield, 5th Amer. ed. Boston, Perkins, 8.
1849. Pseudo-Leusden, Gr.-Lat. New York, Dean, 12.
* 1849. (Hahn.) Coll. Evv., Brooks, 3d ed. New York, Barnes, 16.
* 1850. (Hahn.) Owen's Acts. New York, Leavitt, 12.
1850. Polymicrian, Engles. Philadelphia, Perkins, 32.
* 1851. Robinson's Harmony. Boston, Crocker, 8.
* 1852. (Hahn.) Turner's Hebrews, Gr.-Eng. New York, Stanford & Swords, 8.
* 1852. Owen's Acts. New York, Leavitt, 12.

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* 1853. Robinson's Harmony, rev. ed. Boston, Crocker, 8.
* 1853. (Hahn.) Turner's Romans, Gr.-Eng. New York, Stanford & Swords, 8.
[1854.] *n. d.* Wilson. Philadelphia, Barrington & Haswell, 12.
1854. Wilson. Philadelphia, Lippincott, 12.
1854. Robinson's Hahn. New York, Leavitt, 12.
* 1854. (Elzevir.) Strong's Harmony. New York, Riker, 12.
* 1854. The same. New York, Harpers, 12.
1854–1858. (Mill.) Gr.-Eng. Amer. Bible Union, New York, 4.
1855. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1855. (Hahn.) Turner's Romans, Gr.-Eng. New York, Stanford & Swords, 8.
* 1856. Owen's Acts. New York, Leavitt, 12.
* 1856. (Hahn.) Turner's Galatians, Gr.-Eng. New York, Dana & Co., 8.
* 1856. (Hahn.) Turner s Ephesians, Gr.-Eng. New York, Dana & Co., 8.
* 1857. Robinson's Harmony. Boston, Crocker, 8.
1857. Robinson's Hahn. New York, Leavitt, 12.
1858. Wilson. Philadelphia, Lippincott, 12.
1858. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1858. Amer. Bible Union, Gr.-Eng., 2d ed. of sundry parts. New York, 4.
1859. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1859. Spencer, Gospels. New York, Harpers, 12.
* 1859. Robinson's Harmony. Boston, Crocker, 8.
1859. Wilson. Philadelphia, Lippincott, 12.
1859. Codex Vaticanus, Mai. New York, Appleton, 8.
1859. Spencer. New York, Harpers, 12.
* 1859. Strong's Harmony. New York, Harpers, 12.
* 1859. Alford, Gospels. New York, Harpers, 8.
[1859. (Scholz.) Critical Gr.-Eng. New York, Wiley, 16.]
1860. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
1860. Wilson. Philadelphia, Lippincott, 12.
* 1860. Ellicott, Galatians. Andover, Draper, 8.
* 1860. Amer. Bible Union, Gr.-Eng., 2d and 3d edd. of certain parts. New York, 4.
* 1860. [Hackett,] Philemon, Gr.-Eng. New York, Amer. Bib. Union, small 4.
* 1861. (Theile.) Geo. Wm. Heilig, John, Gr.-Eng. Philadelphia, Desilver, 12.
1861. Amer. Bible Union, Gr.-Eng. New York, 4.
* 1862. Robinson's Harmony. Boston, Crocker, 8.
* 1862. Ellicott, Ephesians. Andover, Draper, 8.
1863. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1863. Ellicott, Ephesians. Andover, Draper, 8.
1863–4. (Griesbach, 3d ed.) B. Wilson, Emphatic Diaglott, Gr.-Eng. Geneva, Illinois, 12.
* 1864. Ellicott, Thessalonians. Andover, Draper, 8.
1865. B. Wilson, Emphatic Diaglott, Gr.-Eng. New York, Fowler & Wells, 12.
1865. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1865. Robinson's Harmony. Boston, Crocker, 8.
* 1865. Ellicott, Epp. Paul, whole set. Andover, Draper, 8.
* 1865. Ellicott, Pastoral Epp. Andover, Draper, 8.

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* 1865. Ellicott, Galatians. Andover, Draper, 8.
* 1865. Ellicott, Ephesians. Andover, Draper, 8.
* 1865. Ellicott, Philippians, Colossians, etc. Andover, Draper, 8.
* 1865. Ellicott, Thessalonians. Andover, Draper, 8.
* 1866. Ellicott, Pastoral Epp. Andover, Draper, 8.
* 1866. Ellicott, Galatians. Andover, Draper, 8.
* 1866. Ellicott, Ephesians. Andover, Draper, 8.
1868. Bloomfield, 14th Amer. ed. Philadelphia, Lippincott, 8.
1868. Robinson's Hahn. New York, Appleton, 12.
* 1868. Ellicott, Epistles, whole set. Andover, Draper, 8.
[? 1869. B. H. Alford (Alford abridged). Philadelphia, Lippincott, 12.]
* 1869. Owen's Acts. New York, Appleton, 12.
[1870. Tregelles. London, Bagster; New York, Wiley, 4.]
1871. B. Wilson, Emphatic Diaglott, Gr.-Eng. Geneva, Ill., 12.
[1871. Alford. Boston, Lee & Shepard, 8.]
* 1871. Ellicott, Epistles, whole set. Andover, Draper, 8.
* 1871. Ellicott, Philippians, Colossians, etc. Andover, Draper, 8.
* 1871. (Tischendorf.) Gardiner's Harmony. Andover, Draper, 8.
[1872. Alford, 6th ed. Boston, Lee & Shepard, 8.]
* 1872. Gardiner's Harmony. Andover, Draper, 8.
[1873. Alford, 6th ed. Boston, Lee & Shepard, 8.]
* 1873. Gardiner's Harmony. Andover, Draper, 8.
1875. Robinson's Hahn. New York, Appleton, 12.
1875. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
1875. (Scholz.) Critical Gr.-Eng. New York, Wiley, 16.
1875. Spencer. New York, Harpers, 12.
* 1875. Gardiner's Harmony. Andover, Draper, 8.
1876. B. Wilson, Emphatic Diaglott, Gr.-Eng. New York, Wells, 12.
* 1876. Owen's Acts. New York, Appleton, 12.
* 1876. Ellicott, Philippians, Colossians, etc. Andover, Draper, 8.
* 1876. Ellicott, Thessalonians. Andover, Draper, 8.
* 1876. Ellicott, Galatians. Andover, Draper, 8.
1877. (Scholz.) Critical Gr.-Eng. New York, Wiley, 16.
[1877. Alford, 7th ed. Boston, Lee & Shepard, 8.]
[1878. Alford, "new edition." Boston, Lee & Shepard, 8.]
1878. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1878. Ellicott, Epistles, whole set. Andover, Draper, 8.
* 1878. B. Wilson, Emphatic Diaglott, Luke. New York, Wells, 12.
1879. (R. Stephanus, 3d ed.) Scrivener. New York, Holt, 16.
* 1879. Ellicott, Epistles, whole set. Andover, Draper, 8.
* 1879. Ellicott, Galatians. Andover, Draper, 8.
* 1879. Ellicott, Ephesians. Andover, Draper, 8.
* 1879. Gardiner's Harmony. Andover, Draper, 8.
1880. B. Wilson, Emphatic Diaglott, Gr.-Eng. New York, Wells, 12.
1880. (Scholz.) Critical Gr.-Eng. New York, Wiley, 16.
1880. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1880. Ellicott, Epistles, whole set. Andover, Draper, 8.
* 1880. Gardiner's Harmony, rev. ed. Andover, Draper, 8.
* 1881. Ellicott, Pastoral Epistles. Andover, Draper, 8.

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1881–82. Westcott & Hort (Schaff). New York, Harpers, 16.
1882. Westcott & Hort (Schaff), Gr.-Eng. New York, Harpers, 16.

Without Date; and not enumerated in the foregoing.

(Greenfield.) Polymicrian, Engles. Philadelphia, Theo. Bliss, 32.
The same. Philadelphia, Peck & Bliss, 32.
The same. Philadelphia, Lippincott, 32.
Robinson's Hahn. New York, Leavitt & Allen, 12.
(Knapp, 4th ed.) Patton. New York, Riker, 4.°
(Scholz.) Critical Gr.-Eng. New York, Wiley, 16.
The same. Philadelphia, Lippincott, 16.
[The same. London, Bagster; New York, Wiley, 16.]
[The same. London, Bagster; Philadelphia, Lippincott, 16.]
[Greenfield, Polymicrian. London Bagster; New York, Wiley, 32.]
[The same. London, Bagster; Philadelphia, Lippincott, 32.]

With regard to the sources of information upon which the foregoing statements rest, they are almost entirely from personal inspection of the books themselves. The chief exception is in the case of Ellicott's Epistles and Gardiner's Harmony, wherein I have chiefly, but not entirely, depended upon information obtained directly from the publisher. A very few others, scarcely half a dozen in all, rest upon personal information by letter from well known Biblical scholars. A pretty full set of specimens are in my own possession. The works of bibliographers and catalogue compilers have been of no little help in personal search; but I have not relied on their unverified statements.

II. — *Alien Intrusion between Article and Noun in Greek.*

By AUGUSTUS C. MERRIAM,

PROFESSOR IN COLUMBIA COLLEGE.

In most languages possessing a definite article it appears to be a very general law that nothing shall be inserted between the article and its noun except such words or phrases as are attributive to the noun. So strictly in fact does this obtain that it may be regarded as a law founded in the very nature of simple and unaffected language, while any violation is either

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poetic, or due to poetic influence in a highly rhetorical and elevated style. The order of words in Cicero and Livy is so artificial, and bears so many resemblances to the Greek, that if the Latin had ever possessed an article we might expect to

ADDENDA.

Since this article was put in type, the following editions have been found: —

1838. Pseudo-Leusden. New York, Collins, also Dean, 12.
1840. Polymicrian, Engles. Philadelphia, H. Perkins; Boston, Perkins & Marvin, 32.
1845. Robinson's Hahn. New York, Leavitt & Trow; Boston, Crocker & Brewster, 8.
1848. Bloomfield, 5th Amer. ed. Philadelphia and Boston, H. Perkins, 8.
1870. Robinson's Hahn. New York, Appleton, 12.
*1876. (Scrivener's R. Stephanus 3d.) Romans, Henry A. Buttz. New York, Nelson & Phillips; Cincinnati, Hitchcock & Walden, 8.
*1879. Robinson's Harmony. Boston, Houghton, Osgood, & Co., 8.
*1879. Robinson's Harmony. Boston, Houghton, Mifflin, & Co., 8.
1880. Wilson. Philadelphia, Claxton, Remsen, & Haffelfinger, 12.
1882. (Scholz.) Critical Gr.-Eng. New York, Wiley, 16.

On p. 22, line 22, after the words "New York," there should be inserted the date, "in 1824."

to show its prevalence, as well as its development and progress through the various stages of the language, is the object of this paper.[1]

The ancient rhetoricians gave the name *ὑπερβατὸν καθ' ὑπέρθεσιν* or *κατ' ἀναστροφήν*, to any wide separation of the arti-

[1] The references in this paper are to the Teubner text-editions. The page of the Teubner text is made the standard for the statistics.

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1881–82. Westcott & Hort (Schaff). New York, Harpers, 16.
1882. Westcott & Hort (Schaff), Gr.-Eng. New York, Harpers, 16.

Without Date; and not enumerated in the foregoing.

PROFESSOR IN COLUMBIA COLLEGE.

IN most languages possessing a definite article it appears to be a very general law that nothing shall be inserted between the article and its noun except such words or phrases as are attributive to the noun. So strictly in fact does this obtain that it may be regarded as a law founded in the very nature of simple and unaffected language, while any violation is either

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poetic, or due to poetic influence in a highly rhetorical and elevated style. The order of words in Cicero and Livy is so artificial, and bears so many resemblances to the Greek, that if the Latin had ever possessed an article we might expect to find alien elements intruded into the attributive position. But in the Romance Languages, which have flowed from the Latin and have developed the article, no such intrusion is admitted; a fact which may be placed among the many other evidences that these modern languages sprang from the simple folk-Latin, instead of the artificial and stately prose of the Augustan Era. So it is, also, with the Modern Greek vernacular, though what individual purists may do in their eager imitation of ancient models may be hard to assert. In general its only insertions appear to be the genitive of the personal pronouns, and the demonstratives in agreement with the noun, both following an attributive standing next to the article. This, too, is exactly what occurs occasionally in ancient Greek, and has been noticed frequently enough by our grammarians; and, in fact, is scarcely an exception to our general principle; rather the wonder is that, with all the comprehensiveness of the Greek feeling for the attributive, these pronouns should have ever had any other position than the attributive.

Ancient Greek, however, exhibits a remarkable violation of the general law, whereby alien words of every class—verbs, adverbs, nouns, pronouns, adjectives, conjunctions, nay, even conditional, nominal, final, and other clauses—are thrust into the attributive position; a fact which I have never been able to find formulated in any grammar or commentary, ancient or modern, although many editors in the treatment of individual cases appear to have had a consciousness of the principle underlying the idiom. To exhibit the law of this idiom, and to show its prevalence, as well as its development and progress through the various stages of the language, is the object of this paper.[1]

The ancient rhetoricians gave the name *ὑπερβατὸν καθ' ὑπέρθεσιν* or *κατ' ἀναστροφήν*, to any wide separation of the arti-

[1] The references in this paper are to the Teubner text-editions. The page of the Teubner text is made the standard for the statistics.

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cle from its noun, and the stock quotation as an example is Dem. Ol. ii. 15: *τὴν τοῦ διαπράξασθαι ταῦθ' ἃ μηδεὶς πώποτε ἄλλος Μακεδόνων βασιλεὺς δόξαν.* If this were the only specimen they give, it would be doubtful if the class to be treated here could be placed under that head; for any word or phrase which individually or comprehensively forms an attribute of the noun, may properly be placed in the attributive position, although long and unwieldy clauses are usually avoided by writers in the simple style. Now the entire hyperbatic clause in the Olynthiac passage is an adjunct of *δόξαν*, and is consequently in its admissible position; something like Chapman's, "The golden-rod-sustaining Argus'-Guide." An anonymous rhetorician in Spengel, iii. p. 136, quotes not only this passage from the Olynthiac, but also *ὁ δ' ἄρ' ἔκθορε φαίδιμος Ἕκτωρ* (*M* 462), adding that the latter stands for *ὁ δὲ φαίδιμος Ἕκτωρ ἔκθορε.* Likewise Phoebammon (Sp. iii. p. 48) cites under this head, *ὁ δεῖνα τὸν δεῖνα ἐτύπτησεν ἑταῖρον.* The last example illustrates what I shall distinctively call *ὑπερβατὸν καθ' ὑπέρθεσιν*, and also exemplifies the law which regulates the idiom.

This law is simply an extension of that recognized by our grammars in the case of the genitive of the personal pronouns, and the demonstratives, namely, that *the alien element*, as the verb here, *is admitted only when an attributive also stands between the article and its noun, and normally the adjunct must precede the alien element.* To speak figuratively, the verb here is a stranger, prohibited from entering the household without the personal presence and introduction of one of the family; or, a metic that must have his patron. There is a third and familiar class of words, neither citizens, nor yet exactly metics; I mean the particles, which may stand at any time between article and noun. These as given by Kühner are *μέν, μὲν γάρ, μὲν οὖν, δέ, δ' οὖν, γέ, δέ γε, δὲ καί* (rare), *τέ, τὲ γάρ, τοί, τοίνυν, γάρ, δή, ἄρα, αὖ, μὲν οὖν δή*, and, rarely, the parenthetic *οἶμαι.* To this list some additions might be made, especially in the combinations, but it is substantially complete and well known. To the most of these particles this position belonged by prior right of immemorial occupation, and the

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rest have gained it by enlisting under the same standard. Long before the demonstrative ὁ had begun to weaken into the article, the particles had become firmly established in the second or third place in the clause, and we see them often in Homer following this demonstrative, a position which was not altered by the altered power of the latter as article.

Ground being thus laid, we may begin the task of tracing this idiom historically. Should the dictum of Aristarchus in relation to the article in Homer be admitted without challenge, it would be illogical to examine the Iliad and Odyssey on this point; but few at the present time incline to accept it without abatement; and, as the germ, if not the full flower of so much else in the Greek language is found in these poems, so this idiom occurs in various stages of advancement, and occasionally in entire harmony with its completed form. The position of ὁ at the beginning of a line with a proper noun at the end, and various words between, is very familiar. Here ὁ is explained, and rightly, as the original demonstrative, and the noun as its appositive, and instances of the same may be found occasionally in the later poets. But an example such as *ἶξε δ' ὅθ' ὁ κλυτὸς ἦεν Ἀχιλλεύς*, Υ 320, is quite like many prose forms. So, too, the passage quoted by the anonymous rhetorician, referred to above, is poetic only in the position of the verb before the attributive. Phrases beginning with *οἱ ἄλλοι* frequently approach or coincide with prose constructions; *οἱ δ' ἄλλοι πρὸς Ὄλυμπον ἴσαν θεοί*, Φ 518; *οἱ δ' ἄλλοι οὗ σφιν πάρεσαν θεοί*, Λ 75; *οἱ δ' ἄλλοι φιλότητι νεώτεροι ἄνδρες ἕπονται*, γ 363; *τῶν δ' ἄλλων οὔτινα οἶδα ἀνθρώπων*, ζ 176; *τῶν δ' ἄλλων μή τις Ἀχαιῶν πευθέσθω*, π 133: likewise with some other adjectives, as *οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν*, Η 403; *τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν*, μ 113, 428; *ὁ θρασὺς εἶπετ' Ὀδυσσεύς*, κ 436: with the adverb; *τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν*, Ι 524: and in the case of the possessive there is complete harmony; as, *τὴν σὴν ποτιδέγμενοι ὁρμήν*, β 403; *τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους*, Ε 321; *τὸ ἐμὸν δόλῳ ἄρμα*, Ψ 585; *τῷ σῷ ἐπὶ μαζῷ*, τ 483; *ἡ δ' ἐμὴ οὐδέ περ υἷος ἐνιπλησθῆναι ἄκοιτις*, λ 452; cf. Λ 608, δ 71. Even the preposition appears between the

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attributive and the noun, as among the later poets; *τῷ σῷ ἐπὶ μαζῷ*, τ 483; *τῆς αὐτῆς ἕνεκ' ἀγγελίης*, π 334. These examples do not pretend to be exhaustive, but they are sufficient to show that the idiom began early and began in poetry, where it must still be traced for some centuries to come before the rise of prose composition. And here I must add that my statistics below do not pretend to be exhaustive in the wide field which has been included in the survey. Some cases will naturally slip by one; even a Homer might nod in such a task; but the cases adduced are actually noticed, so that the sum total in any instance may be somewhat greater, but not smaller. Let this stand, as Herodotus says, for the whole treatise.

Hesiod, in the Works and the Theogony, has a few instances with proper names, which of course need not be classed here, and one case with *ἄλλος*, if *αἱ δ' ἄλλαι μὰψ αὖραι ἐπιπνείουσι*, be read in Theogony 872, where *μαψαῦραι* is found in many MSS.

Next in order of time come the writers of the Gnomic and Lyric Period, and in treating these I have followed Bergk in his Anthologia Lyrica, Teubner text-edition, since we have there all the most important fragments. Accordingly, I find, in Tyrtaeus (10, 3) one instance of the idiom; in Archilochus, 3 (50, 57, 85); Simonides Amorg., 1; Solon, 2; Sappho, 2; Erinna, 2; Anacreon, 4; Simonides Ceos, 8; Theognis, 11. Here, with the vast change in sentiment, manners, government, in metre and language, from the Epic, we find an approximate change in the development of the article, which, though still removed from the frequency and delicacy of Attic prose usage, is now fairly established, and the instances of our hyperbaton are not only clear but also about as frequent as in the poetry of any period except the tragic. The adjunct regularly attaches itself to the article, except in Erinna 6, and Simonides Ceos 117; the intruder is generally a verb, but not exclusively, and in Solon 27, 3 it is the main part of a temporal clause; the possessive is a favorite as attribute, occurring 5 times, and the preposition with its case becomes the adjunct in Sappho 29, and Erinna 6. Certain peculiarities exist which we shall revert to when Herodotus falls under review.

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Next in the same Lyric field follows Pindar, where my statistics exhibit 52 instances, 15 in the Olympic Odes, 18 in the Pythian, 9 in the Nemean, and 10 in the Isthmian. The attributive uniformly adheres to the article, though where more than one belongs to the same noun, the foreign element may be thrust between (O. 1, 68; P. 5, 55). In 34 cases the adjunct is an adjective, 4 times a possessive, once *αὐτός*, 'same', so great a favorite in prose, and appearing already in Homer; the remainder is made up variously of genitives, adverbs, prepositional phrases, and participles. The intruded element is mainly the verb, often with all its adjuncts, whether subject or predicate or both, so that the number of words mounts up from four and five to seven and eight or even ten, forming therein a striking feature of his style. A vocative phrase occurs thrice, as it did once in Archilochus (85). The preposition is a favorite; *ἀμφί* thrice, *ἐς* thrice, *ἐπί*, *ἐν*, and *ἀπό* each once. Even the predicate adjective occurs alone. The proper name in apposition with *ὁ* or *ἡ*, and separated from it by words without adjunct, as in Homer, occurs but rarely; I have but one actually noted down. If Isth. 1, 14, *τὸ μὲν ἅρματι τεθρίππῳ γέρας* be construed according to Heyne, as I understand him, a difficulty is presented; because he deems it an unattributive dative placed between article and noun without attributive. But the Scholiast regards *τὸ* as used adverbially without connection with *γέρας*, and perhaps rightly; still this is not necessary, since the dative may be considered a proper attributive depending on some participial idea unexpressed, as *τὰ γὰρ δόλῳ τῷ μὴ δικαίῳ κτήματα*, Soph. O. C. 1026; and we may compare *τὴν ὑπὸ Μελήτου γραφήν*, Xen. Mem. iv. 4, 4, and Kühner on Mem. ii. 1, 34. Another case has been sufficiently elucidated by the grammars, and has its parallels in both prose and poetry. When an attributive participle has adjuncts of its own, the whole may stand as compound attributive between article and noun, or part of the phrase may appear within and a part without, so that even a word or expression which is itself not attributive to the noun may be all that remains within, producing an apparent violation of our general law for this hyperbaton; but it is only

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apparent. The example which I have noticed of this in Pindar is O. 13, 53: *τὰν πατρὸς ἀντία Μήδειαν θεμέναν γάμον αὐτᾷ* (cf. Erinna 5).

In Aeschylus I find 84 instances within the space of 257 pages of the Teubner text, or an average of one to every 3 pages, while in Pindar the average was about one to 3½ pages. The Prometheus presents a wide disproportion to the other plays, containing 37 cases within 34 pages, or one to somewhat less than a page. Of the others, the Supplices has 3 cases, Persae 7, Septem 10, Agam. 14, Cho. 5, Eum. 8. The attributive is an adjective 51 times, possessive 12 times, genitive 7 times, *αὐτός* 5 times. It does not adhere so uniformly as in Pindar to the article. I have noticed three exceptions, where the alien precedes the adjunct (Suppl. 51, Paley; Agam. 836, 1450). Two of these are Homeric, and one, Agam. 836, is the well known *τοῖς τ' αὐτὸς αὐτοῦ πήμασιν*, where the order is partly due to the metre, and partly to the fixity of the expression *αὐτὸς αὐτοῦ*, though Aeschines (3, 233) says *αὐτὸς τὴν αὐτοῦ δυναστείαν*, and Xenophon, (Mem. i. 4. 9), *τὴν σαυτοῦ σὺ ψυχήν*. The same position recurs Soph. Ajax 1132, O. C. 1356, imitated by Longinus 15, 3 (Spengel i. 264). Plato Alc. II. 144 C is a duplication of Soph. O. C. 930; *πόλιν τὴν αὐτὸς αὐτοῦ*. The construction with the participle noticed in Pindar occurs Prom. 313, *τὸν νῦν ὄχλον παρόντα*.

The foreign element as usual is mainly the verb; *ὅδε* appears 4 times, but not yet *οὗτος* and *ἐκεῖνος*; the preposition 5 times in the Prom., once in the Eum. The number of words forming the inserted phrase is much more moderate than in Pindar; I have not observed any case of more than five. A difficulty at first sight is presented by Septem 632, *τὸν αὐτοῦ σοῦ κασίγνητον*, since *αὐτοῦ*, as well as *σοῦ*, has commonly the predicate position, and our law would be violated; but it is getting to be pretty well understood that *αὐτοῦ* when *emphatic* or *semi-reflexive* may have the attributive position as here. An early case is Hes. Theogony 754, *μίμνει τὴν αὐτῆς ὥραν*; and Theogony 470 is similar, *τοκῆας τοὺς αὐτῆς*. Tyrtaeus (10, 3) has *τὴν δ' αὐτοῦ προλιπόντα πόλιν*, and Theognis, besides other cases like this, also *τῶν αὐτοῦ χηρώσει πολλῶν*

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(955), and *τῶν αὐτῶν ἀντιτυχεῖν ἐπέων* (1334), where, as in the Aeschylean example, *αὐτοῦ* forms the adjunct which introduces the alien word.

A more difficult passage is Prom. 289: *τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως ἐσαναγκάζει*, where between *τό* and *ξυγγενὲς* we have *με* and *δοκῶ*, both alien, without a ghost of an attributive. There are two ways of surmounting this obstacle. It may be observed that when the article is construed with an adjective without a noun expressed, the Greek mind did not regard the ports as closed with the same strictness as with the noun, and occasionally admitted craft otherwise excluded. Or we may regard *δοκῶ* as admitted on the same principle as its synonym *οἶμαι* later on in prose, while *με* will fall under the head of an Ionicism to be treated below.

Sophocles exhibits a marked and continuous increase in his employment of our idiom. I find 238 instances within 347 of the Teubner pages, or about 1 to 1½ pages; in the Ajax, 25; Elec., 32; O. T., 43; O. C., 49; Antig., 22; Trach., 32; Philoc., 35. The prominence of the possessive pronoun among the attributives is a noticeable feature, occurring 97 times, the adjective 90 times, genitive 32 times, adverb 18 times; *αὐτός* 4 times. I have noted but 5 divorcements of the article and attributive (Aj. 311, El. 287, O. T. 1171, O. C. 1356, Tr. 117), not including cases where no adjunct occurs, a few of which are found, mainly with proper names in imitation of Homer, and offer no features differing from those already noticed among his predecessors, except *ὁ δ' εἶπ' Ὀδυσσεύς*, Philoc. 371, which, like Eur. Elec. 781, is also Homeric.

The interposed element, for the most part a verb, is here of greater variety; several times we find conjunctions and conjunctive clauses; prepositions, 17 times; *οὗτος*, twice; *ὅδε*, twice; *ἐκεῖνος*, once.

Akin to the interposing of non-attributive adjuncts of the participle, noticed in Pindar, is a similar insertion of adjuncts of an extruded attributive adjective; thus, O. C. 1514, *αἱ πολλὰ βρονταὶ διατελεῖς*; so Aristophanes Pax 294; Aeschines 3, 241. Allied to this is *τὸν μακρῶν ἀλάταν πόνων*, Aj. 888;

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likewise the interlacing of two nouns both of which have the article and one, or both, attributives; as, *τὸ τᾶς εὐφάμου στόμα φροντίδος*, O. C. 131; cf. Xen. Anab. ii. 6, 29. Still more common, especially in prose, is the interlacement, where one is the participle with its article, as *ὁ τὰν Κρίσᾳ βούνομον ἔχων ἀκτάν*, El. 180; cf. 695, Aesch. Eum. 768, Plat. Leg. 657 A, Protag. 353 A, Hdt. vii. 96, etc. Of course, one of these phrases must be dependent on the other, and it is interesting to see how carefully the main feature of our rule is observed, however intricate the interlacement.

The well known insertion of *ὑμῶν*, O. T. 62, and of *ἡμῶν*, O. T. 1458, between article and noun without adjuncts is abnormal, it is true, but the article in both instances with *μέν* opposed to a following article with *δέ* carries it back close to the Homeric demonstrative. But see *ὑμῶν* in 2 Cor. 1, 6 (twice); 7, 7 (thrice); 11, 8; 12, 19; 13, 9, without such reason.

In the 19 plays of Euripides the occurrence of this idiom is slightly less frequent than in Sophocles, 436 times according to my count, or once in about $1\frac{3}{4}$ pages. The possessive has nearly the same prominence as in Sophocles, 162 cases, to 168 adjectives, 68 genitives, and 30 adverbs and adverbial phrases. Separation of noun from its adjunct is generally limited at most to four or five words, as in Sophocles and Aeschylus, though Eur. Suppl. 741 is a marked exception if allowed at all. Severance of adjunct from its article is confined to two or three instances, and the occasional absence of attributive is to be explained as before. The interposed demonstrative is rarer than in Sophocles; I find *ὅδε* 3 times, *οὗτος* twice, *ἐκεῖνος* not at all. In the use of *αὐτός* 18 times as attributive he comes nearer prose. The inserted preposition is not so common, proportionately, as in Sophocles, there being only 19 cases of it in all. Of interlaced expressions I find about a dozen, with a tendency to insert an appositive proper name before its subject (*ἁ δὲ Διὸς Ἑλένα κόρα*, Iph. Aul. 781), somewhat like *ὁ Μαίανδρος ποταμός*, in prose, but not without attributive. If anywhere, we are strongly tempted to see a violation of our general law in *τὸ δεινὸν ἦν θέαμ' ἰδεῖν*,

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Bacch. 760, making δεινὸν predicate; but the commentators are right in holding to the attributive use.

Aristophanes yields 10 instances from the Clouds, and 13 from the Frogs, or about 1 in 5 pages; and some of these, especially in the Frogs, are parodies of tragic lines. The possessive appears as adjunct 4 times, while the alien is chiefly the verb; 5 times it is οὗτος, once ἕνεκα, and once τὶς after an adjunct.

In several of these particulars we are nearer the prose of this period, to which our attention must now be directed. And in this field we must begin with Herodotus as the earliest whose writings have come down to us in any entirety. We know how constant was his imitation of the poets; in fact Demetrius (Spengel iii. p. 287) says that it is not so much μίμησις as μετάθεσις. Hence we might expect to find this hyperbaton with some frequency, as is actually the case. In the 720 Teubner pages I have counted 109 instances, or 1 in 6⅔ pages. These are exclusive of certain peculiarities to be treated by themselves. The possessive was rare as attributive (3 cases only); but αὐτός occurs 22 times; otherwise there was no peculiarity in the adjunct. The verb plays the important part as usual in the hyperbatic element; but οὗτος enters 24 times (in 14 instances, after αὐτός), and ὅδε 3 times. Of prepositions, only περί (ii. 43, 148) and εἵνεκα (viii. 100, ix. 85), are intruded, as is usual in prose. The participle of the genitive absolute occurs vi. 43 (τῶν ἄλλων καταλελυμένων στρατηγῶν), examples of which I have found elsewhere only Eur. Herc. Fur. 37, Demosthenes De Cor. 18, and Argument to Andocides iii. The article and participle interlace with article, attributive, and noun, v. 22, and vii. 96. I have placed by themselves 5 instances (i. 18, 103, vi. 75, vii. 111, 115) of the verb interposed between article and participle with omitted noun, though here and generally the law holds that the verb shall stand next to the participle, or at least follow one or more of the adjuncts of the latter. Noticeable cases of the attributive phrase, partly without and partly within, are vii. 124, 184, ii. 53, 87, 169, and vii. 145, which last is peculiar in having the article repeated after the noun, and

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therefore leaves some ambiguity; but a comparison of i. 207 (*τὰ δέ μοι παθήματα τὰ ἐόντα*, Stein), ix. 71, and vii. 172, seems to settle the question.

The inserted vocative, *τῆς σῆς, Γλαῦκε, βουλόμενος δικαιοσύνης*, vi. 86, is very rare in prose (Dem. De Cor. 21, Plat. Alc. ii. 138 A, Xen. Hel. ii. 3, 43), though somewhat of a favorite in poetry, and that as early as Archilochus, as has been shown.

There remain to be treated certain violations of our general law, which fall under three heads, enclitic pronouns, the enclitic *τὶς*, and the partitive genitive. Now it is a fact easily observed in Homer that the enclitic pronouns gravitate towards the head of the clause, and have pretty constantly the second or third position, especially following the conjunction, and already there we have such phrases as *τὼ δέ οἱ ὤμω κυρτώ* (*B* 217), and this fixed position remains a characteristic of the Ionic dialect. In Archilochus we read *ἡ δέ οἱ κόμη* (29), *ἡ δέ οἱ σάθη* (97); in Sappho, *ἀ δέ μ' ἴδρως* (2); in Erinna, *τὰ δέ τοι καλὰ σάματα* (6); in Hipponax, *οἱ δέ μευ πάντες ὀδόντες* (62); in Anacreon, *αἱ δέ μευ φρένες* (81); in Theognis, *οἵ με φίλοι* (575, 813, 861 — without conjunction; so *μοί*, Hdt. vii. 38). So Hdt. has *οἱ* 7 times between article and noun without attributive (sometimes as possessive, sometimes not), *μοί* twice, *σφί* thrice. Once *οἱ* adheres to the article and an adjunct follows (iii. 153); it occurs after the adjunct, iii. 74, ix. 64; similarly, *σφί* at i. 159, 166, vii. 160. *μέ* adheres to the article once (i. 115), and *μίν* once (v. 46), both with following attributive (compare Erinna 6, Aesch. Prom. 289, Eur. Hippol. 10, Hel. 922, Hipponax 62, and the position of these pronouns in Hdt. when inserted between the preposition and its case, as vi. 63, 92, 50). Imitations of this Ionicism appear sporadically in Attic prose; as, Plat. Phaedr. 236 D (*οἱ δέ μοι λόγος*), Sympos. 177 A, Lucian Nigr. 2. In Lucian's Ionic imitation, De Dea Syria, he quite outstrips his model. Within 22 pages he intrudes *μοί* once, *οἱ* twice, *μίν* twice. Hdt. once (iii. 65) extends this usage to *ὑμῖν*; cf. Plat. Apol. 39 C, *τὸ δὲ ὑμῖν πολὺ ἐναντίον ἀποβήσεται.*

Another Ionicism is the insertion of *τὶς* without attributive,

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occurring 23 times in Hdt.; or if an adjunct is used, τὶς adheres to the article, as i. 124, 187, 189, iii. 63; cf. ii. 175. This seems to follow the same principle as the enclitic pronouns, and its prevailing position in Homer is the same as theirs. An example approaching the Herodotean usage is Iliad *E* 424, *τῶν τινὰ καρρέζουσα Ἀχαιϊάδων εὐπέπλων*, where, however, the attributive is seen, though extruded. Similar to the Attic is *τῶν δ' ἄλλων μή τις Ἀχαιῶν*, Odyssey *π* 133, *σ* 62. Herodotus has ἄλλο added to τὶ, ii. 179 (cf. i. 124, Thuc. iii. 5, Aesch. Prom. 772), but in *τῶν τις Ἀθηναίων ἀνήρ*, vii. 143, *ἀνήρ* is extruded.

That the partitive genitive is sometimes intruded without attributive is a common assertion of the grammars and commentators, but this position is pretty generally confined to phrases where an *adjective or participle is used without the noun expressed*, in which case, as we have seen, a certain license is permitted. It is used most commonly by Herodotus and Thucydides, rarely elsewhere, and then the adjective is more frequent than the participle. In Hdt. we have it with the participle, i. 167, iv. 2, v. 77, vi. 57, 119, 130, vii. 110, 129, viii. 4, 66, 68, 129; with the adjective, i. 53, 177, iii. 113, iv. 167, vii. 156, ix. 29. In several of these, the genitive is *αὐτοῦ* or *αὐτῶν*, all instances of the occurrence of which, after the article, Stein lumps under one head, as if all were alike. But we must distinguish three classes, the first of which is the partitive already noticed (i. 167, 177, iii. 113, iv. 2, 167, vii. 110, 129, 156, viii. 66, 68, 129). In *τὸ δ' αὐτῶν μέγιστόν ἐστι τεῖχος* (i. 98), placed here by Stein, *αὐτῶν* simply forms a compound attributive with *μέγιστόν*, as in *τὸ μέν νυν μέγιστον αὐτῶν τέμενος* (ii. 178), *τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ* (i. 24), *τοῦ δὲ πάντων ἡδίστου ἀκούσματος* (Xen. Mem. ii. 1, 31). The second class is where *αὐτοῦ* is emphatic, as i. 165; the third, where it is semi-reflexive, as ii. 133, vi. 30, 111, which is common in Hellenistic Greek. This last is extended to *σφέων* in *οἵ τε σφέων ὀπέωνες*, ix. 50; cf. *τοὺς γὰρ ἂν ψιλοὺς τοὺς σφῶν*, Thuc. vi. 64, and *τοὺς νόμους τοὺς σφῶν*, Arrian Anab. i. 18, 2. In Hdt. i. 143 we have *τοῖσι δὲ αὐτῶν νησιώτῃσι*, where *αὐτῶν* is usually regarded as a partitive; but if so, it certainly is a

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rare case, since it stands between article and noun without attributive, and it may be regarded as a simple "their." So *οἱ γὰρ δὴ τῶν Λιβύων νομάδες*, iv. 187, is a simple variety for *οἱ Λίβυες οἱ νομάδες*. Lastly, *οἱ δὲ ἂν Πέρσαι λάβεσκον* occurs at iv. 130, where *ἄν* appears to have deserted to the ranks of the favored particles, as Eur. Phoen. 512, *ταῖς* (MSS.) *γὰρ ἂν Θήβαις τόδε γένοιτο*, Thuc. vi. 64, Aesch. Suppl. 1055 (?), Hdt. ii. 174 (?).

The plain style of the Ionic Hippocrates exhibits our hyperbaton but rarely; in the treatise De Aere, usually regarded as genuine, I have but one example.

Turning now to Attic prose I find 11 cases in the first bk. of Thuc., 97 pp., or 1 in 9 pp. Only 4 of these have the verb inserted; the others have *ἡμῶν, αὐτῶν* (partitive), *ἕνεκα, περί, ἤδη, τι* twice.

Xenophon: — Anab. first 4 bks., 138 pp., 9 cases, or 1 in 15; verb thrice, *ἕνεκα* and *οὗτος* once. Memorabilia, 141 pp., 7 cases, or 1 in 20 pp.; verb 4 times.

Plato: — Apology, 33 pp., 7 cases; verb 3 times, *οὗτος* twice. Crito, 16 pp., 1 case, *τις*. Protagoras, 63 pp., 7 cases; verb 4 times, *οὗτος* and *ἕνεκα* once. Republic, first 3 bks., 101 pp., 15 cases; verb 11 times, *οὗτος* once, *ἐκεῖνος* once. Phaedrus, 68 pp., 20 cases, 1 in $3\frac{2}{5}$ pp.; verb 13 times. Total pages under review, 281, 50 cases; average, 1 in $5\frac{3}{5}$ pp. These do not include three instances of the verb between the article and infinitive and following the adjuncts of the latter, Republic, 332 A, 339 C, 405 C.[1] Noticeable: the greater frequency of occurrence in the poetic Phaedrus, and especially when Socrates professes to be under the poetic afflatus; the Ionic *ὁ δέ μοι λόγος*, Phaedrus, 236 D, Symp. 177 A (already referred to); Apol. 39 C (quoted above); and Phaedrus, 240 C, *ἡ γάρ, οἶμαι, χρόνου ἰσότης*, where *οἶμαι* adheres to the article with adjunct following. But enough has already been said of all these peculiarities.

[1] Such intrusion between article and infinitive is rare, but in general holds to the rule that the intruded verb or other word shall follow one or more adjuncts of the infinitive, as, *τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκύ*, Soph. O. C. 769. Dem. Ol. ii. 3 is an exception.

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Turning back to the Orators, I find no instances in the Helen of Gorgias, and but 2 in the Palamedes. The total number of pages is 17. No verb.

Alcidimas, in his highly rhetorical Sophistes, has 4 cases in 11 pp., all verbs.

Antiphon: — 87 pp., 8 cases, or 1 in 11 pp.; verb 5 times, οὗτος once according to the MSS.

Andocides: — 63 pp., 4 cases, or 1 in 16 pp. (rejecting the speech against Alcibiades); verb 3 times.

Lysias: — the first 11 genuine orations, 89 pp., 5 cases, or 1 in 18 pp.; verb 3 times.

Isocrates: — Panegyric, 45 pp., 5 cases; Demonicus, 12 pp., 1 case; Euagoras, 19 pp., none; total, 76 pp., 6 cases, or 1 in 12⅔ pp.; all verbs.

Isaeus: — first 3 orations, 48 pp., 4 cases, or 1 in 12 pp.; verb once, οὗτος once, τὶς once, ἕκαστος once.

Demosthenes: — three Olynthiacs, first Philippic, 37 pp., 16 times; verb 11 times, οὗτος 4 times; De Corona, 80 pp. (omitting decrees), 34 cases; verb 21 times, οὗτος 3 times, ἐκεῖνος twice, ἕνεκα 3 times. Total number of pages 117, 49 cases, or about 1 in 2½ pp.

Aeschines: — Adv. Ctes., 78 pp., 30 cases, or 1 in 2⅗ pp.; verb 20 times (besides twice between article and participle), οὗτος 4 times, ἐκεῖνος twice.

Lycurgus: — Leocrates, 41 pp., 6 cases, or 1 in 7 pp.; verb 5 times.

Aristotle: — Rhet., first 20 pp., 5 cases, 1 in 4 pp.; verb 4 times.

Polybius: — first 30 pp., 15 cases, 1 in 2 pp.; all verbs.

Apollodorus: — 30 pp., 9 cases, 1 in 3⅓ pp.; all verbs.

Dion. Hal.: — De Comp., 20 pp., 14 cases, 1 in 1⅐ pp.; 13 verbs.

Longinus: — 46 pp., 39 cases, 1 in 1⅛ pp.; 31 verbs, οὗτος twice, ἐκεῖνος 3 times.

Plutarch: — Lycurgus, 39 pp., 19 cases, 1 in 2 pp.; 16 verbs, οὗτος once.

Lucian: — first 190 pp., 45 cases, 1 in 4⅔ pp.; verb 8 times, οὗτος 19 times, ἐκεῖνος 10 times; omitting demonstratives we

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have 1 to 12 pp. In his best pieces included here, the Dream, Timon, Dial. Deorum, Marin., Mort., we may observe a return to the simplicity of Thuc. and Xen.; for in these 5 pieces the verb occurs but once.

Arrian: — Anab., first bk., 2 cases, neither of them the verb. One is τὶς in the Attic position, while at ii. 26, 4, and vii. 24, 2 it adheres to the article, with attributive and noun following, the rare position in Herodotus.

New Testament: — Epist. to Hebrews, τὶς once, verb twice, all after αὐτός. 1 Corinthians, none. Gospel Matthew, only ἡ δεξιά σου χείρ, 5, 30; 5, 39. John, none.

It is needless to trace this idiom further. We have seen it originate in poetry and receive there its fullest development, attaining its greatest height in the tragedians; Aristophanes, as in so much else, tends towards prose. Herodotus, dominated by the poets, almost meets Aristophanes; but the other early prose writers, both historians and orators, employ this hyperbaton charily, as becomes their simpler style. Demosthenes, in his earlier speeches, while still under the influence of the frugal Isaeus, imitates his master's frugality; but in the full flow of his perfected rhetoric, in the Olynthiacs, Philippics, and De Corona, he surpasses even Pindar and Aeschylus in the richness of his usage, and in this he is rivaled by his opponent Aeschines, and even exceeded by Dionysius, by Longinus, by Plutarch, nay, by Polybius himself. Hence we can see that for this later period it had become a favorite artifice of language for all who made any pretence to rhetorical diction. That it was taught in the schools as a regular figure is plainly apparent from the references to it in the rhetoricians, although they treat it without distinction from the idiom of any wide separation of the article from its noun, and apparently they never laid down the law in the case of the alien with the article, perhaps because they did not separate it, or because they obeyed the law idiomatically but unwittingly, as is the case so often with us in our mother tongue. Hermogenes regards it as a beauty, and indeed it does possess a very comely shapeliness, especially when the verb is so neatly enclosed within its own object or subject, or in general when the enclosed

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word bears some governing or governed relation to the encompassing phrase, as it does chiefly. Moreover, juxtaposition of similar or contrasted words is often thus produced, so that it becomes the medium of various rhetorical artifices; and lastly, it frequently exists through obedience to that subtle law of rhythm to which the Greek ear was so delicately attuned.

When, however, we leave the province of rhetorical writing and come close to the plain and natural language of the people, as in the Gospels and the Septuagint, we find that the idiom has scarcely an existence, and the case is little changed in Modern Greek. Upon examining a translation of Hdt. into Romaic by Rhadinos, published in 1836, I find that all the instances of this hyperbaton in the original, throughout the last five books, have been altered, and the simple order restored, except vii. 199, ix. 14, 33, where *οὗτος* remains interposed after an attributive.

The only downright exception to our general law for the admission of the alien element, that has fallen under my notice, is *μὴ τῶν, παραινῶ, τελετῶν μὴ ξένον μοι τορεύσῃς*, Anacreontic iv. This has been altered by some editors to *τῶν παρ' οἴνῳ τελετῶν*, while Rose changes the order to *τῶν τελετῶν παραινῶ*; Bergk makes no change, but remarks that the whole ode is "semi-barbarous," a judgment in which most of the editors agree. In fact, it appears to have been composed by some late poetaster, ignorant not only of metre, but of that genuine Greek idiom which was as firmly imbedded in the language as the rocks in the everlasting hills.

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III.— *Notes on Latin Quantity.*

By TRACY PECK,

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In recent discussions of the "Roman" method of pronouncing Latin, the quantitative feature in that method has been made perhaps unwarrantably prominent and formidable. Advocates of that method have spoken of a ratio of two to one as subsisting between long and short vowels, and have proposed elaborate devices for realizing this ratio: opponents of that method have naturally made the most of the great difficulty — if not absolute impossibility — of naturalizing so foreign and exact a system, and have further emphasized the fact that we are and always must be ignorant of the natural length of many vowels. But, if these assumptions and inferences were well authenticated, if our ignorance of the ancient pronunciation of Latin were greater than it really is, and if our capacity and facilities for grappling with the inherent difficulties of the problem were far less than they really are, there would still be no reasonable ground for regarding either with detraction or with discouragement those who are laboring conscientiously and intelligently toward a restored pronunciation. Few indeed are the matters of faith or practice in which more can be hoped for than a near and nearer approach to the absolute truth; and the scholar who has not the steadily inquiring mind, and the ready courage to adopt the solid results of scientific research, may well look to his credentials. It need be a reproach to no reform if it fall short of the ideals which are set up by its antagonists or by its own zealous champions.

But is there any evidence that the Romans, in the ordinary use of their language, practically recognized the mathematical ratio referred to? And unless such evidence is abundant and conclusive, are there not strong *a priori* presumptions against the view, in the matter-of-fact character of the Roman people,

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and in the very nature of the question at issue? The tragedian Accius—who was a grammarian and purist as well—did indeed propose that long vowels be doubled in writing, as *aara, leege, luuci;* but perhaps this proposal favors rather the view that the every-day use of the language tended so to obliterate the distinction between long and short vowels that such graphical devices were resorted to by the doctrinaires. At any rate the device was but little used and was opposed by the satirist Lucilius. Then the attempt was made to stamp long vowels in the text by a superscribed mark called *apex:* but there was no popular acceptance of this, and in the extant vestiges of it, as in the Monumentum Ancyranum, there is no consistency in its employment. Quintilian (IX. 4, 47) says: "Longam syllabam esse duorum temporum, breuem unius, etiam pueri sciunt:" but it is of facts in verse composition with reference to rhythmical prose that Quintilian is here speaking, and after he has said all, he seems to feel that much attention to such matters was an unwholesome symptom, and (IX. 4, 142) he frankly concedes that a harsh and vigorous manner of speech was better than the emasculate fashion which reminded him of dancing to the most wanton music. And in Cicero's discussions of prose-rhythm it clearly appears that many of his contemporaries regarded the whole subject as puerile, finical, un-Roman.

Apart from these quasi-exceptions I find nothing in the writings of the classical period which supports the dogma that the quantity of Latin vowels was, in practice, peculiarly precise or exacting. But, as this is only negative, it may be of advantage if we group together some facts in the development and experience of the language, the cumulative force of which justifies us in believing that those who used Latin for the ordinary social purposes allowed themselves great latitude in the quantitative utterance of its vowels. Of course it is not meant that the Romans were practically ignorant or heedless in this matter: every line in classical Latin poetry is constructed with reference to a recognizable difference, in time, between long and short vowels, as are many of the sentences and periods of the masters of Latin prose, and we lose much of the music

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and rhythm of all good Latin style if we ourselves ignore those subtle and alternating differences to which the Roman ear was so sensitive.

Naturally the illustrations must be mainly drawn from poetry; but what is true of those who used the artificial and imported systems of verse that prevailed in Rome, must be true *a fortiori* of those who talked prose. As scholars are still at issue in regard to some of the metrical principles of Plautus and Terence, very limited use will be made of these writers, though more than any others they confirm all that will be said, and though the language of their plays seems to be an almost perfect representation of the language of Rome's best society. Aelius Stilo—Rome's earliest scientific philologist, and the teacher of Varro and Cicero—said that the Muses, if they had wished to talk Latin, would have used the speech of Plautus, and the many enthusiastic and discriminating praises which the ancients paid to the diction of Terence are summed up in Caesar's phrase—*puri sermonis amator.*

First of all, the variation in the quantity of final vowels is noticeable. Remains of early Latin and the corresponding forms in cognate languages show that Latin was originally burdened with long final vowels. The tendency to shorten such vowels appears with the appearance of the literature. Latin speakers had developed a system by which the accent was drawn back from the ultima; this fact and the natural economical tendency to hurry over all syllables, except those which were radical or emphasized, greatly facilitated the disintegrating process. Then with Ennius, the introduction of a foreign structure of verse, and widening interest in Greek, a check was given to this tendency. But the struggle went on till finally, under the Emperors, the guiding principle in Latin versification was accent, as distinguished from quantity.

That final *a* was long in the nom. sing. of the first declension is seen from its occasional occurrence in earlier inscriptions and in Plautus, from the archaic gen.-*āī*, as well as from the corresponding forms in Sanskrit and Greek. Final *o* in verbs was originally long, and this is its usual length in the poets of the Republic; but there are exceptions on every

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hand, and in the poetry of the Silver Age it is prevailingly short. *O* was thus freely treated at the end of nouns, pronouns, numerals, and adverbs, as, *uirgŏ*, *egŏ*, *octŏ*, *citŏ*; in fact, no limit was set to the shortening of final *o* except at the dat. and abl. of the second decl., and even this limit was transgressed as early as Seneca (*uincendŏ*, Tr. 273: *lugendŏ*, Herc. O. 1867) and Juvenal (*uigilandŏ*, III. 232). In every-day adverbs and verb-forms final *e* was shortened regularly or at the pleasure of the poet, as, *benĕ*, *cauĕ* and, in Martial (XI. 108), *saluĕ*. In the regular work of the language it is not credible that *mihi*, *tibi*, *sibi*, *ibi*, and *ubi* could exclusively treat final *i* as "common." In Plautus, according to the best authorities, many original and ordinary iambs become pyrrhics; as, *rogă*, *docĕ*, *abĭ*, *bonŏ*, *manŭ*: and in Plautus and Terence many long vowels—not themselves final, but in final syllables—are shortened; as, *forăs*, *bonĭs*, *uirŏs*. The precarious hold which final *s* had on distinct enunciation doubtless helped this tendency. Here belongs the long list of nouns of the third decl. whose abl. sing. ends in *ī* or *ĕ*, as *marī* and *marĕ*. Quintilian speaks (I. 4, 8: I. 7, 24) of the *medius quidam sonus* of final *i*.

In all Latin poetry, syllables which are ordinarily short are sometimes made long. The habit of ascribing such deviations from the prevailing usage to the effect of the metrical ictus, or to poetic license, is indolent and explains nothing. The older poets, as Ennius, Plautus, Lucilius, naturally recognized the quantity which was historically more correct and was still heard all about them; later poets might well imitate even the exceptional usages of their forerunners, though it is very doubtful if they would have gone beyond what was at least sometimes heard from the best speakers. Such abnormal lengths do occur much more frequently in the thesis of the foot, and either before a caesura or a pause in the thought—where the exceptional measurement is less observed. But they also occur in the arsis, and perhaps only where it cannot be shown that the vowel was once long should the rarer length be charged to thesis. Nor is "poetic license" the talisman to which recourse can here or elsewhere be duly had. The Roman poets were certainly sometimes perplexed in their

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endeavor to fit the Latin vocabulary to the molds of Greek verse, and they now and then helped themselves on by heroic remedies; but we must protest against the notion that such consummate artists in expression and such careful metrists as Lucretius and Catullus and Vergil and Horace would have allowed themselves to use forms and sounds which were not recognized as correct by the cultivated circles in which they moved. Vergil's metrical treatment of the enclitic *que* is peculiar and suggestive. Sixteen times he lengthens the vowel of this little word. Possibly, with his antiquarian taste, he felt that he was using the original quantity of the vowel; probably he was affected by the Homeric treatment of τε, and perhaps a fondness for greatly varying his music was present here, too. Repeatedly in Vergil (*e. g.* A. III. 91), as in Ovid (M. X. 262), *que* is both long and short in the same line.

Final vowels were not merely thus freely lengthened or shortened; they sometimes vanished altogether. Literary documents have transmitted to us but five apocopated imperatives (*dic, duc, fac, fer, inger*), but these exist side by side with the longer forms, and are in all probability types of a wide usage. The same remark applies to the contracted adverbial expressions *magnopere* and *tantopere*, and the genitives and vocatives of the second declension from nominatives in *-ius*. Gellius devotes a chapter (IX. 14) to showing, by citations from numerous authors, that the gen. and dat. of the fifth declension often ended in *-e* or *-i*, instead of in *-eī*. Colloquial forms like *uin, satin, uiden*, are instructive here, as well as in regard to the sound of final *s* and the free movement of the accent. Ennius reduced *caelum, domum* and *gaudium* to the grotesque forms *cael, do*, and *gau*. Perhaps hypermetrical verses — especially where the concurrent lines divide the thought — may be explained as instances of apocopē, or as quasi-absorption of the supernumerary into the next preceding syllable. Full of suggestive interest is Quintilian's statement (XI. 3, 33, 34): "dilucida uero erit pronuntiatio primum si uerba tota exierint, quorum pars deuorari, pars destitui solet, plerisque extremas syllabas non perferentibus dum priorum sono indulgent: ut est autem necessaria uerborum explanatio,

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ita omnes imputare et uelut adnumerare litteras molestum et odiosum; nam et uocales frequentissime coeunt et consonantium quaedam insequente uocali dissimulantur." This important passage shows that the avoidance of hiatus, by the quick half-pronunciation of contiguous vowels in different words, obtained in conversation as well as in poetry. Cicero (Or. 44, 150; 45, 152) speaks of the extreme sensitiveness of the Romans in this particular, and tells us that not to combine sounds was a mark of boorishness, and that, whatever the Greeks might do, the Romans were not allowed to keep their words apart. According to Seneca (Ep. 40) some refused to call Vinicius eloquent because he could not fuse together three words. Cicero (de Div. II. 40) states that when Crassus was leaving Italy on his unfortunate expedition, the cry of the vender of figs from Caunus — *Cauneas* — might have been understood as the ominous warning, *Caue ne eas!*

The terms by which this frequent synalepha is referred to (*contrahere, coagmentare, coniungere, coire, conglutinatio*) seem to show that it was not so much a suppression of one sound as the coalescence of two sounds into one—a genuine diphthongal result. Noteworthy in verse are the different effects of synalepha: sometimes a long final vowel before an initial vowel is left intact; sometimes it is treated as a short vowel; sometimes it appears to be entirely sacrificed.

But variation in and total extinction of quantity affect medial as well as final vowels. Martial (IX. 11), expressing regret that he cannot adjust 'Earinos' to his hendecasyllabic verse without taking liberties with the first vowel, states that the Greeks can say Ἄρες Ἄρες, but that such freedom is not allowed those who cultivate the stricter Latin Muses. But such liberties do run like a thread through all Latin poets, Martial included, and in him alone (V. 11) is found the bold measurement *smarăgdus*. Usually in verse, *pro*, in composition, is consistently long or consistently short; but in many words it is either long or short with apparent lawlessness. In Lucretius we find *prŏpagare* five times, *prōpagare* twice. At VI. 1027 he measures *prŏpellat*, but two lines later, *prōpellat*. For the noun *propago* Vergil has the *o* long (G. II. 26), and

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short (A. VI. 870). In Martial occur *prōpino* (I. 68) and *prŏpino* (II. 15). There is the same, though less extended, fitfulness with *re* in compounds, as, *rĕcido, rĕduco, rĕlatum, rĕligio.* The poets seem to have found a peculiar pleasure in playing with quantities when a word is soon repeated; thus, in the same line, *lĭquidis, līquida* (Lucr. IV. 1259), *ubī, ubĭ* (Tib. II. 3, 27), *tibĭ, tibī* (Mart. I. 36, 1), *captō, captŏ* (id. II. 18, 1), *ōhe, ŏhe* (id. IV. 89, 1), and *ĕois, ēoos* (Prop. II. 3, 43, 44). The same fancy is noticeable where a naturally short vowel precedes a mute and a liquid, as, *pătribus, pātres* (Lucr. IV. 1222), *pătris, pātrum* (Verg. A. II. 663), *nīgris, nĭgro* (Hor. O. I. 32, 11), *uolŭcri, uolūcres* (Ov. M. XIII. 607). Lachmann (Lucr. I. 360) gives quite a catalogue and discussion of words with biquantal vowels, as, *cŏturnix, glŏmus, lĭquor, rŭdo, uăcillo.* When a long radical vowel is short in derivatives, the shifting of the accent is often said to explain the change in quantity, as, *ācer ăcerbus, diū diŭturnus, lūceo lŭcerna, mōles mŏlestus, pūsio pŭsillus, offa ŏfella, scrībo conscrĭbillo:* accent may perhaps be here recognized as one of the factors, but accent cannot explain the varying length in such congeners as *dŭx dūco, fĭdes fīdus, lĕx lĕgo, sĕdeo sēdes, stătio stāmen, tĕgo tēgula, uŏx uŏco.* A short penult occurs here and there in all styles in the third plural of the perfect active, and in the first five lines of the sixth book of Lucretius — a very carefully elaborated passage — we find this almost bewildering variety of forms and quantities: — *dididĕrunt, recreauērunt, rogārunt, dedĕrunt, genuēre.*

This licentious treatment of the medial vowel sometimes went to its complete extrusion. No account is here made of the many syncopated forms which appear to have become fixed before the literary period, as *disciplina* (*discipulina*), *templum* (*tempulum*), *gigno* (*gigeno*), *publicus* (*populicus*), *alumnus* (*aluminus*). In some of these there lingered on an apparent consciousness of the original longer form: thus, *dextera* and *dextra, supera* and *supra* exist together. Lucretius uses *saeculum* forty times, and uniformly as a dissyllable; in Catullus the same word is six times a dissyllable, once a trisyllable; Vergil and other poets are less uniform. Not

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unfrequently the penultimate vowel is dropped from *circulus*, *periculum*, *oraculum*, *uinculum*, and others like them. *Solidus* and *soldus*, *ualide* and *ualde* exist side by side. Augustus, who was exceptionally careful with his Latin, corrected (Quint. I. 6, 19) his grandson for preferring *calidus* to *caldus*, and the emperor's reason is well worth quoting: "non quia id non sit Latinum, sed quia sit odiosum et, ut ipse Graeco uerbo significauit, περίεργον." The schoolmaster Quintilian (I. 6, 17) charges "molestissima diligentiae peruersitas" upon those who would say *audaciter* rather than *audacter*. Here belong the syncopated verbal forms like *postus*, *replictus*, *tristi*, *consumpse*, *promisse*, *surrexe*. Of considerable value is the fact that such contractions occur with quite unusual frequency in the satires of Horace. These compositions, Horace insists, are but 'familiar talks' (sermones); they certainly and intentionally lack the poetic dignity and curious and varied music of his other works. According to Aulus Gellius (XIX. 7), Laevius said *oblitteram* instead of *oblitteratam*, and the Romance languages are full of analogous mutilations or substitutions. In Lucretius are many sporadic cases of contraction, as *coplata*, *probeo* (*prohibeo*), *unorsum*, *singlariter*, and — probably without a parallel in classical meter — *ŏrĭu͡ndi* (II. 991). As Lucretius was a didactic poet, passionately endeavoring to win men to his master's philosophy, is it to be supposed that he would have thus used his language if thereby his readers would have been offended? The easy merging of two or three concurrent Latin vowels into a single vocal result explains forms like *amasti*, *nolo* (*neuolo*), *prosa* (*prouersa*), *prudens*, and perhaps *praeco* (*praeuoco*), *decuria* (*decuuiria*). The statelier verse presents *auunculus* as a quadrisyllable; in Plautine scansion it is a trisyllable, and its reduction to the mere diminutive ending in the descendants and cognates of Latin (oncle, Onkel, etc.) suggests how the word may have been familiarly pronounced. Under this head reference may be made to the equivalent endings in *-um* and *-ium* for the gen. plural of the third declension, as *apum apium*, *dentum dentium*, and also to synizesis, as *rei͡*, *quo͡ad*, *ei͡us*, *su͡o*, *de͡orum*, *alue͡o*, *ostre͡a*.

Less frequent, but found in perhaps all poets, is a change

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in the standard number of syllables in a word when the elements of a diphthong are individualized, or when a consonant is vocalized or a vowel consonantized, as *aquä, coëpi, suädent, suësse, peruoluö, siluä,* and *gēnŭă, tĕnŭis, flŭŭĭōrum, ābĭete, consĭlĭŭm.* In most of these examples the aggregate quantity continues the same after the transformation; in others, there is a change in this particular, as *omnĭă, stelĭo* (Verg. G. IV. 243), *taenĭis* (id. A. V. 269), *ebullĭăt* (Persius II. 10).

The Latin language was naturally constantly receiving Greek words into citizenship, and Quintilian's statement (I. 5, 60) is important that the strict Latin party accented Greek words after the Latin analogy, as *Castōrem.* This measurement of this particular word is not found in extant Latin poetry, but as Ennius did lengthen the penult of *Hectōris,* we have a hint as to what may have been heard in the literary clubs, and still more on the streets of Rome. In some adopted Greek words a new quantity was certainly stereotyped, as *ancŏra* (*ἄγκῡρα*), *crĕpida* (*κρηπίς*), *platĕa* (*πλατεῖα*), *prōlogus* (*πρόλογος*), *trŭtina* (*τρῡτάνη*). Variations in Greek quantities were perhaps not so frequent as to have influenced the Romans, but interesting certainly are such dimetric forms as *᾽ăνήρ ᾽ānήρ, ᾽Ăρες ᾽Ārες, ᾽ĭσος ᾽īσος, κᾰλός, φĭλος φīλος, ᾽ăπο-, ὦ τᾰ̆ν.*

The habit of treating a large number of Latin vowels as sometimes long and sometimes short — the vowels which are, from their position, called "common" —, and the fact that the Latin had not, like the Greek, the great advantage of separate characters for long and short vowels, must, it seems to me, have led to very frequent inconsistency in the time of uttering vowels not "common" by position.

When the vowel of a syllable long by position is itself long by nature, is it likely that the Romans in reading poetry practically paid much heed to this natural length? Catullus's Fourth Poem and its parody, in one of the minor poems ascribed to Vergil, are almost the sole specimens of entire poems in unadulterated iambic verse, and something of the rippling melody, of the clearly intended musical effect of these exquisite pieces seems to me to vanish, if we give more than the barest recognition to the long vowels imbedded in conso-

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nants. And the same remark applies to no small part of the best Latin poetry.

In Aulus Gellius there are several chapters (II. 17: IV. 17: VII. 15: IX. 6: XII. 3) which tell of animated discussions among the grammarians and literary men of his time in regard to the proper length of many vowels, as of the *o* of *pro* in composition, the *a* in certain frequentatives like *actito*, the *e* in *quiesco*, the vowel of the preposition that is compounded with *iacio*. And if in these fragments — this dust, rather — that we have received of the ancient literature we discover clear evidences of disagreement in the theory and practice of the educated circles, what are we to infer as to the latitude of usage among the ordinary users of the Latin speech?

IV. — *The Influence of the Latin Syntax in the Anglo-Saxon Gospels.*[1]

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I TAKE the following passage from the introduction to Professor March's Anglo-Saxon Grammar. "The Anglo-Saxon was shaped to literary use by men who wrote and spoke Latin, and thought it an ideal language; and a large part of the literature is translated or imitated from Latin authors. It is not to be doubted, therefore, that the Latin exercised a great influence on the Anglo-Saxon: if it did not lead to the introduction of wholly new forms, either of etymology or syntax, it led to the extended and uniform use of those forms which are like the Latin, and to the disuse of others, so as to draw the grammars near each other." In going over one of the Anglo-Saxon gospels for another purpose, I incidentally noted a few points which aptly verify this opinion.

Just when and by whom these gospels were translated is not known; it seems probable, however, that they were taken

[1] The remarks in this paper are confined to Matthew and Mark.

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from the old Latin version, the same that Jerome made the basis of his translation. Whoever the translators were, they were scholarly, and it was a labor of love. The version is notable for its fidelity, its simple candor, and for a certain appealing tenderness which makes us feel that the writers wished the words to be heard and heeded. As a result of such work, and where the very phrase was held to be sacred, we should naturally expect a degree of care that would lead to literalness and frequent imitation.

On the other hand, it is to be remembered that the subject-matter is simple narrative, and that the Latin is the Latin of the people, as unlike Cicero or Tacitus as Bunyan is unlike Gibbon. A great part of the idioms that fill Latin grammars do not appear; so that in this sense the Latin approaches the Anglo-Saxon, or any kindred tongue in which the main outlines of syntax are the same. While the Anglo-Saxon follows the Latin closely, often word for word, it keeps in the main its own idiomatic structure. In some parts of the syntax, however, the language is more elastic and free than in others, and here we find a prevalent conformity to the Latin.

One of these particulars is the use of participles and incorporated clauses. The Greeks were *φιλομέτοχοι*, and in the frequent use of participles the Vulgate follows the Greek. Our versions have kept up the habit about in the following order: Wycliffe most (following the Vulgate with scarcely a break), Anglo-Saxon next, the Authorized Version next, and Tyndal least — our modern version returning somewhat to the free use of participles.

I note a few instances under heads suggested by the forms in the Authorized Version, and give single illustrations.

Participle for co-ordinate clause: *exeuntes autem statim pharisaei . . . consilium faciebant;* þa pharisei utgangende þeahtedon; 'went out and took counsel,' Mark iii. 6.

Relative clause: *erat ibi homo habens manum aridam;* man for-scruncene hand haebbende; 'which had a withered hand,' Mark iii. 1.

Temporal clause: *et circumspiciens eos cum ira;* hi besceawiende mid yrre; 'when he had looked round about on them with anger,' Mark iii. 5.

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Relative clause + the antecedent: *vae autem pregnantibus;* wa cennendum; 'woe unto them that are with child,' Mat. xxiv. 19. This occurs rarely. The antecedent pronoun usually appears; as, *ite potius ad vendentes;* gaþ to þam cypendum; 'go rather to them that sell,' Mat. xxv. 9.

Participle used substantively: *audite parabolam seminantis;* gehyre ge þaes sawendan bigspell; 'of the sower,' Mat. xiii. 18.

Participle as an adjective: *quando te vidimus esurientem ... sitientem;* hingrigendne ... þyrstendne; 'an hungered ... thirsty,' Mat. xxv. 37.

Conditional clause: *si cadens adoraveris me;* gif þu feallende ...; 'if thou wilt fall down and worship me,' Mat. iv. 9.

As an object: *cum consummasset Jesus verba haec praecipiens duodecim discipulis suis;* geendude hys twelf leorningcnihtum bebeodende; 'had made an end of commanding his twelve disciples,' Mat. xi. 1.

For infinitive: *ut appareant hominibus jejunantes;* þaet hig aeteowun mannum faestende; 'that they may appear unto men to fast,' Mat. vi. 16.

In the progressive form: *erat enim docens eos;* he waes hi laerende; 'for he taught them,' Mat. vii. 29.

The absolute construction occurs seventy-five times in Matthew, and fourteen instances reappear in the Anglo-Saxon; it occurs forty-five times in Mark, and twenty-two instances reappear. There is one case only of this construction in the Anglo-Saxon not copied from the Latin (Mat. xiii. 1).

Most of these usages are familiar, possibly none of them a total stranger to the native syntax of our ancestors, but in the regularity and frequency of their occurrence there is a considerable interval between the gospels and contemporary prose. The same interval, and a corresponding approach to the Latin may be seen, too, in the frequent use of synthetic forms, expressing relations without prepositions.

The dative object occurs on an average nearly every other verse: *et pulsanti aperietur;* and þam cnuciendum biþ ontyned; 'to him that knocketh,' Mat. vii. 8. Wycliffe here uses the

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preposition more than Tyndal or the Authorized Version, and he uses it regularly with *forgive, answer, threaten, obey, command, give.* Not so frequently, yet often, we find the dative instrumental: Hwilcum bigspelle wiðmete we hit; 'with what comparison shall we compare it,' Mark iv. 30: so also the dative of manner, and of time. The dative of the possessor, not a favorite construction in Anglo-Saxon, occurs nine times in Matthew, and five times in Mark. The dative after words of likeness is frequent; after comparatives, two instances occur in Matthew, and one in Mark. The home habit is, as with us, to use the nominative with þonne. After the corresponding construction in Latin, verbs meaning *please, satisfy, serve, command, obey, threaten,* and *believe* take the dative.

Prohibitions are expressed by a periphrastic imperative, nillan, with the infinitive, in imitation of the Latin *noli, nolite: noli timere;* nelle þu ondraedan; 'fear not,' Mat. i. 20; *nolite putare;* nelle ge wenan; 'think not,' Mat. v. 17. Twenty-seven instances of this idiom occur in Matthew: eleven of them are copied in Anglo-Saxon, but sixteen are translated without the circumlocution; as, *noli tuba canere ante te;* ne blawe man byman beforan þe; 'do not sound,' Mat. vi. 2. Mark has five instances, and only one is copied in Anglo-Saxon. Bede so translates this Latin form occasionally, and the only instances of it noted in Grein I find to be translations of the same idiom.

The infinitive is used to express the purpose of motion: *veni enim separare hominem . . .;* ic com man asyndrian . . .; 'I am come to set a man at variance,' Mat. x. 35; *quid existis in desertum videre;* hwi eode ge ut on wesðen geseon; 'what went ye out for to see,' Mat. xi. 7, 8, 9; *veni solvere legem;* ic com towurpan þa ae; 'I am come to destroy the law,' Mat. v. 17, etc. The usual form in Anglo-Saxon is the gerund; as, he hi asende godspell to bodigenne (*praedicare*), Mark iii. 14; ut eode se saedere his saed to sawenne (*ad seminandum*), Mark iv. 3.

The infinitive with subject accusative, following the Latin, occurs oftener than is usual in Anglo-Saxon.

The verb is often omitted in imitation: *et inimici hominis domestici ejus;* and mannes fynd hys gehusan; 'and a man's

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foes shall be,' etc., Mat. x. 36; so eage for eage, Mat. v. 38; and feawa gecorene (*pauci vero electi*), Mat. xxii. 14; wa eow, Mat. xxiii. 13, 15, 16, etc.

Intransitive verbs are made transitive in imitation: *Beati qui esuriunt et sitiunt justitiam;* Eadige synt þaðe rihtwisnesse hingriað and þyrstað; 'hunger and thirst after righteousness,' Mat. v. 6. One MS. has 'for rihtwisnysse,' and Bosworth adopts that reading. *Rachel plorans filios suos;* weop hyre bearn, Mat. ii. 18; but wepan is elsewhere not infrequently transitive.

Wyrðe, taking the genitive in cases noted in Grein, takes (A. S.) *me* in imitation of *dignus:* nis he me wyrðe (*non est me dignus*), Mat. x. 37, 38, etc.

Adjective without noun: *nesciat sinistra tua quid faciat dextera tua;* nyte þin wynstre hwaet do þin swyðre; 'let not thy left hand know,' etc., Mat. vi. 3; and hi laeddon him aenne deafne and dumbne (*surdum et mutum*), Mat. vii. 32.

Subject omitted when followed by a relative clause: Eadig ys seðe ne swycað on me; *beatus est qui,* etc.; 'blessed is he whosoever shall not be offended in me,' Mat. xi. 6; ne underfoð ealle menn þis word ac þam þe hit geseald ys; *sed quibus datum est;* 'all men cannot receive this saying, save they to whom it is given,' Mat. xix. 11.

Predicate omitted: ðes ys soðlice be þam awryten ys; *hic enim est de quo,* etc.; 'this is he of whom,' etc., Mat. xi. 10.

Pronoun repeated in relative clause: *cujus non sum dignus procumbens solvere corrigiam calciamentorum ejus;* þaes ne eom ic wyrðe þaet ic his sceona þwanga bugende uncnytte; 'the latchet of whose shoes I am not worthy to stoop down and unloose,' Mark i. 7.

Anglo-Saxon *and* translates *et,* even in its stronger meanings, 'also' (usually expressed in Anglo-Saxon by *and eac,* or *eac*), and 'even': *negabo et ego eum;* and ic wiðsace hine; 'him will I also deny,' Mat. x. 33; *sic erit et generationi huic;* and swa bið ysse cneorysse; 'even so shall it be also,' etc., Mat. xii. 45; *ita et vos scitote;* and wite ge swa; 'so likewise ye... know,' Mat. xxiv. 33.

Peculiar verbal turns abound, which result from the attempt to give an exact translation: *illi manus injecerunt in eum;* hi,

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hyra handa on hine wurpon (where we might expect legdon), Mark xiv. 46.

The phrase 'witness against' in the Authorized Version, uniformly representing the Greek *καταμαρτυρέω*, appears in various dress in Latin, and the Anglo-Saxon follows with scrupulous literalness: *testificantur*, Mat. xxvi. 62, is onsecgeaƀ; *objiciuntur*, Mark xiv. 60, is onwurpaƀ; *accusant*, Mark xv. 4, is wregeaƀ. In 'onwurpaƀ' for *objiciuntur*, the translator has succeeded better in hitting upon a literal turn of the word than in giving the idea characteristic expression. The same is true of his translations of *mittere*, a word of wider ranges of meaning than Anglo-Saxon sendan, its literal equivalent: *mitte te deorsum;* asend þe þonne nyþer, Mat. iv. 6; *mittentes rete in mare;* sendende hyra nett on þa sae, Mat. iv. 18; so 'rich men casting gifts into the treasury;' heora lac sendan on ðone sceoppan, Luke xxi. 1.

A fuller showing of these features of the translation will be easy when there is a more complete vocabulary of the Anglo-Saxon gospels, a work which I now have in hand.

The introduction of Latin *words* is not uncommon in the Homilies; with reference to the gospels, however, it has often been noted that, whereas other versions adopt terms from the Hebrew, Greek, and Latin, it is a characteristic of the Anglo-Saxon to use native words, and where words are wanting, to form home-made compounds: *centurio* is 'hundredes ealdor'; *in oriente* is 'on east-daele'; *discipulus* is 'leorning-cniht'; *parabola* is 'big-spell'; *sabbath* is 'reste-daeg'; *scriba* is 'boc-man' or 'writer'; *pharisee* is 'sundor-halgan'; *homo hydropicus* is 'waeter-seoc man,' etc., etc. Many examples might be given, too, of idiomatic home-phrase, unlike the Latin; as, *aperi nobis*, laet us in, Mat. xxv. 11; the factitive depending upon *to:* ge didon þaet to sceaðena scraefe, Mark xi. 17; aeghwylc daeg haefð genoh on his agenum ymbhogan (*sufficit diei malitia sua*), Mat. vi. 34, etc., etc. Generally, however, in the arrangement of words, as well as in syntactical forms and idiomatic phrases, the gospels have come under the influence of the Latin more than other translations in Anglo-Saxon literature, not excepting even Alfred's translation of Bede's Ecclesiastical History.

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V. — *The Ablaut in English.*

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It has been said that the consonants are the skeleton of a language, the vowels its flesh and blood. While the vowels are more subject to internal change and to influence from without than the consonants, they reflect more clearly in their modifications the spirit of a language. This is in a peculiar degree true of the Germanic dialects, and in no one of them more noticeably than in the Old English. The most important modification of vowels in the Indo-European group of languages is the ablaut, which is preserved with surprising fulness and regularity in the Germanic dialects, and best of all in Old English, sometimes called Anglo-Saxon, which I take for the foundation of this study.

The processes of phonetic development and decay have never shown themselves more general or more rapid than in the later periods of English, so that the study of the development of the ablaut during this time is as difficult as it is instructive. Except in the points mentioned in section I., my aim is less to make this study exhaustive than to make it accurate and suggestive.

The abbreviations are as follows: OG. stands for Old Germanic; WG., for West Germanic; G., for Gothic; ON., for Old Norse; OHG., for Old High German; OS., for Old Saxon; OE., for Old English; ME., for Middle English; NE., for New English. Middle English

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comprehends the period from 1150 to Elizabeth's reign; New English applies to what is now in good use. Verbs which are found only in the present are marked with an interrogation point; those which have both strong and weak forms with a +; W. stands for weak, S. for strong. New English verbs which, though weak, have strong participial adjectives, are marked Ws.

Section I. Scope of the Essay.

I propose in this paper to give a statement of the Germanic ablaut, its classification, and some account of its extent in the various dialects, and secondly, to show how this ablaut was developed in OE. I shall give a complete list of strong verbs in OE. with the corresponding strong verbs of OS., OHG., ON., G., so far as such exist, and with added signs to show whether, and how, they appear in ME. and NE. The OE. words are given in the normalized West-Saxon spelling.

Since a satisfactory analysis of the ME. ablaut would require a more detailed study of the dialects and the geographical relations of the documents than the limits of this paper would allow or the the state of ME. phonetics warrant, only those ME. verbs have been considered which show sometimes or always weak forms; but the general principles which caused and controlled the weakening have been shown. Here also, for convenience of reference, the words are given in the OE. West-Saxon form. The list of ME. strong verbs can be found in section III.

The forms of the ablaut in NE., their origin, and the reasons why they were sometimes abandoned have been treated in detail.

Section II. The Germanic Ablaut.

The ablaut is classified according to the vowel of the present stem. There are four proper ablaut classes, with the present vowels in Indo-European: a^1, a^1i, a^1u, a^2. There is in OE. a fifth class, but this was in OG. a reduplicating class, and got its OE. ablaut by contraction of the reduplication with the root-syllable. The OG. presents, corresponding to these Indo-Europeans vowels, have *e*, *ei*, *eu*, *a*. The preterit has in the singular a darker sound in the first three classes, and in the fourth, where this was impracticable, its place was taken by lengthening; the preterit singular then was *a*, *ai*, *au*, *ō*. The preterit plural, on the contrary, owing to the accent, took the lightest possible form, which in class I. was nothing or

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"schwa;" in II., *i;* in III., *u;* in IV. the plural follows the analogy of the singular and has *ō*, though this can be explained as a contraction (Scherer, *Deutsche Sprache*, 257). Where the vowel had vanished in I., if but a single consonant followed, the preceding reduplication, united with the root and the resulting vowel, was *ā;* thus *bhar* would have in the preterit *babr-um* = *bārum;* but where a double consonant followed, such contraction was impossible, and the place of the vowel was taken by an *u*-swarabhakti; thus, *bhandh* becomes *babndum* = *bundum* in the preterit. The vowels of the preterit plural are then *ā* (*u*), *i*, *u*, *ō*. The participle has also, owing to the accent, the lightest possible forms; but here there was no reduplication, and so in class I. the "schwa" took the form *e* before single mutes or fricatives, and elsewhere *o*. In IV. the vowel of the present was retained. The vowels of the participle are then *e* (*o*), *i*, *u*, *a*.

The four ablaut classes have therefore in OG. the following forms: Ia. (before single mutes or fricatives), *e*, *a*, *ā*, *e;* Ib. (before single nasals or liquids), *e*, *a*, *ā*, *o;* Ic. (before two consonants), *e*, *a*, *u*, *o;* II., *ei*, *ai*, *i*, *i;* III., *eu*, *au*, *u*, *u;* IV., *a*, *ō*, *ō*, *a*. From these ablaut classes all strong verbs in Germanic are developed according to regular phonetic laws.

The number of strong verbs in the various Germanic dialects varies with the extent of the literature. There are in Gothic, 138; in ON., according to Vimmer, 194, but this number is not complete; in OHG., 237; in OE., 253, together with a large number of uncertain verbs. In these numbers, preterito-presentia and verbs of class V. are excluded. We may regard a verb as OG. if it is common both to G. or ON., and to OE., OS., or OHG., that is, to East and West Germanic; many verbs, however, are confined to a single dialect, and of these there are 19 in Gothic, 35 in OHG., and 39 in OE.; others are found only in the East Germanic group or in the West Germanic group, but are not common to both; of such there are 2 in Gothic, 52 in OHG., and 53 in OE.; of verbs which are certainly OG., the Gothic has 107; OHG., 150; OE., 161. The number of distinct verbal stems with ablaut in all the dialects is about 400. The OE. has the fullest and truest picture of the ablaut. In the detailed examination which follows, in each class the OG. verbs are placed first, then the WG., and finally those confined to OE. The abbreviations which follow the verb indicate its subsequent history. Notes at the end of section III. explain anomalies and defend the classification wherever it seems doubtful.

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Section III. The Old English Ablaut.

Class Ia. OG. ablaut **e, a, ā, e.**

The regular OE. ablaut is *e, æ, ǣ, e;* but this is subject to the following modifications.

1. Initial *g* changes the ablaut to *ié* (*y*), *ed, eā, ié* (*y*). For example, *giéfan, gedf, geāfon, giéfen.*

2. When the vowel is initial, it coalesces with the reduplication in the preterit singular to *ǣ*. For example, *etan* has *ǣt* in the preterit singular.

3. Preceding *r* has the same influence as following *r*, see Ib., in *troden* from *tredan*, and in *brocen* from *brecan*. The same irregularity occurs in G. *trudans* and *brukans*.

4. Following *h* breaks *e* to *éo* and *æ* to *éa*. Before a vowel the *h* may fall out and *éo* coalesce with the following vowel to *ēo*. For example, *séohan* (*sēon*), *séah*.

5. When the present stem ends in *ja, e* becomes *i* and the consonant following is doubled. The simple consonant reappears in the other forms. Examples are: *biddan, licgan, sittan, þicgan.*

6. Grammatic change of *s* to *t*, ð to *d*, and *h* to *g* in the preterit plural and participle, owing to the Indo-European accent, occurs in *wesan* (cf. NE. *was, were*), *cweðan, fēon, plēon, sēon.*

This class contains 27 verbs. 20 are OG.; 4 are WG.; 3 are OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
biddan ME. NE.	biddan	bittan	biðja	bidjan
brecan ME. NE.	brekan	brecan	breka W.	brikan
cweðan ME. NE. W. note 1	quethan	quedan	kveða	qiþan
drepan ME. +		trefan	drepa	
etan ME. NE.	etan	ezzan	eta	itan
giéfan ME. NE.	gebhan	geban	gefa	giban
giétan ME. NE.	getan	gezzan	geta	gitan
lesan ME. +	lesan	lesan	lesa	lisan
licgan ME. NE.	liggjan	liggan	liggja	ligan
metan ME. NE. W.		mezzan	meta	mitan
nesan.		nesan		nisan
recan ME.		rechen MHG.	?reka	rikan
sēon ME. NE.	sehan	sehan	siā	saíhvan
sittan ME. NE.	sittan	sizzan	sitja	sitan
tredan ME. NE.		tretan	troða	trudan
þicgan ME. ?	þiggean W.	dikkan W.	þiggja	

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OE.	OS.	OHG.	ON.	G.
wefan ME. NE.		weban	vefa	
wegan ME. NE. W.		wegan	vega	wigan
wesan ME. note 2.	wesan	wesan	vesa	wisan
wrecan ME. NE. W.	wrekan	rehhan	reka	wrikan

The WG. verbs are:

OE.	OS.	OHG.	
cnedan ME. NE. W.		cnetan	cf. ON. knoða W.
fēon		fehan	cf. ON. feginn
plēon	plegan	pflegan	
sprecan ME. NE.	sprecan	sprehhan	

OE. only are: fricgan, screpan, swefan. Sievers (AS. Grammatik) adds *fetan;* I do not know upon what evidence.

ME. are 21. 18 S.; 2 S. and W.; 1 present only.

NE. are 16. 11 S.; 5 W.

Class Ib. OG. ablaut **e, a, ā, o.**

The OE. ablaut before *l, r,* is *e, æ, ǣ, o;* before *m,* it is *i, a, ā, u.* Preceding *w* coalesces with the ablaut vowels to *u, o, ō, u,* in *cuman, com* (often written *coom* and *cōm,* but hardly long), *cōmon, cumen.*

The class contains 10 verbs 6 are OG.; 4 are WG.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
beran ME. NE.	beran	beran	bera	baíran
cuman ME. NE.	kuman	cuman	koma	qiman
niman ME.	niman	neman	nema	niman
sceran ME. NE.		sceran	skera	
stelan ME. NE.	stelan	stelan	stela	stilan
teran ME. NE.		zeran		taíran

The WG. verbs are:

OE.	OS.	OHG.
cwelan ME.	quelan	quelan
dwelan ME.?	dwelan	twelan
helan ME.	helan	helan
þweran note 3		dweran

ME. are 9. 8 S.; 1 present only.

NE. are 5, all S.

Class Ic. OG. ablaut **e, a, u, o.**

The OE. ablaut when undisturbed by consonant influence was *e, æ, u, o.* This occurred only in: *bregdan, brestan, stregdan, þrescan,*

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for in all other cases a following *r, l, h,* or nasal, changed the vowels.

1. Before *r*+ consonant and *h*+ consonant the ablaut is *éo, éa, u, o;* before *l*+ consonant it is *e, éa, u, o;* a preceding *g* can change *e* to *ié.*

2. Before nasals the ablaut is *i, a, u, u.*

3. There are 3 peculiar presents; *frignan, murnan, spurnan.* In *frignan* the *i* is due to the *n,* otherwise the verb is like *brestan;* in *murnan, spurnan,* the *u* for *éo* may be compared to the *o* for *e* in *troden,* 1a. 3., and with the influence of *rn* in NE. (*fern, earn,* etc.). The other parts of these verbs are like those of *béorgan.*

4. Grammatic change of ð to *d,* and *h* to *g* occurs in the preterit plural and participle of *wéorðan, felhan,* and would occur in the questionable *séorðan.*

This class has 77 verbs. 39 are OG.; 22 WG.; 16 OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
béorgan ME.	bergan	bergan	biarga	baírgan
brestan ME. NE. W.	brestan	brestan	bresta	
bindan ME. NE.	bindan	bintan	binda .	bindan
bregdan ME.+NE. W.	bregdan	brettan	bregða	
bringan note 4	bringan	bringan		briggan
brinnan ME. NE. W.	brinnan	brinnan	brenna	brinnan
déorfan ME. W.	derven	derben MHG.	diarfa	
drincan ME. NE.	drinkan	trincan	drekka	drigkan
felhan ME. W.	felhan	felhan		filhan
findan ME. NE.	findan	fintan	finna	finþan
frignan ME.+	frignan		fregna	fraíhnan
giéldan ME.+NE. W.	geldan	geltan	gialda	gildan
giéllan ME. NE. W.		gellan	gialla	
-ginnan ME. NE.	-ginnan	-ginnan		-ginnan
helpan ME. NE. W.	helpan	helfan	hialpa	hilpan
hrindan			hrinda	
hwéorfan ME.	hwerbhan	hwerban	hverfa	hwaírban
linnan ME.		linnan	linna W.	linnan
rinnan ME. NE.	rinnan	rinnan	rinna	rinnan
sincan ME. NE.	sinkan	sincan	sökkva	sigqan
singan ME. NE.	singan	singan	singva	siggvan
slincan ME. NE.		cf. slīhhan	slinka Swed.	
slingan ME. NE.		slingan	slingva	
spinnan ME. NE.		spinnan	spinna	spinnan
springan ME. NE.	springan	springan	springa	
spurnan ME. W. NE. W.	spurnan	spurnan+	sperna+	
stincan ME. NE.		stincan	stökkva	stigqan
stingan ME. NE.			stinga	stiggan?

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OE.	OS.	OHG.	ON.	G.
swelgan ME.		swelgan	svelga	
swellan ME. NE. Ws.		swellan	svella	
sweltan ME.	sweltan	swelzan	svelta	swiltan
swéorfan ME. NE. W.	swerbhan	swerban	sverfa	swaírban
swimman ME. NE.		swimman	svimma	
þrescan ME. NE. W.		drescan	þriska	þriscan
þringan ME.	þringan	dringan	þröngva	
wéorpan ME. NE. W.	werpan	werfan	verpa	waírpan
wéorđan ME. note 5	werthan	werdan	verđa	waírþan
windan ME. NE.	windan	wintan	vinda	windan
winnan ME. NE.	winnan	winnan	vinna	winnan

The WG. verbs are:

OE.	OS.	OHG.	
belgan ME.	belgan	belgan	cf. ON. bolginn
bellan ME. NE. W.		bellan	
céorfan ME. + NE. W.		kerven MLG.	cf. O. FRIS. kerva
climban ME. + NE. W.		chlimban	
clingan ME. NE.		chlingan	
crimman		chrimman	
delfan ME. + NE. W.	delbhan	telban	
féohtan ME. NE.		fehtan	cf. ON. fikta W.
grimman		grimmen MHG.	
hlimman		limman	
hrimpan		rimpfan	
limpan ME.		limpfan	
melcan		melcan	
scrincan ME. NE.		schrinken MLG.	
selcan		selken MG.	
sinnan		sinnan	
stéorfan ME. NE. W.	sterbhan	sterban	
sweorcan ME.	swerkan		
swindan ME.		swintan	
swingan ME. NE.	swingan	swingan	
þrintan		drinden MG.	
wringan		ringan	

OE. only are:

béorcan ME. + NE. W.	grindan ME. NE.	swincan ME.
cinnan	hwéorran	teldan ME. W.
cringan note 6	meltan ME. NE. Ws.	tingan
cwincan	murnan ME. W. NE. W.	þindan ME.
giélpan ME. NE. W.	stregdan	þingan ME.
géorran ME.		

Doubtful are: séorđan, scéorfan (Sievers).

ME. are 60. 48 S.; 7 S. and W.; 5 W.

NE. are 42. 22 S.; 20 W. 2 are Ws. See section V. C. δ.

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Class II. OG. ablaut ei, ai, i, i.

The OE. ablaut is *ī, ā, i, i.*

1. Initial *g, sc* can change *ā* to *eā* (*geān, sceān*).

2. Following *h* is dropped between vowels and *ī* coalesces with the following vowel to *ēo;* hence arises a similarity with class III. which caused some confusion. See note 7.

3. Grammatic change of *ð* to *d* and *h* to *g* occurs in the preterit plural and participle of *līðan, mīðan, scrīðan, snīðan, tēon, þēon, wrēon.*

The class has 56 verbs. 35 are OG.; 11 are WG.; 10 OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
bīdan ME. NE.	bīdan	bītan	bīða	beidan
bītan ME. NE.	bītan	bīzan	bīta	beitan
blīcan ME. +	blīkan	blīchan	blīkja	
cīnan ME. +	kīnan	chīnan		keinan
clīfan ME.	klībhan	clīban	klīfa	
drīfan ME. + NE.	drībhan	trīban	drīfa	dreiban
gīnan		gīnan	gīna	
grīpan ME. + NE. W.	grīpan	grīfan	grīpa	greipan
hnīgan	hnīgan	hnīgan	hnīga	hneiwan
hnītan			hnīta	
hrīnan ME.?	hrīnan	hrīnan	hrīna	
līðan ME.	līþan	līdan	līða	leiþan
-līfan ME.	līfban	līban		leiban
lēon	līhan	līhan	līa W.	leihvan
mīgan ME. note 7			mīga	
rīdan ME. NE.		rītan	rīða	
risan ME. NE.	rīsan	rīsan	rīsa	reisan
scīnan ME. NE.	skīnan	scīnan	skīna	skeinan
scītan ME. NE. W. note 8		scīzan	skīta	
scrīðan ME.	scrīdan	scrītan	skrīða	
sīgan ME.	sīgan	sīgan	sīga	
slītan ME. + NE. W.	slītan	slīzan	slīta	
snīðan ME.	snīþan	snīdan	snīða	sneiþan
spīwan ME. note 9	spīwan	spīwan	spȳja Cl. V.	speiwan
stīgan ME. note 7	stīgan	stīgan	stīga	steigan
strīdan ME. NE.		strītan	strīða +	
swīcan ME.	swīcan	swīhhan	svīkja	
swīfan ME.?			svīfa	sweiban
tēon ME.?	tīhan	zīhan	tīa W.	teihan
þēon ME. note 7.	þīhan	dīhan		þeihan
wīcan ME.?	wīkan	wīhhan	vīkja	
-wītan ME. + NE. W.	wītan	wīzan	vīta W.	weitan
wlītan ME.			līta	
wrīðan ME. NE. W.			rīða	
wrītan ME. NE.	wrītan	rīzan	rīta	

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The WG. verbs are:

OE.	OS.	OHG.	
flītan ME.		flīzan	
glīdan ME. NE. W.	glīdan	glītan	
gnīdan ME.	gnīdan	gnītan	
hlīdan	hlīdan		
mīđan ME.?	mīđan	mīdan	
scrīfan ME. NE. Ws.	skrībhan	scrīban	cf. Lat. scribere
sēon ME. note 7		sīhan	ON. sīa W.
slīpan ME.?		slīfan	
smītan ME. NE.		smīzan	
strīcan ME. NE.		strīhhan	
wrēon ME. note 7		rīhan	

OE. only are:

dwīnan ME.+	rīnan ME. +	snīcan ME.? note 11
grīsan ME.	rīpan note 10	slīdan ME. NE.
nīpan	sīcan ME. W.	slīfan ME.?
		þwītan

Doubtful are: cīdan, cnīdan, cwīnan, wrīdan (Sievers).

ME. are 48. 31 are S.; 8 are S. and W.; 1 is W.; 8 are present only.

NE. are 18. 11 are S.; 7 are W. 1 is Ws.; and one strong verb has a strong participial adjective differing from the participle; see section V. C. δ.

Class III. OG. ablaut **eu, au, u, u.**

The OE. ablaut is *ēo, ēa, u, o.* Some OE. verbs have *ū* in the present; and this seems to have been OG. also, at least in some cases; its origin is uncertain. Cf. Schmidt *Vocalismus*, I. 140 ff.

1. Following *h* is elided between vowels; the present remains *ēo* however, being unchanged by the contraction.

2. Grammatic change of *s* to *r*, ð to *d*, and *h* to *g*, occurs in the preterit plural and participle of *cēosan, drēosan, flēosan, hrēosan, lēosan, hrēoðan, lēoðan, rēoðan, sēoðan, flēon, tēon;* it would have occurred also in the questionable *swēon.*

The class contains 52 verbs. 36 are OG.; 7 are WG.; 9 are OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
bēodan ME. note 12	biodan	biotan	bioða	biudan
brēotan		briezen MHG.	briota	

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OE.	OS.	OHG.	ON.	G.
būgan ME. + NE. W.		biogan	bjuga	biugan
cēosan ME. + NE.	kiosan	chiosan	kiosa	kiusan
clēofan ME. + NE. W.	kliobhan	clioban	kliufa	
crēopan ME. + NE. W.		cf. criochan	kriupa	
drēogan ME. +	driogan	triogan	drȳgja W.	driugan
drēopan ME. W.	driopan	triufan	driupa	
drēosan ME.	driosan			driusan
flēogan ME. NE.		fliogan	fliuga	
flēon ME. NE. W.	fliohan	fliohan	flȳja W.	þliuhan
flēotan ME. NE. W.	fliotan	fliozan	fliota	
frēosan ME. NE.		friosan	friosa	
gēotan ME.	giotan	giozan	giota	
hlēotan ME.	hliotan	hliozan	hliota	
hrēosan ME.			hriosa	
hrūtan ME. +		rūzan	hriota	
lēodan	liodan	liotan		liudan
lēogan ME. NE. W.	liogan	liogan	liuga	liugan
lēosan ME. NE. Ws.	liosan	liosan		liusan
lūcan ME.	lūkan	lūhhan	lūka	lūkan
lūtan ME. +		lūzēn W.	lūta	
nēotan	niotan	niozan	niota	niutan
rēocan		riuhhan	riuka	
rēodan			rioða	
rēofan ME. NE. note 13			riufa	
scēotan ME. NE.	skiotan	sciozan	skiota	
scūfan ME. NE. W.		scioban		skiuban
sēoðan ME. NE. Ws.		siodan	sioða	
slēopan ME.		sliofan		sliupan
smūgan		smiegen MHG.	smiuga	
sūgan		sūgan	sūga	
sūpan ME.		sūfan	sūpa	
tēon ME.	tiohan	ziohan	tiuga	tiuhan
þrēotan		driozan	þriota	þriutan
þūtan ME. W.		diozan	þiota	

The WG. verbs are:

OE.	OS.	OHG.	
brēowan ME. + NE. W.		briuwen MHG.	cf. ON. brugga W.
brūcan ME.? NE. W.	brūkan?	brūhhan W.	cf. O. FRIS. bruka S.
cēowan ME.? NE. W.		chiuwan	
grēotan	griotan		
hrēowan ME. + NE. W.	hreuuan	riuwan	cf. ON. hryggva W.
rēotan		riozan	
sprūtan ME.? NE. W.		spriezen MHG.	cf. O. FRIS. sprūta S.

OE. only are:

brēoðan ME.	grēosan	smeocan
crūdan ME. NE. W.	hēoðan	strūdan
dūfan ME.+	hrēoðan, cf. ON. part. hroðinn	sūcan ME. NE. W.

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Doubtful are: gēopan, hēofan, spēoftan, swēon (Sievers).

ME. are 37. 22 are S.; 10 are S. and W.; 2 are W.; 3 are only in the present.

NE. are 21. 5 are S.; 16 are W. 2 are Ws. See section V. C. δ.

Class IV. OG. ablaut, **a, ō, ō, a.**

The OE. ablaut is *a, ō, ō, æ*, yet the participle often follows the analogy of the present and is written *a*, which before nasals is the regular form.

1. Initial *g, sc* may change the ablaut to *ed, eō, eō, ed.*

2. Between vowels *h* is elided and the vowels coalesce to *ēa;* so *slēan*, Gothic *slahan*. Following *x* (*hs*) changes *a* to *éa* in *wéaxan;* this gives the verb the appearance of Class Va., and accordingly we find in the preterit the form *wēox* for and with the regular *wōx*.

3. When the OG. present stem was *ja* the consonant following the root-vowel was doubled and the vowel was umlauted from *a* to *e; éa* to *ie; ed* to *ié*. Examples are: *steppan, hliehhan, sciéppan*. The double consonant and the umlaut are confined to the present. See Class Ia. 5.

4. *Standan* had *n* originally only in the present, but in OE. it has made its way into the participle also.

5. Grammatic change of *h* to *g* in the preterit plural and participle occurs in *flēan, hliehhan, lēan, slēan, þwēan*. The *bb* in *hebban* becomes *f* in the other forms.

This class contains 31 verbs. 25 are OG.; 5 are WG.; 1 is OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
acan ME. + NE. W.			aka	
alan			ala	alan
dafan ME.				daban
dragan ME. NE.	dragan	tragan	draga	dragan
faran ME. NE. W.	faran	faran	fara	faran
flēan ME. NE. W.			flā	
galan ME.		galan	gala	
gnagan ME. NE. W.		gnagan	gnaga	
grafan ME. NE. Ws.	grabhan	graban	grafa	graban
hebban ME. NE.	hebbjan	hefjan	hefja	hafjan
hladan ME. NE. Ws.	hladan	hladan	hlaða	hlaþan
hliehhan ME. NE. W.	hlahhan	hlahhan	hlæja	hlahjan
sacan ME. NE.	sakan	sachan		sakan

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OE.	OS.	OHG.	ON.	G.
scacan ME. NE.	skakan		skaka	
scafan ME. + NE. Ws.		scaban	skafa	skaban
sciéđđan + note 14		scadōn W.	skađa W.	skaþjan
sciéppan ME. + NE. Ws.	skapan	scaphan	skepja +	skapjan
slēan ME. NE.	slahan	slahan	slā	slahan
standan ME. NE.	standan	stantan	standa	standan
sweran ME. NE.	swerjan	swerjan	sverja	swaran
tacan ME. NE. note 15			taka	cf. tēkan
þwēan	þwahan	dwahan	þvā	þwahan
wacan ME. NE.			vaka W.	wakan
wadan ME. NE. W.		watan	vađa	
wéaxan ME. NE. W.	wahsan	wahsan	vaxa	wahsjan

The WG. verbs are:

OE.	OS.	OHG.	ON.
bacan ME. + NE. W.		bachan	baka W.
lēan ME.?	lahan	lahan	
spanan ME.	spanan	spanan	spana W.
steppan ME. + NE. W.	steppan	stepfan W.	
wascan ME. NE. W.		wascan	vaska W.

OE. only is: rafan.

ME. are 27. 19 are S.; 7 are S. and W.; 1 only present.

ME. are 23. 9 are S.; 14 are W. 4 are Ws.; see section V. C. δ.

Class V.

The verbs of this class could not develop an ablaut in OG., and formed their preterits by reduplication only. They are classified according to the vowel of the OG. present. Va. has *a* followed by two consonants; Vb. *ā*; Vc. *ō*; Vd. *ai*; Ve. *au*. The last four can in no case develop an ablaut; the *a* in Va. is hindered by the two consonants from contracting with the reduplication in OG. (cf. Ic. in section I), and so is distinguished from class IV., which has *a* followed by one consonant, or an equivalent consonant combination.

In OE. the present in Va. becomes *éa* before liquids, *a* before nasals; when *nh* follows, the *n* coalesces with the *a* to *ō*, and the *h* is elided between vowels. In Vb. the present becomes *ǣ* before consonants, *ā* in *verbis puris*. In Vc. it remains *ō* except where a *ja* stem causes an umlaut to *ē*. In Vd. it is *ā*, which after *g* may become *eā*. In Ve. it is *ēa*.

The preterit retained the reduplication in Gothic, but in the other Germanic dialects traces only remain of the older form. In OE.

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these are *drėord, lėort, rėord,* for and with *drēd, lēt, rēd* in Vb., and *heht, lėolc,* for and with *hēt, lēc* in Vd. The regular preterit vowel is *ē* when the present has *æ, a,* or when the preterit shows traces of reduplication, but *ēo* when the present has *ėa, ēa, ā, ō.* Occasionally we find *ēo* for *ē* by analogy. For the cases of grammatic change, see the participle.

The participle is always like the infinitive except where this has umlaut (*wēpan*) when the participle has the unumlauted form, and in *hōn, fōn,* where the participle retains the *n* and has grammatic change of *h* to *g* (*hangen, fangen*). The same occurs also in the preterit, singular and plural (*hēng, fēng*).

The class contains 56 verbs. 31 OG.; 10 WG.; 15 OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
Va.				
blandan ME.	blandan	blantan	blanda	blandan
féaldan ME. NE. W.		faldan	falda	falþan
féallan ME. NE.	fallan	fallan	falla	
fōn ME.	fāhan	fāhan	fā	fahan
gangan ME. note 16	gangan	gangan	gagga	gaggan W.
héaldan ME. NE.	haldan	haldan	halda	haldan
hōn ME. NE.	hāhan	hāhan	hā	hahan
stéaldan				staldan
wéaldan ME. note 17	waldan	waltan	valda	waldan
Vb.				
blǣsan ME.? note 18		blāsan	blāsa	blēsan
grǣtan ME	grātan		grāta	grētan
lǣtan ME. + NE. W.	lātan	lāzan	lāta	lētan
māwan ME. NE. Ws.		mājan +	mā	
rǣdan ME. + NE. W.	rādan	rātan	rāþa	rēdan
sāwan ME. NE. Ws.	sāhan +	sājan W.	sā	saian
slǣpan + ME. + NE. W. note 19	slāpan	slāfan		slēpan
wāwan		wājan W.		waian
Vc.				
blōtan		blōzan +	blota +	blōtan
grōwan ME. NE.		gruoan W.	grōa	
hwōpan note 20				hwōpan
rōwan ME. NE. W.			rōa	
Vd.				
hātan ME. + note 21	hētan	heizan	heita	haitan
lācan ME. W.			leika	laikan
sceādan ME. + NE. W.	skēđan	sceidan		skaidan
swāpan ME. + NE. W. note 24	swēpan	sweifan	sveipa +	

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OE.	OS.	OHG.	ON.	G.
Ve.				
bēatan ME.+NE.		bōzan	banta+	
būan note 22.	buan W.	būwan+	būa	bauan+
ēacan	ōkan	ouhhōn W.	auka	aukan
ēadan	ōdan		auđa	
hēawan ME. NE. Ws.	hauuan	houwan	höggva	
hlēapan ME.+NE. W.	hlōpan	loufan	hlaupa	hlaupan

The WG. verbs are:

OE.	OS.	OHG.	ON.
Va.			
bannan ME.+NE. W.		bannan	banna W.
spannan ME.? NE. W.		spannan	spanna W.
wéalcan ME.+NE. W.		walchan	vālka W.
wéallan ME.	wallan	wallan	cf. vella Ic., G. vulan?
Vb.			
blāwan ME. NE.		blājan+	
crāwan ME. NE.		crājan+	
drǣdan ME.+NE. W.	drādan	trātan	
þrāwan ME. NE.		drājan+	
Vc.			
hrōpan ME.?	hrōpan	ruofan+	G. hrōpjan, ON. hrōpa W.
wēpan ME.+NE. W.	wōpan	wuofan+	G. wōpjan, ON. œpa W.

OE. only are:

Vb.	hlōwan ME.? NE. W.	Ve.
cnāwan ME.+NE.	hwōsan	brēatan, note 25
Vc.	spōwan	dēagan
blōwan ME.+NE. Ws.	swōgan ME.+note 23	hēafan, note 25
cnōdan	Vd.	hnēapan, note 25
flōwan ME.+NE. W.	swāfan, note 24	sprēatan, note 25
glōwan ME.+NE. W.		

ME. are 40. 18 are S.; 17 are S. and W.; 1 is W.; 4 are only in the present.
NE. are 29. 9 are S.; 20 W.; 4 are W.s. See section V. C. ð.

NOTES.

1. *Cweðan* is weak in NE., *bequeathe;* the isolated form *quoth* is strong.

2. *Wesan* in NE. only in *was, were.* This, with *sodden* and *forlorn*, is the only case of grammatic change in NE. It is also the only case of distinction between the preterit singular and plural.

3. *þweran* Ib. is classed as OG. because of ON. *þverra* Ic.

4. *Bringan.* The usual preterit *brōhte*, and the participle *brōht*, are from a weak **brengan* which occurs in OS. In ME. *bringen* is the only relic of the strong forms.

5. *Wéorðan* occurs in NE. only in the phrase, "woe worth the day."

6. *Cringan* cannot be the source of NE. *cringe*, which would in that case be strong. It is not ME.

7. *Mīgan, stīgan, sēon, þēon, wrēon* may take forms of III. throughout, owing to the analogy of the present.

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8. *Scītan* is OG. and ME. NE. It does not occur in OE. Mss., but was certainly OE.

9. *Spīwan.* ME. NE. are from *spēowīan* OE. W.

10. *Rīpan*, a corruption of OE. *rīepan* W. ME. has from the same source a strong verb of III. from which is derived the NE. *reap*. *Rīpan* is obsolete in ME.

11. *Snīcan* may be OG., cf. Danish *snigge* S. ON. is W. The NE. *sneak* corresponds neither in spelling nor pronunciation to this verb.

12. *Bēodan.* Many ME. and all NE. forms unite with those of *biddan*. The verb survives in *forbid*.

13. *Rēofan.* In ME (Cursor M. 7809), and in NE. *reeve*.

14. *Scieððan.* ME. *scaðen* W. is from OE. *sceððan* W.

15. *Tacan* was probably borrowed from ON. It occurs but once in OE., in Aelfric's Grammar.

16. *Gangan* has in ME. no preterit. Its place is taken by OE *ēode*.

17. *Wealdan.* NE. *wield* is from OE. *wieldan* W.

18. *blāsan* is OG. and ME. It does not occur in OE. Mss., but it is found in Lye's Glossary.

19. *Slāpan* has weak forms frequently in late OE.

20. *Hwōpan.* NE. *whoop* is of recent origin.

21. *Hātan.* NE. only in the obsolete *hight*.

22. *Būan.* The OE. preterit is W., but the participle is S.

23. *Swōgan* is not OG., for Gothic *swōgan* is W.; but it may be WG., for OS. *swōgan* occurs only in the present.

24. *Swāfan*, *swāpan* are derived from Class II. Cf. OE. *swīfan*, ON. *sveipa*, and note 25.

25. *Brēatan*, *hēafan*, *hnēapan*, *sprēatan*, are derived from Class III. Cf. OE. *brēotan*, Gothic *hiufan*, *hniupan*, OE. *sprūtan*, and note 24.

The following table groups the statistics of the preceding section: —

Class.	Whole no. of OE. verbs.	OG.	WG.	OE. only.	Whole no. of ME. verbs.	S.	S. and W.	W.	Present only.	Whole no. of NE. verbs.	S.	W.	Ws.
Ia.	27	20	4	3	21	18	2	0	1	16	11	5	0
Ib.	10	6	4	0	9	8	0	0	1	5	5	0	0
Ic.	77	39	22	16	60	48	7	5	0	42	22	20	2
II.	56	35	11	10	48	31	8	1	8	18	11	7	2
III.	52	36	7	9	37	22	10	2	3	21	6	15	2
IV.	31	25	5	1	27	19	7	0	1	23	9	14	4
V.	56	31	10	15	40	18	17	1	4	29	9	20	4
Total.	309	192	63	54	242	164	51	9	18	154	73	81	14

Section IV. The Decay of the Ablaut in Middle English.

To what extent and for what causes was the ablaut abandoned in ME.?

The table has shown that more than one fourth of the OE. strong verbs which remain in ME. have sometimes weak forms, though but

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nine are always weak. There were four causes which produced this result.

1. The ME. phonetic development would often make two verbs, which could be easily distinguished in OE., almost identical in sound. In this case the verbs could be most easily distinguished if one of them took weak forms. In the same way the phonetic development would make two or more ablaut vowels identical, and so make weak endings necessary to distinguish the tenses. To these considerations are due the weak forms of the following 25 verbs: —

Bannan. The *nn* caused confusion of the present and preterit.

Bĕorcan, cĕorfan, dĕorfan. The following *r* in some ME. dialects would make present and preterit identical, hence the weak forms. The preterito-presens *dĕarf* may also have affected *dĕorfan.*

Bĕatan, drāēdan, rāēdan, lāētan, hātan, sceādan, lost all phonetic distinction in the ablaut in ME. The final dental in the preterit also gave them the appearance of weak verbs. *Grāētan* was kept strong only to save it from confusion with *Grētan* W. *Lācan, hlēapan, slāēpan,* though without the aid of the final dental, have yielded to the same influence.

Blōwan, brĕowan, hrĕowan, wĕalcan, through the influence of the *w,* became identical in all ablaut forms, and so were weakened. In *blōwan* this was aided by the necessity of distinguishing it from *blāwan.*

Cĕorfan, see *bĕorcan.*

Cīnan is rarely weak, perhaps because in the preterit it might have been confused with *cann* preterito-presens. See *wītan.*

Delfan, geldan, teldan. The *l* like *r* in *bĕorcan.* Here would belong *fĕaldan, fĕallan,* but the weak forms of these verbs are doubtful and probably errors.

Dĕorfan, see *bĕorcan. Drāēdan,* see *bĕatan.*

Drĕopan, drepan, rare and weak, in different documents, to avoid confusion with one another.

Geldan, see *delfan. Hātan, hlēapan,* see *bĕatan.*

Hrĕowan, see *brĕowan. Lācan, lāēcan, rāēdan,* see *bĕatan.*

Sceādan, slāēpan, see *bĕatan.*

Slītan, wītan, owing to the dental (cf. *bĕatan*) had in the preterit plural the appearance of shortened weak forms, and these gradually asserted themselves elsewhere. *Wītan* was helped in this by the preterito-presens *wāt* (cf. *cīnan* and *cann, dĕorfan* and *dĕarf*).

Wĕalcan, see *brĕowan. Wītan,* see *slītan.*

All these words, except *bĕatan,* so far as they occur, are weak in NE.

2. A weak verb of similar sound and allied meaning occasionally weakened a strong verb. Thus we have the following 5 cases: —

Felhan Ic. becomes first *felen* Ib., and then yields to the analogy of *fĕlan* W.

Grīpan is confused in ME. with *grippen* W. which is derived from the OE. word.

Lesan is confused in ME. with *lĕsan* W.

Rīnan is confused with OE. *rignan,* ME. *reinen* W.

Sīcan is confused with *sicettan* OE W. ME. W.

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3. When the OE. present has a peculiar vowel so that it resembles weak rather than strong verbs we may expect weak forms. Thus are explained *hlĕhhan*, *sciĕppan*, *steppan*, *wĕpan*, owing to the umlaut; *bregdan*, *frignan*, *swōgan*, owing to the absorbed *g*, which produced a diphthong otherwise unknown among strong verbs; *būgan*, *dūfan*, *hrūtan*, *lūtan*, *þūtan*, *murnan*, *spurnan*, for *ū*, *u* is elsewhere found only in weak verbs; *sceáfan* may also be placed here, for in this verb *eá* becomes *éa*, which is without analogy among the strong verbs. In all 15 verbs.

4. Where the ON. had weak forms corresponding to an OE. strong verb, the ME. occasionally followed this dialect. There are 5 cases.

bacan ON. baka. dwīnan ON. dvīna. swāpan ON. sōpa.
blīcan ON. blīka. glōwan ON. glōa.

5. Residua. *Acan* and *flōwan* are usually W. in ME. and always in NE. I know of no other reason for their weakening than the analogy of *bacan*, *blōwan*.

There are also 8 verbs which show sporadic weak forms in ME. and are for the most part strong in NE. These weak forms have little if any grammatical importance, and are rather to be looked upon as graphical errors. The verbs are: *cēosan*, *clēofan*, *climban*, *cnāwan*, *crēopan*, *drēogan*, *drīfan*, *hebban*.

6. The verbs which occur only in the present can now be classified according to the analogy of the others. Strong were: *dwéolan*, *hrīnan*, *lēan*, *mīðan*, *slīfan*, *swīfan*, *þīcgan*; probably also *snīcan*, *wīcan*, for *strīcan*, *swīcan* were strong, though *blīcan*, *sīcan* were weak. *Tēon*, too, was strong, but with a change of class to III. See section III. note 7.

Strong and weak were: *blæsan*, *brūcan*, *cēowan*, *hlōwan*, *hrōpan*, *slīpan*, *spannan*, *sprūtan*.

7. If we contrast the ME. with the MHG., we shall find the latter far more conservative in its ablaut, and more uniform in its development. This is due to the conservative character of the HG. vocalism, and to its freedom from foreign influence. But though the ME. is less tenacious of the ablaut than the MHG. we have here no completed process, but rather the beginnings of a change which is even now not completed, a prophecy which is being fulfilled. What the NE. will be is clearly foreshadowed in the scattered weak forms which are like the drops that tell of the coming shower. Still the persistency of the ME. ablaut in the midst of the far-reaching phonetic and inflectional changes which characterized this period is a cause of surprise when we turn to the next stage in the history of the language, the NE. of to-day.

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Section V. The Ablaut in New English.

Less than one half of the OE. strong verbs remain in NE., and of these more than one half are weak. In place of 309 OE. verbs we have but 154, of which but 73 are strong; while of the OHG. 280, the NHG. has preserved the ablaut in 153. Even where the ablaut is retained it consists of but two or, at the most, three vowels, while the phonetic laws of ME. and NE. have caused wide divergence even among verbs of like class, crossing and confusing the sharply cut lines of the OE. ablaut.

In NE. the preterit singular and plural have the same vowel, except in *was*, *were*; grammatic change is abandoned, its only relics being *were* and the participial adjectives *sodden* and *forlorn*. The ablaut vowels are governed in sound by the following consonants; sometimes the vowel of the preterit is found in the participle, but more often the reverse is true.

In the following the present, preterit, and participle are treated in order, and the OE. classification retained. Where the NE. form does not correspond phonetically to the OE., notes are added. A list of strong verbs which have been added since the OE. time, and of strong participial adjectives corresponding to weak verbs, is appended.

A. The Present.

α. The present of the NE. strong verbs is from the OE. present in 71 cases.

Ia. Bid, break, eat, get, give, lie, see, sit, speak, tread, weave (11).

Ib. Bear, come, shear, steal, tear (5).

Ic. Bind, cling, drink, fight, find, begin, grind, run — note 1, shrink, sing, sink, sling, slink, spin, spring, sting, stink, swim, swing, win, wind, wring (22).

II. Bide, bite, drive, ride, rise, shine, slide, smite, strike, stride, write (11).

III. Choose — note 2, cleave, fly — note 3, freeze, reeve, shoot — note 4 (6).

IV. Draw, heave, forsake, shake, stand, swear, take, wake (8).

V. Beat, blow, crow, fall, grow, hold, know, throw (8).

β. In two cases the NE. present is from the participle; IV. *slay*, V. *hang*, are from *slægen*, *hangen*. The contracted OE. presents *slēan*, *hōn* were abandoned even in ME., and presents formed after the analogy of the other verbs of these classes from the participles.

γ. The following new strong verbs occur in NE. (11).

Ia. Spit, OE. spittan W.

Ib. Wear, OE. werian W.

Ic. Dig, OE. dīcjan W.
Ring, OE. hringan W.
Stick, OE. sticca, noun.
String, OE. streng, noun.

II. Chide, OE. cīdan W. (Sievers S.).
Hide, OE. hȳdan W.
Strive, O. FRENCH estriver.
Thrive, ON. þrīfa S.

IV. Stave, OE. noun nom. pl. stafas.

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NOTES. 1. *Run* is from ME. *runnen* = *ronnen* = *urnen* = *ornen* = OE. *iornan* (*eó* for *éo*) = *rinnan*.

2. *Choose* from *cēosan* (*ēo* = *eō*), see note 4.

3. *Fly*. OE. *flēon* and *flēogan*, to avoid confusion with one another, received — the first, a dialectic present (*fly*); the second, weak forms.

4. *Shoot*, from OE. scēotan (eō for ēo). The preterit *shot* suggests *scotjan* OE. W., but is from the participle OE. *scoten*.

B. The Preterit.

The preterit corresponds to the OE. preterit singular in 40 cases; in 14 it is from the participle aided by the preterit plural; in 13 from the participle alone; in 6 cases it is due to a change of class. The causes of these variations from the regular development will be considered after the lists have been given.

α. From the preterit singular are:

Ia. Ate, bad, gave, got, lay, sat, saw (7).
Ib. Came (1).
Ic. Drank, began, ran, sang, sank, shrank, sprang, stank, swam, won (10).
II. Abode, drove, rode, rose, shone, strode, smote, wrote (8).
IV. Shook, forsook, stood, took, woke (5).
V. Beat — note 1, blew, crew, fell, grew, held, hung — note 2, knew, threw (9).

β. From the participle and preterit plural are:

Ic. Bound, clung, fought, found, ground, slung, slunk, spun, stung, swung, wound, wrung (12).
II. Bit, slid (2).

It is to be noticed that in Ic. the tendency is to abandon the preterits in *a* and to form them in this way; so one often hears, though one seldom sees, the preterits *begun, drunk, sung;* see also V. B. ε.

γ. From the participle alone are:

Ia. Broke, spoke, trod, wove (4).
Ib. Bore, shore, stole, tore (4).
III. Chose, clove, froze, rove, shot; see V. A. note 4 (5).

The four verbs of Ia. followed in ME. the example set by OE. *tredan* (section III. Ia. 3) and, owing to the *r* and *w*, developed an *o* in the participle.

δ. The following have changed class:

Ib. *Hove, swore*, from OE. hōf, swōr, IV.; as in German, from the participle, as all verbs of Ib., owing to the umlaut in the present.

Ic. *Struck* from OE. *strāc* II. We find the regular *stroke* in Shakspere. The cause of the change is not clear.

V. *Flew, drew, slew*, from OE. flēah III., drōh IV., slōh IV. These verbs would have lost the ablaut entirely, see section VI., if they had not changed class.

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ε. The later additions to the strong preterits follow the analogy of α. in the following; Ia. *spat;* Ic. *rang;* II. *strove, throve.* From the analogy of β. are: Ic. *dug, strung, stuck;* II. *chid, hid. Stove* follows the analogy of *hove,* — that is, it is from the analogy of participles of Ib.

NOTES. 1. *Beat* is phonetically the equivalent of both *bēatan* and *bēot;* orthographically it corresponds to *bēatan,* but the verb is nevertheless strong owing to the participle *beaten.*

2. *Hung,* ME. *hong* = *heōng* = *hēong* = OE. hēng (*ēo* for *ē* in class V., see section III.; *ēo* = *eō* is common, see section V. A. note 2, 4).

Why did not all these verbs follow the OE. preterit singular? In Ia. the preceding *r, w,* in Ib. the following *r l,* would have acted on the OE. ablaut in such a way as to make present and preterit singular alike; to avoid this the participle is taken. In Ic. the OE. had beside the form in *a* a secondary form in *o* for the preterit singular before nasals; this was too near the *u* of the participle to resist its analogy. In II., *bit* and *slid,* owing to the dental, seemed like shortened weak preterits (cf. *chid, hid,* and section IV. 1 *slītan*) and so took the place of the regular forms. This similarity caused the dropping of the participial ending in *slid;* and in three cases *shit, slit, twit,* it got into the present also, making a wholly weak verb, see section VI. The irregularity in *struck* is not explained. In III. since OE. *ēo* and *ēa* are indistinguishable in NE., either the participle must be taken or the class changed. The shortening in *shot,* like that in *trod,* is due to the dental. In IV. the class is changed when unlaut, or absorbed *g* in the present, removed the verbs from the analogy of their associates.

C. The Participle.

The NE. past participle is regularly from the OE. form, but in 7 cases it is from the preterit, and in one case from a participial adjective; an attempt to explain these irregularities is made at the close of the section.

α. From the OE. participle are:

Ia. Bidden — note 1, broken — note 2, eaten, given, lain, spoken — note 2, trodden, woven — note 2 (8).

Ib. Borne, come, shorn, stolen, torn (5).

Ic. Bound, clung, drunk, fought, found, ground, begun, run, shrunk, slung, slunk, sprung, spun, stung, stunk, sung, sunk, swum, swung, won, wound, wrung (22.)

II. Bitten, driven, ridden, risen, slid or slidden, smitten, stridden, struck (see V. B. δ.), written (9).

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III. Chosen, cloven, flown, frozen, shot (see V. A. note 4), rove (6).

IV. Drawn, forsaken, shaken, slain, taken, waken (and hove, sworn, see V. B. δ.) (8).

V. Beaten, blown, crown, fallen, grown, known, thrown (7).

β. From the preterit singular are:

Ia. Got and gotten, sat (2).

II. Abode, shone (2).

IV. Stood (1).

V. Held — note 3, hung (2).

γ. From a participial adjective is *seen*, OE. *gesīene*. It does not correspond to any OE. verbal form.

δ. Participial adjectives have sometimes preserved strong ablaut vowels which are lost in the verbs. These correspond in their vowel always to the OE. participle. They are: *blown* (of flowers, etc.), *forlorn*, *graven*, *hewn*, *laden*, *molten*, *mown*, *shapen*, *shaven*, *shriven*, *sodden*, *sown*, *swollen*. There is also a participial adjective with a strong ending from an OE. weak verb; this is *rotten*, OE. *rotjan*, W. The OE. *strīcan*, II. has in NE. gone over to Ic. in preterit and participle, see V. B. δ., but the adjective *stricken* preserves the old ablaut vowel.

ε. The new strong participles follow the analogy of α. in Ib. *worn*; Ic. *dug*, *rung*, *stuck*, *strung*; II. *chidden*, *hidden*, *striven*, *thriven*; IV. *stove*, but with a change of class to Ib., like *hove*, V. B. δ. The analogy of β. is followed in Ia. *spat*.

NOTES. 1. *Bidden* owes its vowel to the analogy of the present.

2. *Broken*, *spoken*, *woven*, see V. B. γ.

3. *Held*. There is an obsolete *holden* and a participial adjective *beholden* from the OE. participle.

Why did not all these words follow the OE. participle? In Ia. *got*, *sat*, *spat*, owing to the dental, were taken for weak preterits, and, as such, transferred to the participle. *Seen* is not explained. In II. *abode*, had it developed regularly, would have fallen together with the participle of *bid*. *Shone* is not clear. In IV. *stood*, owing to the dental and the peculiarity of the present, is treated like a weak preterit, and so transferred to the participle. In V. *hela* shows the same dental influence that we have seen in Ia. and IV. *Hung* follows the analogy of all other strong verbs with *u* in the preterit, and transfers this form to the participle.

In general, the NE. ablaut vowels correspond to the OE.; where they do not, the special and peculiar influences are not difficult to

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see. Simplicity has been the aim of every change, practical common-sense has been the guiding power. We have now to see how far the verbs which have become weak in NE. owe the loss of the ablaut to the same causes which we have seen at work here.

Section VI. The New English Weakened Verbs.

There are 81 verbs which have become weak in NE. Here the present alone preserves an ablaut vowel, which is usually that of the OE. present, though in the following four cases the participle has been preferred: *flay*, OE. *flaegen; shit, slit, twit*, OE. *sciten, sliten, æt-witen*. See section V. A. β., and B. ad fin. In a few cases the phonetic development of the NE. present is slightly irregular, cf. for instance, *mourn* with *spurn*, but this belongs to the special history of the OE. sounds. The NE. weakened verbs are:

Ia. Knead, mete, bequeathe, weigh, wreak (5).

Ic. Bark, bell, braid, burn, burst, carve, climb, delve, help, melt, mourn, spurn, starve, swell, swerve, thrash, warp, yell, yelp, yield (20).

II. Glide, gripe, shit, shrive, slit, twit, writhe (7).

III. Bow, brew, brook, chew, creep, crowd, flee, fleet, lie, lose, rue, seethe, sprout, suck, shove (15).

IV. Ache, bake, fare, play, gnaw, grave, lade, laugh — note 1, shape, shave, step, wade, wash, wax (14).

V. Ban, blow (of flowers, etc.), dread, flow, fold, glow, hew, leap, let, low, mow, read, row, shed, sleep, sow, span, swoop, walk, weep (20).

NOTE 1. *Laugh* is not from *hlehhan*, but from the unumlauted *hlêahan*, which is not uncommon in OE.

The loss of ablaut is due to the character of the vowel in the present and the nature of the following consonant. The rules may be formulated as follows:

1. The verb is strong when the vowel is followed by *n* + consonant, *s*, and *c* (except after *ū*), and when the OE. present vowel is *i, e, ie, e, éo, ī*, except as provided in 2. This accounts for 60 strong verbs out of 73. It fails to account for Ia. *lie;* III. *cleave, fly, reeve, shoot;* IV. *draw, slay;* V. *beat, blow, crow, grow, know, throw.*

2. The verb is weak when the vowel is followed by liquid + consonant (except in case of *éa*), *m* + consonant, *g, w;* and usually when the present vowel is followed by a dental; further, whenever the vowel is *ēo, éa, āe, a, ā, ō, u, ū;* except as provided above. This accounts for 72 weak verbs out of 81. It fails to account for Ia. *bequeathe, wreck;* II. *gripe, shrive, writhe;* III. *lose;* IV. *ache, bake;* V. *fold.*

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Exceptions to 1. *Lie*, Ia., is strong to distinguish it from *lie*, III.; it is often confused in speaking with *lay*, W. *Cleave*, *reeve*, have frequent weak forms, but they are still regularly strong. *Fly* has changed class, and is strong to distinguish it from *flee*. *Shoot* has the same forms that it would have were it weak. *Draw* and *slay* have changed class to preserve the ablaut. *Beat*, if it had shortened the preterit and participle, would have fallen together with these forms of *bet*; it retained, therefore, the long forms and the ending *en*. *Blow*, *crow*, *know*, *throw*, Vb., and *grow*, Vc. (by analogy of Vb.) are strong, though *mow*, *sow* in Vb. are Ws., and all other verbs in Vc. are W. Why Vb. and Vc. are treated differently in NE. is unexplained.

Exceptions to 2. *Bequeathe* owes its weak forms to its legal usage; cf. *hanged*, legal for *hung*. *Wreck* is W. because of OE. *wreccan*, NE. *wreck*. *Gripe* is unexplained. *Shrive*, owing to a consciousness of its foreign origin, and to its ecclesiastical use (cf. *bequeathe*) is Ws. A derivative with an ablaut vowel is *Shrove-tuesday*. *Writhe* is unexplained. *Lose* is W. because of OE. *losjan*, W. *Ache*, *bake*, see IV. 4, 5. *Fold* is a denominative to *féald*, and not immediately from the verb.

The influence of following consonants on the verbs is to be thus explained.

The Nasals. Single nasals do not affect the vowel, but *m* + consonant so far lowers the present of Ic. as to prevent ablaut. In IV., V. *n* + nasal is accompanied with ablaut partly on account of the analogy of Ic., but more on account of the peculiarity of the verbs (*stand*, *hang*. See V. A. β., B. note 2, C. ad fin.).

The Liquids. Single liquids do not affect the ablaut, but liquid + consonant always prevents ablaut in Ic., and tends to preserve it in Va., for it lowers the vowel of the present, and so destroys the distinction between the ablaut vowels in Ic., while it magnifies it in Va. Note the exception, *fold*.

The dentals, traces of whose influence we have already seen in section V. B. C., often produce weak verbs, but by no means regularly. To their influence, aided at times by the analogy of like-sounding weak verbs, we owe the weakening of Ia. *knead*, *mete*; II. *glide*, *shit*, *slit*, *twit*.

G and *g* + consonant unite in ME. with the preceding vowel to form a diphthong, which places these verbs out of the analogy of their class. Most of these become weak, a few change class, V. B. δ.; one only, *lie*, Ia., retains strong forms.

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W, by coalescing with the preceding vowel, usually destroyed the ablaut. The peculiar exceptions are noted at the close of "Exceptions to 1."

S favors strong forms in III., except for *lose;* the cause is not clear.

C in IV. (NE. *k*) preserves the ablaut, and gives the OE. *ō* a short sound. I do not know the cause of either the shortening or the weakening.

Of the 81 NE. weakened verbs 41 only were always strong in ME.; 32 have strong and weak forms, 3 have only weak forms, and 5 are only in the present. Plainly, then, we have here only a continuation, or fulfilment of the ME. processes. There is nothing new here; no new elements, such as have affected the vocalism, have been at work; the old laws have only become more universal in their application. The desire for clearness and simplicity, the practical sense which surmounts every difficulty with sureness and readiness, has become more clearly marked, and so the English ablaut in its changing fortunes is a reflection of the mental characteristics of the race.

VI. — *General Considerations on the Indo-European Case-System.*

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THAT the whole system of declension in Indo-European language is, as compared with the system of verb-inflection, a matter of great and unsolved difficulty, will be generally admitted. No one of the three departments of expression involved in it — gender, number, case — has had even its main historical outlines laid down to the general satisfaction of scholars. The time, it would seem, has not yet come for dealing successfully with the subject. What is wanting, in order to put us in condition to do this, is (apart from the general improvement of linguistic philosophy), on the one hand, a better comprehension of the more modern and secondary declensional elements which have been produced here and there among the languages of our family; and, on the other

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hand, a thorough study of the analogous but less systematic and shapely forms of expression in languages of lower structure. It is from the latter source, indeed, that important improvements in the theories of Indo-European form-history in all its parts are especially to be expected. But it is also, if I am not mistaken, possible to help the movement in some measure by a general review of the ground, and criticism of the methods and results of recent investigators: and that is what will be attempted, and for the case-system only, in the present paper.

A few points respecting the original value of the cases appear to be pretty well established; general opinion is fairly settled in regard to them, and they look as if likely to stand the test of further examination — which is, of course, in the present state of our knowledge, the most that can be claimed for anything in primitive language-history.

Thus, in the first place, the exceptional character of the genitive, as an adnominal or adjective case. The verbal constructions of the genitive appear to be secondary only; there is no difficulty about the satisfactory explanation of them as such. The formation of this case, then, falls into the general department of the derivation from noun-stems of secondary stems, signifying 'relating to or concerned with' what is expressed by the primitive — this being the fundamental sense of all secondary adjective-formations. The predominance of the sense 'belonging to,' which finally makes of the case an almost exclusively "possessive" one, is a matter of gradual development, analogous with that which has made the conspicuous body of possessive suffixes, and the class of possessive compounds, in Sanskrit. As to the affiliation of the earliest Indo-European genitive-endings with adjective-making suffixes actually in use as such, it has been, as is well known, repeatedly attempted, and with a degree of success; but the results reached are not regarded as certain. Frequent instances however occur, in the later history of the languages of our family, of interchange between genitive case-forms and derivative adjective-stems: familiar examples, among the pronouns, are the Sanskrit *asmāka* 'our' and *yuṣmāka* 'your,'

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the Latin *noster* and *vester*, and the Germanic *mine* and *thine*, and so on. Opinion differs somewhat as to the direction of derivation here; and we perhaps even oftener see it stated that the adjectives are made from the case-forms; but this appears to me a false and indefensible view: we have in reality in such cases a repetition of the process by which the primitive genitives were made, by stereotyping a no longer inflected adjective-form into a case-form. This is as much in accordance with all the usual processes of derivation in our languages as the taking of a case-form and inflecting it adjectively would be opposed to them.

Again, in the second place, certain other of the cases appear clearly to have had originally the office of indicating local relations. These cases are three. The ablative indicates the relation of removal, or is the *from*-case. The instrumental indicates the relation of concomitance or adjacency, passing over into that of means or instrument: it is the *with-* or *by-*case, in the various senses of those prepositions. The locative indicates the relation of place where: it is the *at-* or *in-*case. These views, too, are so widely held that they may be said to have the general assent of linguistic scholars. There are, to be sure, those who oppose them. Thus, for example, Penka, in his monograph on the case-system,[1] holds that the partial use of the locative in Sanskrit as indicating the goal of motion and action, as a sort of *to*-case, is not less original than the other; and he even lays this assumed fact at the basis of his whole case-theory, claiming that if the locative includes two such irreconcilably diverse meanings as 'at' and 'to,' we must infer that no case-form was created to fill any single definable office: whence follows — and so on. Whereas, in truth, there is nothing in this Sanskrit use of the locative to cast any doubt upon its primitive unitary character; it is a thing evidently of secondary origin, entirely analogous with the transfer of English usage which has made it customary

[1] *Nominalflexion* etc., Vienna, 1878. It contains a convenient report and review of all the theories of explanation brought out up to that time, accompanied with a destructive criticism which one can mostly approve and enjoy; but the author's own theory, when he finally produces it, is at least as unacceptable as any of the rest.

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for us to say "go there" and "come here" instead of "go thither" and "come hither," or with the transfer of Sanskrit usage which has made the genitive also to no small extent express the goal of action (as in 'give it his' instead of 'to him'). Again, Schleicher, finding traces of more than one form of the instrumental in earliest Indo-European speech, suggests that the one form may have been created to signify concomitance, and the other instrumentality. A most unfortunate and valueless intimation this; since the expression of instrumentality can only have been a development out of the expression of concomitancy, or of something kindred and equally external or physical: such a development as is seen in the prepositions *by* and *with* themselves, our present indicators of the means and instrument, though both of them not long ago were particles of adjacency only, and one (*by*) still retains in part that value.

This point is one of the highest importance in the theory of the case-system and its origin. It may be laid down as a universal truth that all designation, of the relations of objects as well as of objects themselves and their activities, begins with what is most physical, most directly apprehensible by the senses. The whole body of intellectual, moral, ideal, relational expression comes by processes of gradual adaptation from the expression of sensible acts and qualities and relations; such adaptation is all the time going on in the present history of the languages we use, and their past history is in great measure an exhibition of the same movement — the grandest and most pervasive movement which is to be seen in them. We have not succeeded in demonstrating the origin of any bit of expression until we have traced it up to its physical value; if we have to stop short of that, we must not fail to see and acknowledge that our quest has not reached its goal. Now among the relations of objects, those of place are obviously the most physical and sensible; and our languages are filled with results of the transfers of designation from local to more ideal relations. The whole class of pronouns, with all that has come by derivation from them, is founded on conceptions of relative place; the adverb-prepo-

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sitions of locality and direction, whose origin goes back to a very early period of the development of our ancestral speech, have been ever since, and are still, the fertile source of expression for the most various conceptions: we have only to look into the history of present and past uses of words like *of, from, for, in, out*, in order to find abundant illustration. From particles of place come by a next transfer those of time; and those of manner, degree, and modality in general are at no difficult distance. Our general knowledge of language shows nothing more primitive and fundamental, as underlying the expression of place-relations; and we are therefore entitled to rest satisfied with the explanation found for the instrumental, ablative, and locative cases, and to regard their local values as the original ones, serving as basis to the whole variety of their other uses.

As regards, however, the other three cases, the matter is much less clear. There is, in the first place, the dative: however much, in later time, it may wear the aspect of a *to*-case, the students of early Indo-European speech do not feel authorized to assign it that office. Thus Delbrück, who had earlier (Kuhn's *Zeitschrift*, vol. xviii.) suggested as its fundamental meaning a "physical inclination towards something," at present, in his latest publication (*Synt. Forsch.*, iv. 53), assents to the view expressed by Hübschmann (*Zur Casuslehre*), that it is to be regarded rather as "a purely grammatical case," as designating "that which the predication concerns" (*welchem die Aussage gilt*). This is most unsatisfactory and unacceptable. To say that the origin of the dative is still involved in obscurity for us, and that we do not succeed in tracing its office back of the point at which it stands as secondary object of a verb, is to take intelligible and defensible ground; but to explain the case as *per se* the indicator of a grammatical relation, namely that of something affected by the predication, appears to me like a virtual confession of ignorance, made under cover of a claim of positive knowledge. There is no such thing in language as an originally grammatical case or form of any kind; this can only be the outcome of a series of adapting changes, passed upon something that

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had once a sensible and definable value. One might as well explain the subjunctive as a purely grammatical mode, indicating contingency of action; or the passive as a voice created to signify recipience of action; or *of* as the sign of the grammatically adjective relation of one noun to another. Moreover, the form of statement of the dative meaning, as given by Delbrück, seems open to serious objection. There is no member of the sentence that is not truly concerned in the predication, and that is not sometimes, or in some languages, taken in, distinctly or impliedly, into the very structure of the verb, the essential predicating word. If the whole sentence is not to be called the predication, then this name and quality must be limited to the verb alone; and the first and most indispensable member "which the predication concerns" is the subject, from which the action proceeds; the next, in immediateness and frequency, is the object, to which it most directly addresses itself; then follow the other circumstances, of remoter object, means, place, and so on, in their various degrees of nearness and indispensability. For all these, our language, in the course of its gradual development of the membered sentence out of the original holophrastic word-sentence or root, has provided various distinct means of expression; among the rest the dative case, which has its own special degree and mode of concernment to designate, like all the others. And the question is in respect to all of them the same: namely, from what starting-point, and through what intermediate steps, the expression of that particular kind of concernment was arrived at. A dative relation (along with an accusative one) seems to be wrought into the structure of the Indo-European verb itself in the inflection of the middle voice; and the South-African languages have a special conjugation-form meaning 'to do for some one' (e. g. *bonela*, 'see for,' from *bona*, 'see'). In like manner, we may say, the English verb *kick* involves in itself the instrumental concernment, which in German has to be expressed by an instrumental phrase (*mit dem Fusse stossen*, 'thrust with the foot').

The circumstance pleaded by Delbrück, that "the genuine

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dative is not construed with prepositions," cannot be allowed any considerable measure of force as against the primitive local value of the case, in view of the original absence of prepositional character in these simple words of direction, and their gradual change of office, accompanying the transformation and specialization of the cases. The capacity of acquiring prepositional construction might as easily be lost by an originally local dative, as gained by an originally adjectival genitive (or, according to Delbrück's view, by an originally "purely grammatical" accusative).

It seems better, then, to regard the primitive office of the dative as a matter thus far obscure, and to look for its elucidation hereafter, along with the general clearing-up of the subject of case-formation. The theory of an originally "grammatical" value is not one on which we have reason to repose even provisionally.

But the same claim, of an originally grammatical value, is made by Hübschmann and Delbrück for the accusative also. The latter scholar, indeed, appears clearly in connection with this case to violate his own fundamental rules for dealing with questions of origin. In his Introduction to the work already quoted, he expresses himself as follows, in opposition to the old method of arriving at the "fundamental idea" (*Grundbegriff*) of a form: "As fundamental ideas, have been hitherto often set up such general ideas as seemed to their authors best calculated to bind together in one comprehensive scheme the manifold uses of a form (so, for example, 'possibility' in the case of the subjunctive mode). In recent time, such attempts have been with good reason abandoned, because it was evident that they could lead to nothing that had historical value." In coming, now, to deal with the accusative, Delbrück first reports Hübschmann's general scheme of classification of its uses into "necessary" and "independent;" and then he recognizes as the only fundamental idea that can bind the two classes together into one comprehensive scheme the following: "The accusative denotes a complement or nearer definition of the verbal idea"! A more vague and shadowy generality than this, by way of substitute for a real primitive value, out of

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which the other values should have historically developed, can hardly be conceived. Under it can, to be sure, be grouped without difficulty all the accusative uses; but also, unfortunately, and with equal facility, the uses of all the other four adverbial cases. "Complement or nearer definition of the verbal idea" is a definition that impartially fits accusative, dative, instrumental, locative, and ablative — one might say, like a mitten, but that a mitten does at least keep the thumb apart from the other four fingers. The accusative certainly has its own set of uses, separate from those of the other cases; and our quest should be after the use which lies historically at the basis of the rest; how we are furthered by the setting-up of a fundamental idea which includes the whole body of cases save the nominative, and does not really exclude even that (since to specify the actor is strictly to limit or define the otherwise indefiniteness of the action), it is not easy to see. Far better were it to make a frank confession of ignorance, saying that it is thus far possible only to state and classify the varieties of accusative use, since the starting-point of their development is not yet determined or determinable.

It may be questioned, however, whether we are reduced to the necessity of such a confession; whether it may not be found practicable to rank the accusative with the three cases treated of above, as also one of originally local value — namely, as the *to*-case, or that which denotes the immediate goal of motion or action. This seems to me so much more probable than any other of the explanations given of the case, that I am ready to adopt it, provisionally, or until some sound reason shall be brought against it, or some other theory placed upon a yet better foundation. We cannot, of course, in such a matter expect anything like a demonstration, excluding all possibility of an alternative theory; it is only a question of greater or less plausibility, on the one side and on the other. The evidences that make in favor of the proposed explanation are briefly these: first, the improbability that, in any scheme of designation of local relations, this simplest and most fundamental relation would be passed over; and this improbability is so strong that, if not here, we should seem called upon to

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look for the expression of a *to*-relation in the dative. Then, second, and especially, the peculiar fitness of such an office to pass over into what has confessedly been, from the earliest traceable period of Indo-European speech, the leading office of the accusative: that of designating the direct object of the verb, the person or thing to or unto or upon which the action expressed by the verb directs or expends itself — for that is all that is really implied in the grammatical relation of direct object. The expression of this grammatical relation is thus with entire ease derivable from one of local relation; and, so far as I can perceive, in no other way. With those who appreciate the necessity of finding an underlying physical basis for all "purely grammatical" items in language, the argument here given will go a great way; and as the philosophy of language-history comes to be better understood, that necessity will be more clearly seen. In the third place, there are abundant indications in early Indo-European speech, especially in Sanskrit, of the actual use of the accusative as goal of motion after verbs; and this construction with prepositions endures down even to the latest times: the former as well as the latter is most acceptably viewed as the relic of an earlier more widely spread condition of things. We have no reason whatever to assume that the accusative was at the beginning any more restricted to use with verbs than were the other cases now called by us "adverbial" because of their predominantly adverbial constructions; each was employed wherever the local relation which it expressed was called for. Infinitives and participles are nouns and adjectives which, because of the inferior concretion in them, by usage, of the meaning of action, have retained the original capacity of "verbal" constructions shared by them with the proper verbal forms; and the Sanskrit shows how uncertain is the line of division between them and ordinary nouns, and how easily even a secondary and comparatively modern adjective derivative can pass over into the class of participles, or take on all the functions of such.

It is a matter of course that no mere study and classification of the uses of the accusative will ever bring us to a per-

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emptory theory of their origin and mutual connections. The shifts and transfers, the extensions and restrictions, gradually brought about by usage, are too manifold and baffling for that. We might as well hope to draw out a unitary scheme of the Greek genitive uses, or the Latin ablative uses, without the help of historical study, which shows us of what diverse elements each of those cases is made up. What we have to do is to inquire of comparative grammar, and, if that fails us or renders an uncertain answer, of sound and sober linguistic theory, for a solution of the problem of origin, and then to let that govern our understanding and presentation of the particulars of usage. The variety of constructions of our infinitive with *to*, which is a rude analogue to the assumed original *to*-accusative, is wholly puzzling to one who does not hold fast to the historical clue. And the case is yet worse with the infinitives of Greek and Latin. Tell a classical grammarian of a couple of generations back that his much-studied infinitives were only derivative nouns in an oblique case, and he would have held you in derision. So with many at present, as regards the primary physical and local *to*-value of the accusative; but the question of its acceptance depends, after all, only upon whether, among the various not demonstrably impossible explanations of the case, this is the one that has most in its favor. Another theory worthy of mention and attention will be noticed a little further on.

There remains for discussion the nominative, which is also a case of much difficulty and difference of opinion. Not, indeed, as regards its office; this, so far as we can see, has been from the beginning that of designating the performer of the verbal action; but as regards how it came by its characteristic sign or signs: since we might naturally expect to find it the bare unaltered stem, and only in that way distinguished from the other cases, whose definable speciality of office entitled them to special modes of designation. The probability is decidedly greater here than anywhere else in the case-system that the ending is a mere repetitional demonstrative element, grown on to the stem, to which it was appended without definable office. Such appendages are frequent

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enough in a variety of languages; and even in our own modern tongues a repetitional pronoun is often vulgarly added after the proper subject (*this fellow* HE *says*, and the like). But we also ought not to leave out of view the possibility of a *quasi*-ablative origin for the nominative (suggested, I believe, by an English investigator): "from this, such and such action, to that," is not, in the inchoate period of sentence-development, an inconceivable first model for a simple three-membered clause, of subject, verb, and object.

If a repetitional demonstrative should come finally to be recognized as the most acceptable origin of the nominative-ending, the question would of course arise, whether the accusative-ending might not best be explained as of the same character. This would then involve a theory of the order of case-making like that of Curtius, who holds (in his *Chronologie*) that the accusative was for a period the only oblique case, until certain parts of its wide office were taken possession of by the three (or four) other cases, created to signify certain local relations. It would not at all necessarily imply any distinction of 'here' and 'there' between the nominative and accusative signs; since, except in forms of the first person, the actor is no nearer to the speaker than is the object; there would rather be a gradual separation in usage of two appended elements originally equivalent and interchangeable, with assignment to different offices. It would be like the distinction of secondary derivatives, originally signifying general appurtenance, into possessives, patronymics, gerundives, and so on.

As regards the genesis of the case-endings themselves, from what elements they come, and what the process of their reduction to their present form, little or nothing of importance has yet been made out. It is obviously useless to pick out a member or two from an extensive system, and claim to give a satisfactory explanation of them, while the other members remain obscure. Nothing can be called truly satisfactory that does not include a considerable part of the system. The recognition of pronominal stems in the *s* and *m* of the nominative and accusative singular is the item most confidently asserted and most widely accepted; but even this is beset

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with too many doubts and difficulties to be taken for anything better than a plausible conjecture, to which future investigations may perhaps give a more substantial character. The same thing must be said of the speculations of A. Bergaigne (in the *Mém. Soc. Ling.*, ii. 358 ff.), who, with an excess of ingenuity, strives to demonstrate in the forms of cases (minus their most important elements, the final *s*, *m*, and *d*) a combination of various derivative suffixes, sometimes as many as three or four, with the stem. In the present condition of the general question, such work is of no assignable value; one and another item in it may finally be proved right, but it casts no light in the meantime upon the origin of cases; it deals only with the analysis of derivative suffixes. As has already been shown, a real connection appears to exist between general noun-derivation and genitive-formation; but, on the other hand, the connection of the other local or adverbial cases is with adverb-formation. This is a point of high importance, and its recognition seems to be an essential step of progress toward a true account of the cases. The relations, of form and function, between the cases and adverbs are so obvious as never to have escaped notice; and as we see interchanges between adjectives and genitives through the whole history of Indo-European speech, so we see the same between the other oblique cases and adverbs — from the φι or φιν of the Greek, and the Prākrit ablative in *do* (=the Sanskrit adverb in *tas*), down to such modern instances as the French *en* and *y*, and the Italian *vi* and *ci*. The truth here involved is apt to be put in the form of statement that an adverb is a stereotyped case-form; but that, though in part correct, is one-sided and incomplete: it does not include the numerous and distinct classes of adverbs made by special adverbial suffixes, separate from case-endings; and, especially, it does not apply to the earliest period of form-making. More accurately, there is no ultimate historical distinction between adverbs and case-forms — just as there is none between substantives and adjectives, and, still further back in our language-history, even between nouns and verbs. A case is ultimately an adverb, made alike from all noun-stems, and with varieties

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(on what basis formed we do not yet know) adapted and appertaining to the various number-forms of each stem. Case-making, then (apart from the genitive), is one division of the wider department of adverb-making, and to be solved as such; and no theories of origin of the case-system and of case-endings will be likely to be successful, except as they take due account of this relation of the two subjects. We have, to be sure, to make with all probability the theoretical assumption of a yet earlier period in language-growth, when adjective-making and adverb-making were as yet undifferentiated processes; but the origin of the case-system lies hitherward from, or at least forms a part of, their differentiation.

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APPENDIX.

I. Proceedings of the Fourteenth Annual Session, Cambridge, 1882.

II. Treasurer's Report.

III. List of Officers and Members.

IV. Constitution of the Association.

V. Publications of the Association.

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MEMBERS IN ATTENDANCE AT THE FOURTEENTH ANNUAL SESSION.

(From the Autograph Registry Slips.)

Frederic D. Allen, Harvard University, Cambridge, Mass.
William F. Allen, University of Wisconsin, Madison, Wis.
Cecil F. P. Bancroft, Phillips Academy, Andover, Mass.
Charles E. Bennett, Harvard University, Cambridge, Mass.
Charles J. Buckingham, Poughkeepsie, N. Y.
Lucius H. Buckingham, English High School, Boston, Mass.
Henry F. Burton, University of Rochester, N. Y.
William C. Cattell, Lafayette College, Easton, Pa.
Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.
William W. Eaton, Andover, Mass.
Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.
Frank M. Gilley, Chelsea, Mass.
William Greenwood, Cambridge, Mass.
Isaac H. Hall, Philadelphia, Pa.
Samuel Hart, Trinity College, Hartford, Conn.
Milton W. Humphreys, Vanderbilt University, Nashville, Tenn.
Hans C. G. Jagemann, Johns Hopkins University, Baltimore, Md.
John Norton Johnson, Harvard University, Cambridge, Mass.
Robert P. Keep, Williston Seminary, Easthampton, Mass.
Thaddeus D. Kenneson, Harvard University, Cambridge, Mass.
Charles R. Lanman, Harvard University, Cambridge, Mass.
Thomas B. Lindsay, Boston University, Boston, Mass.
Jules Luquiens, Institute of Technology, Boston, Mass.
Francis A. March, Lafayette College, Easton, Pa.
Philippe B. Marcou, Johns Hopkins University, Baltimore, Md.
Augustus C. Merriam, Columbia College, New York, N. Y.
C. K. Nelson, Brookeville Academy, Brookeville, Md.
W. B. Owen, Lafayette College, Easton, Pa.
Charles W. Park, Bombay, India.
Tracy Peck, Yale College, New Haven, Conn.
William T. Peck, High School, Providence, R. I.
B. Perrin, Western Reserve College, Cleveland, Ohio.
Edward D. Perry, Columbia College, New York, N. Y.
Samuel Porter, National Deaf-Mute College, Washington, D. C.
Henry Preble, Harvard University, Cambridge, Mass.
Charles P. G. Scott, Columbia College, New York, N. Y.
J. B. Sewall, Thayer Academy, South Braintree, Mass.
Thomas D. Seymour, Yale College, New Haven, Conn.
Clement L. Smith, Harvard University, Cambridge, Mass.
Frank Webster Smith, Lincoln, Mass.
William A. Stevens, Rochester Theological Seminary, Rochester, N. Y.
Frank B. Tarbell, Yale College, New Haven, Conn.
Edward M. Tomlinson, Alfred University, Alfred Centre, N. Y.
Crawford H. Toy, Harvard University, Cambridge, Mass.
James C. Van Benschoten, Wesleyan University, Middletown, Conn.
Henry C. Warren, Johns Hopkins University, Baltimore, Md.
Minton Warren, Johns Hopkins University, Baltimore, Md.
John H. Wheeler, University of Virginia.
John Williams White, Harvard University, Cambridge, Mass.
William D. Whitney, Yale College, New Haven, Conn.
Joseph Colver Wightman, Taunton, Mass.
John Henry Wright, Dartmouth College, Hanover, N. H. [Total, 52.]

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AMERICAN PHILOLOGICAL ASSOCIATION.

CAMBRIDGE, MASS., Tuesday, July 11, 1882.

THE Fourteenth Annual Session was called to order at 3 P. M., in the Assembly Room of the Faculty of Harvard College (University Hall), by the President, Professor Frederic D. Allen of Harvard College, Cambridge, Mass.

The Treasurer, Mr. Charles J. Buckingham of Poughkeepsie, N. Y., presented his report. The summary of the year's income and expenses is as follows:

RECEIPTS.

Balance on hand, July 13, 1881		$418.46
Fees, assessments, and arrears paid in	$540.00	
Sales of Transactions	399.50	
Interest on deposits	17.25	
Total receipts for the year		956.75
		$1,375.21

EXPENDITURES.

Balance due on Printing for 1880 (vol. xi.)	365.40	
Plates for Proceedings for 1881 (vol. xii.)[1]	115.83	
600 copies of Proceedings for 1881, separate	29.30	
Plates for Transactions for 1881 (vol. xii.)[1]	222.22	
600 copies of vol. xii. (Tr. *and* Pr. together)[1]	103.50	
Reprints of separate articles for authors	37.00	
Postages	65.85	
Mailing, shipping, and expressages	35.05	
Job-printing	39.10	
Copying	2.60	
Sundries	14.23	
Total expenditures for the year [2]		1,030.08
Balance [3] on hand, July 10, 1882		345.13
		$1,375.21

[1] The sum of items 2, 4, and 5 gives the cost of composition, corrections, electrotyping, press-work, paper, binding, etc., for vol. xii., viz., $441.55.

[2] This sum really includes, besides the expenses of the last fiscal year, the great bulk of the expenses of the preceding.

[3] An oversight (involving an error against himself) was made by the Treasurer, in omitting to enter the *sum* of a bill for $65, the *items* of which he had already entered. A true voucher for this sum of $65 is in the Treasurer's hands. The reported balance of $410.13 is therefore here corrected.

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The bond of the Connecticut Western Railroad Company, numbered 960, for $500, with 13 semi-annual and unpaid coupons of $17.50 each attached thereto, being the same lately held by the American Philological Association, was exchanged by its Treasurer, July 10, 1882, at Hartford, Ct., for certificate, No. 781, of three shares, of One Hundred dollars each, of the Hartford and Connecticut Western Railroad Company, made payable to C. J. Buckingham, Treasurer of the American Philological Association.

On motion, the Chair appointed Professor J. C. Van Benschoten and Professor Henry F. Burton a committee to audit the Treasurer's report.

The Secretary, Professor Charles R. Lanman of Harvard University, Cambridge, Mass., presented the following report of the Executive Committee:

a. The Committee had elected as members of the Association;

Rufus B. Richardson, Ph. D., Professor of Latin, Dartmouth College, Hanover, N. H.

John H. Wright, Professor of Greek, Dartmouth College, Hanover, N. H.

William H. Hawkes, M. D., Washington, D. C.

John Norton Johnson, A. M., Graduate Student, Harvard University, Cambridge, Mass.

Charles Darwin, Librarian of the Geological Survey, Washington, D. C.

W. S. Scarborough, Professor of Ancient Languages, Wilberforce University, Wilberforce, O.

James C. Mackenzie, Ph. D., Principal of Classical School, Wilkesbarre, Pa.

Ralph L. Goodrich, Clerk of U. S. Courts, Little Rock, Ark.

Henry Johnson, Professor of Modern Languages, Bowdoin College, Brunswick, Me.

Clement L. Smith, Professor of Latin, Harvard University, Cambridge, Mass.

James A. Harrison, Professor of English, Washington and Lee University, Lexington, Va.

Philippe B. Marcou, Instructor in French, Johns Hopkins University, Baltimore, Md.

William G. Hale, Professor of Latin, Cornell University, Ithaca, N. Y.

Jules Luquiens, Professor of Modern Languages, Institute of Technology, Boston, Mass.

Edward Delavan Perry, Tutor in Greek and Sanskrit, Columbia College, New York, N. Y.

John H. Wheeler, Professor of Greek, University of Virginia.

George M. Lane, Professor of Latin, Harvard University, Cambridge, Mass.

Frank M. Gilley, Teacher of Classics, High School of Chelsea, Mass.

John Avery, Professor of Greek, Bowdoin College, Brunswick, Me.

William H. Treadwell, Instructor in Yale College, New Haven, Conn.

Frank Webster Smith, Graduate Student, Harvard University, Cambridge, Mass.

S. E. D. Currier, Roxbury, Mass.

b. The Proceedings of the session of July, 1881, had been published November 17, 1881. The Transactions for the same year had been published February 13, 1882.

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c. By advice and with consent of the Executive Committee the Secretary had distributed thirty-five complete sets of the Transactions among the principal foreign libraries and learned societies. They had been forwarded free from Washington to their several destinations by the Smithsonian Institution. The list is given on pages lviii, lix. The Secretary had also sent copies of the eleventh and twelfth volumes of the Transactions to fifty of the principal libraries of the United States, *gratis*, with a circular, offering to complete the set for twelve dollars (half the old price). As a result of these and other efforts, since about the beginning of 1881, he had sold publications of the Association to the amount of $530.50. The advantages of these sales were twofold: one of the fundamental objects of the Association, "the diffusion of philological knowledge," was thereby furthered, and the condition of the treasury was bettered. The libraries which thus become subscribers to the publications of the Association are given on pages lvii, lviii.

d. The bills against the Association, especially the printers' bills, had been paid early and promptly, and the balance of $345 in the treasury was therefore much more significant than usual, inasmuch as heretofore the bills for printing had often run over from one fiscal year to another. The Association had no debts save a few small current dues.

e. The Executive Committee had voted to continue the reduction in the price of *complete sets* of the Transactions. A complete set, accordingly, now costs $12, and will, upon the appearance of the thirteenth volume, cost $13. The price of volumes not sold in complete sets will be $1.50 apiece, to members and non-members alike; and no reduction will be made on this price, except, of course, that for orders for nine, ten, or eleven volumes not more than the price of a complete set will be charged.

f. The Committee gave their approval to the advertising of the publications of the Association in "The Publishers' Trade-List Annual," and directed the Secretary to continue the same.

g. The Committee recommended the adoption of the amendment to the Constitution which had been proposed in due form (see *Proceedings for* 1881, p. 15) at the previous meeting, and by which the annual assessment would be reduced from five dollars to three dollars.

The Committee proposed the following arrangement for the hours of the sessions: for Tuesday evening, from 8 o'clock until the close of the President's address; for Wednesday, from 9 A. M. to 1 P. M., and from 2 to 4; for Thursday, from 9 A. M. to 1 P. M., and from 2.15 to 6 if an afternoon session should be necessary. The arrangement was accepted without objection.

The proposed amendment to the Constitution was adopted.

The Secretary presented an invitation from Colonel Theodore Lyman, extending to the members of the Association the hospitalities of his home in Brookline. It was accepted with thanks.

Communications were then presented as follows:

1. The Written Alphabet of our Colonial Fathers, by Mr. J. B. Sewall, of Thayer Academy, South Braintree, Mass.

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The earliest records of the town of Braintree, Mass., bear the date of 1643. The most interesting of its early documents is the original deed of Wampatuck, Sagamore, dated August 5, 1665, conveying the territory of the original town to its first inhabitants. This document is written in some degree ornamentally, but, for the most part, in a plain, careful hand. The letters of the alphabet differ very considerably from those of to-day. (Enlarged copies of the forms used in the deed were here exhibited.)

In the records, the Anglo-Saxon form of *e* occurs, and also the German form of *r*, and a form for *th*, which, curiously, does not occur in the deed, viz., the character *y*. Most striking is the general resemblance to the German written alphabet. Letters having the same or nearly the same form with the German are: capitals, *B*, *C*, *D*, *H*, *M*, *N*, *P*, *S*, *V*, *W*, *Y*; small, *a*, *c*, *d*, *f*, *h*, *i*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *u*, *v*, *y*, *z*. The similarity of capitals to the form of Old English printed capitals is also noticeable. In the diary of the Rev. Samuel Niles (the first pastor of the present First Church of Braintree), commencing November, 1697, the Anglo-Saxon form of *e* is frequent in the earlier part, but not in the later. A form for *c*, resembling a small written *t*, is frequent, but not invariable, as in *Massachusetts*. The question is suggested whether this fact has anything to do with the spelling *Massathusetts*, which is sometimes to be met with. For the letter *h*, besides the present form, there is a form resembling our capital *E* dropped one half or more below the line. In the Wampatuck deed this form is only final; in the Plymouth records its position does not seem to be limited.

The form for *th*, except in the deed, and in the Niles diary after 1721, is *y*. In the diary it appears in y^e and y^t; in the records, in y^e and y^m, and in the proper name *Bethiah*. In other documents, I have found also y^r (there), y^r (their), $y^t of$, $y^t by$, and $y^t abouts$. This character, as Mr. Earle has shown in his *Philology of the English Tongue*, is a relic of the rune þ (*thorn*), which may be readily seen by reference to Anglo-Saxon facsimiles, *e. g.* in the Early English Text Society's volumes. There it is still clearly distinct in form from the letter *y*. The letter *y* was at last written in place of the rune, but always retained, of course, the phonetic value of *thorn*, except indeed now-a-days, when it is often pronounced as *y* (in the article y^e, for example) by persons ignorant of the history of the matter when reading mock-antique or archaistic newspaper paragraphs. After the ambiguity in the value of the character *y* arose, and the true *thorn* had been given up, the sound of *thorn* came to be written with the digraph *th*. It is interesting to find so many relics of the Anglo-Saxon written alphabet at so late a date.

Professor John Williams White of Harvard University, as Chairman of the Committee appointed (see *Proceedings for* 1881, pp. 15, 16) to confer with the American Association for the Advancement of Science on the subject of granting the degree of Doctor of Philosophy *honoris causa*, reported as follows: —

The Committee, consisting originally of Professors White, Manatt, and Lanman, was subsequently enlarged to five by the addition of Professors Whitney and Gildersleeve. The Resolutions adopted by the American Philological Association at Cleveland, July, 1881 (see *Proceedings for* 1881, p. 4), were presented by the Chairman of the Committee to the American Association for the Ad-

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vancement of Science, at Cincinnati, in August, 1881 (see *Proceedings of the American Association for the Advancement of Science*, vol. xxx. pp. 373-377), and action was taken thereon as is shown by the following extract from the volume last cited: —

"The following resolutions were reported to the Standing Committee by a sub-committee, with the recommendation that they be brought before the Association for action:

"'*Whereas*, Many colleges in the United States have in recent years conferred the degree of Doctor of Philosophy, not by examination, but *honoris causa:*

"'*Resolved*, 1. That this Association concurs with the American Philological Association in deprecating the removal of this degree from the class to which it belongs (viz.: B. D., LL. B., M. D., and Ph. D., degrees conferred after examination), and its transfer to the class of honorary degrees.

"'2. That a committee of six, including the President of the Association, be appointed by the Chair to co-operate with the Committee of the American Philological Association in addressing a memorial to the Boards of Trustees of all colleges in the United States empowered to confer degrees, stating the objections to conferring the degree of Doctor of Philosophy *honoris causa*, and praying them to discontinue the practice, if it exists in the colleges under their control.'

"The resolutions having been accepted by the Standing Committee, and the degree of Doctor of Science included in the recommendation, the report was submitted to the Association. The resolutions were thereupon, after discussion, unanimously adopted."

In May, 1882, the joint committee of the two associations sent the following Memorial to the Boards of Control of 430 colleges in the United States. The answers to this communication, with a single exception, heartily concurred with the views expressed in the Memorial.

TO THE BOARD OF CONTROL OF

GENTLEMEN, — The undersigned, a joint Committee of the American Philological Association and of the American Association for the Advancement of Science, respectfully present for your consideration the resolutions appended to this communication; and in obedience to their instructions they ask your attention to the following facts.

The degree of Doctor of Philosophy has been adopted by American colleges from the universities of Germany. The faculties in nearly all German universities are four in number, — theology, law, medicine, and philosophy. The last embraces the humanities and the mathematical and natural sciences. In all respects the degree conferred in the faculty of philosophy is of equal dignity with the degrees conferred in the other faculties. In order to obtain it the candidate — if a native — must first have pursued successfully the studies of the gymnasium or *real*-school; must have been in residence at a university for three years; must present a thesis, which at many universities is printed; and must pass an examination. In Germany, the degree of Doctor of Philosophy is as much a professional degree as that in Theology, Law, or Medicine.

When this degree was first transferred to this country, the conditions under which it was conferred abroad were rigidly maintained here. These conditions still exist in full force in the eight or ten universities which since that time have

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provided courses of study in philosophy for Bachelors of Arts. But meanwhile the practice has been established of giving the degree *honoris causa*; and this practice has rapidly increased. The Reports of the United States Commissioner of Education at Washington for the years 1872–1879 inclusive prove that it has been transferred from the class of degrees given on examination to the class of honorary degrees. In these eight years the degree of Doctor of Philosophy was given *honoris causa* 170 times. The Commissioner's list includes 415 colleges, sixty-eight of which gave the degree *honoris causa*. The greatest number of times the degree was thus given by any one college is twelve; the smallest, one. It is a striking fact that in 75 per cent of these 170 cases the degree was given by colleges which had never conferred it by examination; whereas there are many distinguished colleges on the general list, which, having no provision for conferring the degree by examination, have abstained from giving it as a mere honor.

On the other hand, during these eight years the degree was conferred after examination 175 times, by twenty-four colleges. Thirteen of these at the same time gave it also *honoris causa*. Three of this number, however, gave it *honoris causa* each but once, and thereafter conferred it only by examination, the first nine, the second ten, and the third seventeen times. If we except these three colleges, the degree was conferred only seventeen times after examination by colleges which gave it also *honoris causa*. Eleven of the twenty-four colleges abstained altogether from giving the degree as a mere honor, and these eleven conferred it in all 122 times. This is about 70 per cent of the total number of 175 cases in which it was conferred after examination.

These statistics show that the degree of Doctor of Philosophy has been established in the United States as a professional degree; that at the same time it has been largely given as a purely honorary degree; but that in the great majority of instances this has been done by colleges which have not provided graduate courses of study in philosophy and have never conferred the degree after examination.

An inspection of the list of persons upon whom this degree has been conferred *honoris causa* by colleges in the United States leads the Committee to believe that a widespread misapprehension concerning its true intent and significance exists among Boards which possess the power of conferring academic honors. It has been regarded as a compliment to be bestowed on persons perhaps worthy of honorable distinction, but possessing no technical training in philosophy, and seems to have been considered an honor intermediate between the degrees of Master of Arts and Doctor of Laws. It has been conferred upon masters of high schools and principals of academies, whose capacity to manage such institutions, however conspicuous, is nevertheless not evidence of those professional acquirements which the degree of Doctor of Philosophy ought always to signify.

To confer the degree in this manner is to misuse it and ultimately to destroy its value; but all colleges are interested in maintaining it in its integrity. It is in a pre-eminent sense the appropriate degree for teachers, a large and growing class of persons in this country. Three colleges in the United States have within the last twenty years conferred this degree after examination upon 119 different persons, of whom 75 per cent have adopted the profession of teaching. It is reasonable to suppose that the number of colleges in the United States which within the next fifty years will establish graduate schools in philosophy will be

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large. The degree which these schools will then confer will be that of Doctor of Philosophy, and it is for the interest of all alike that its significance should not be obscured. Looking at the degree in the light of its past and future significance, the impropriety of conferring it otherwise than by examination is obvious. There are no sufficient reasons for conferring this degree differently from the three other professional degrees, for example, from that of Doctor of Medicine, which is only rarely given *honoris causa* and which confers on its recipient peculiar professional privileges. Only six of the sixty-eight colleges mentioned above gave the degree of Doctor of Medicine *honoris causa* during the eight years covered by the Commissioner's reports. They so gave it eight times in all; but during the same time conferred it after examination 1546 times. Only one of these six institutions during the eight years conferred the degree of Doctor of Philosophy after examination.

The objections to conferring the degree of Doctor of Philosophy *honoris causa* apply equally to the degree of Doctor of Science. This degree is set apart for candidates in the general subject of philosophy who make special studies in the natural sciences; and the American Association for the Advancement of Science was led to include it in its resolutions from the fact that, although it is a degree which has only recently been conferred in the United States, it also has already been given *honoris causa*.

The Committee believe that a clear understanding of the facts on the part of the governing boards of colleges and universities will stay the evil so earnestly deprecated by the two Associations which they have the honor to represent. They believe also that it will be possible to maintain the significance of the degrees of Doctor of Philosophy and Doctor of Science only by a universal agreement on the part of colleges in the United States to abstain wholly from conferring them *honoris causa*. As the representatives, therefore, of their respective Associations, they pray you, if the practice of giving these degrees *honoris causa* has arisen in the college under your control, that it shall by your authority from this time be discontinued.

JOHN WILLIAMS WHITE (*Chairman*), Harvard University; WILLIAM D. WHITNEY, Yale College; BASIL L. GILDERSLEEVE, Johns Hopkins University; IRVING J. MANATT, Marietta College; CHARLES R. LANMAN, Harvard University.

For the American Philological Association.

GEORGE J. BRUSH (*Chairman*), Yale College; WILLIAM B. ROGERS, Mass. Institute of Technology; H. CARRINGTON BOLTON, Trinity College; F. A. P. BARNARD, Columbia College; J. P. LESLEY, University of Pennsylvania; F. W. CLARKE, University of Cincinnati.

For the American Association for the Advancement of Science.

MAY 10, 1882.

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TABLE

Showing the manner of granting the Degree of Ph.D. by Seventy-nine Colleges during the years 1872–1879.

The degree of Doctor of Philosophy was conferred	In 1872		1873		1874		1875		1876		1877		1878		1879		Total.	
	ex.	*hon.*	ex	*hon.*	ex.	*hon*	ex.	*hon.*	ex.	*hon*	ex.	*hon.*	ex.	*hon*	ex	*hon.*	ex.	*hon.*
By colleges (11 in number) conferring it only after examination ;	12	..	17	...	11	...	9	...	13	...	21	...	21	...	18	...	122	..
By colleges (55 in number) giving it only *honoris causa* ; . .	...	5	...	13	...	12	...	13	...	20	...	17	...	20	...	28	.	128
By colleges (13 in number) conferring it both after examination and *honoris causa*. . .	2	..	8	...	...	...	3	...	5	..	8	...	11	...	16	.	53	
	...	2	...	4	...	3	...	6	..	6	...	2	...	12	...	7		42
Total.																		
After examination . .	14		25		11		12		18		29		32		34		175	
Honoris Causa . . .	...	7	...	17	..	15	...	19	..	26	.	19	..	32	..	35	.	170

For the conduct of further possible correspondence in regard to the subject of the above Memorial, the Committee was continued another year.

The reading of papers was resumed.

2. The Semitic Personal Pronouns, by Professor C. H. Toy of Harvard University, Cambridge, Mass.

The origin of most relational roots is unknown; that is, we are not able to say whether they came into existence in an independent way, or were derived from other parts of speech. Various attempts at such derivation have been made: it has been supposed, for example, that certain of the Semitic pronouns and prepositions could be traced to verbs; but nothing has come of these attempts, for which, indeed, there are now no sufficient data. We may, however, hope from an examination of the existing stems to reach the simplest primitive Semitic roots, a knowledge of which is in any case indispensable to inquiries into origin. On account of the original simple demonstrative character of all pronouns, it is better to treat them all together; but for convenience's sake this paper will be confined to the personal pronouns. There seems to be no reason why the suffixes should be regarded as abbreviations of the separate pronouns, and I shall accordingly treat them as independent stems. The third person, as the clearest in form and probably the earliest, may properly be considered first.

Third person. First, the suffix-forms. In masc. sing. we have *hu* (Arab.), *hū* (Heb., Eth., Sab.), *sū* (Ass., Min.), *hī* (Aram.), *h* (Aram., Heb.), *ū* (Heb.), *hum* (Sab.) (?), *m* (Phen.); from which it appears that the ground-forms are *hu* or *su*, and *hi*, the *ū* and *ī* being mere euphonic lengthenings of *u* and *i*, and not the result of composition with or absorption of another letter. Vowel or consonant may be dropped, leaving *h* or *u*; the latter, uniting with the final *a* of the noun-stem, produces *ō*. The demonstrative *m* (commonly appropriated to the plural) is sometimes added, and then, the *hu* being thrown away, remains as sing masc.

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sign. The *s*-stem probably preceded the *h*-stem. In the fem. sing. we need note only the forms *ha*, *hā*, *h*, *sa*, *sī*, and observe that while *i* occurs in both genders, *u* has here been assigned to masc., and *a* to fem.; but we shall see that *a* was also masc. The plural and dual are made by the addition of *m* and *n* to the sing.: plu. masc., *hum*, *hōmū*, *hūn*, *hēm*; fem., *hun.na*, *hōn*, *hēn*; dual, *humā*. The original plural ending is *mu* or *nu* for masc., and *nu* for fem.; to which was sometimes added a demonstrative *ma* or *na* for emphasis; in the dual appears *ma* instead of *mu*. Heb. and Aram. have *ē* for original *u*. There was no original difference of gender between *m* and *n*, nor were these at first signs of number. There is no distinction of cases, except in Ethiopic, in what appears to be a later formation.

The separate or isolated forms are manifestly built up from the suffix forms. In masc. sing. we find *hu.wa* (Arab.), with which are identical *hū'* (Heb.) and *hū* (Aram.); further, *hau* (Aram.) = *ha.wa*; then *sū* (Ass.) = *su.wa*, and *we'etū* (Eth.) out of *tu* and *wa* to which is added *'a*. The feminine has the parallel forms *hi.ya*, *hī'*, *hī*, *hai* = *ha.ya*, *sī* = *si.ya*, *ye'etī* = *ya'.a.ti*. In addition to the *s*- and *h*-stems we find here forms in *t*, which may be regarded as the earliest, though it seems likely that the three once existed side by side. The *ha* also is seen to be masc. as well as fem.; there is no original distinction of gender between the vowels. The *wa* and *ya* are demonstratives, occurring in other combinations not infrequently; from which also it appears that there is no inherent distinction of gender between them. The plural forms are mostly identical with the suffixes. Aram. adds an *n*: masc., *hēnūn* = *hu.nu.n* for *hu.nu.na*; fem., *hēnēn*, from the same. Eth. has a double set of plurals: *'emūntū*, *'emāntū*, where well-known demonstratives are prefixed to the *tu*, and *we'etōmū*, *we'etōn*, where the *tu* is inflected like *hu* above.

Second person. Object-suffix (added to nouns and verbs): sing. masc., *ka*, *kā*, *k*; fem., *ki*, *kī*, *k*; plu. masc., *kum*, *kemū*, *kūn*, *kem*; fem., *kunna*, *ken*, *kēn*; dual, *kumā*. The stem is *ka*, *ki*, or *ku*, the three being originally equivalent; *m* and *n* as above.

Subject-suffix (added to verbs): sing. masc., *ta*, *tā*, *t*, *ka*; fem., *ti*, *t*, *kī*; plu. masc., *tum* (for *tu.mu*), *tūn* (for *tu.nu*), *tem* (for *tu.mu*), *kemū* (for *ku.mu*); fem., *tunna*, *tēn*, *ten*, *ken*; dual, *tumā*. The stem is prevailingly *t*, which acts like the *k* above. Ethiopic has *k* here as well as in object-suffix. There is no interchange here between *t* and *k* — they are originally distinct and independent stems; nor need we look for some compound form, as *ta.ka*, out of which both may have come. But why one language has chosen one, and others the other, does not appear.

Separate forms: made by prefixing *an* to the *t*-forms. The inflections are the same as those above described. The *an* is a common demonstrative.

First person. Object-suffix: sing., to nouns, *ya*, *ī*, *i*, where *ya* is the original, and the others probably come from its junction with the genitive case of the noun, as *malkī* from *malki.ya* (and the *i* is abbreviated from *ī*); to verbs, *nī*, *ni*, *n*, which seems to have no connection with *ya*; this latter is identical with the same stem in the third person; plural, *na*, *nā*, *nū*, *ni*, *n*, the vowels being mutually equivalent. This *n*-stem is found in the other persons, and abundantly elsewhere.

Subject-suffix: sing., *tu*, *tī*, *t*, *ku*, where the relation between *t* and *k* is the same as in the second person; plu., *na*, *nā*, *nū*, *n*, *nan*, where *i* does not appear (though it was probably once in use), and in one form (*nan*) the stem is doubled for emphasis.

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Separate forms: sing., *aṇa, anā, anī, ānī, ēnō, anaku, ānōkī;* plu., *anū, ānū, naḥna, naḥnu, anaḥmu, anaḥni, ḥenan.* The base in the singular is *na, ni;* in the plural, *na, nu;* all three vowels were probably once in use for both numbers. In the singular this simple base has been strengthened sometimes by a prefix, and sometimes by a prefix and a postfix; the prefix is the demonstrative *a* (found elsewhere), which is lengthened into *ā*, and diphthongized into *ē* (in two cases the stem-vowel *ā* passes into *ō*, a change common in Hebrew and Aramaic); the postfix is *ku, ki*, identical with the suffix-form. The plural sometimes contents itself with the prefix *a*, using *nu* as stem; usually it adds the *k*, in the form of *ḳ*, and then further strengthens by addition of *na, ni*, or *nu*. Several dialects in this case omit the prefix, and Aramaic, further omitting the stem *na*, makes compensation by doubling the added *na*, thus: *ḥenan* = *ḥenana*, for *na.ḥe.na.*

The personal pronouns are thus common demonstrative stems, employed in simple form for suffixes, and combined in various ways for the separate forms. These latter are built up on the suffixes, and seem, therefore, to have followed them historically. Inasmuch as the simple forms do not appear as separate or isolated pronouns, it is possible that the personal pronoun first appeared as a suffix; that is, existing demonstratives, meaning 'this,' 'that,' were attached to nouns and verbs, acquired a personal sense, and then, on being isolated, were formally strengthened. This, however, would amount to no more than saying that the pronominal forms were strengthened as the pronominal idea acquired greater consistency. The same thing seems to have happened with the ordinary demonstratives and relatives.

Originally there was no difference of gender, number, or case between the different stems; usage gradually established certain distinctions. The distinction of person also was of gradual growth. The *s*- and *h*-stems were appropriated to the third person as the one nearest to the general demonstrative. The second person as object (and in one dialect as subject) was expressed by the *k*-stems, as subject and isolated by the *t*-forms (which last survived in one dialect in the third also). To the first person were assigned the *n*- and *y*-stems as object, the *t*-forms (in one dialect the *k*) as subject, and the strengthened *n* as isolated. We can hardly hazard a guess as to the reasons which determined this distribution of stems. Nor can we infer, from the fact that these stems are all found in Indo-European, the original identity of this family and the Semitic.

3. Further Words as to Surds and Sonants, and the Law of Economy as a Phonetic Force, by Professor W. D. Whitney of Yale College, New Haven, Conn.

Professor Whitney reminded the Association that he had read papers on these two subjects at the meeting of 1877, which were printed in the Transactions for that year (issued in 1878); and he asked permission to add at the present time a few remarks upon certain later discussions of them. Though the subjects may seem quite separate and diverse, they will yet be found to have a near practical connection with one another.

First, as to the distinction of surd and sonant alphabetic sounds: a well-worn theme, of which many perhaps are weary, but which cannot well be let alone until false views are thoroughly eradicated. These, to be sure, are dying out, and may be expected to disappear in another generation; but they die hard.

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Founded, as they seem in the main to be, upon the peculiar usages of a part of Germany, they are especially current in that country, though by no means restricted to it. In their grossest form they are statable thus: "a *b* (for example) differs from a *p* simply by being a weaker utterance;" and this definition is even yet widely current. Then again, "a *b* is especially a weaker utterance than a *p*; but it is also, at least sometimes, characterized by sonancy." Once more, "the usual and normal *b* is sonant, but it is also a weaker utterance, being related to *p* as a *lenis* to a *fortis;* and the characteristic of sonancy not infrequently disappears, leaving behind only a difference of force." This last is a rough statement of Sievers's latest view, as laid down in his *Grundzüge der Phonetik* (Leipzig, 1881; the work is an altered and extended second edition of his *Lautphysiologie*): it is proposed to be here examined and criticised.

Our speaking involves a great variety in the force of utterance applied, under varying conditions. There is the difference, in innumerable degrees, of louder from softer delivery; the difference, less unrestricted, of the more emphatic from the less emphatic parts of one and the same sentence; and the difference, yet more restricted but still noteworthy, between the accented and unaccented parts of one and the same word, and even of one and the same syllable. These differences depend upon voluntary changes in the energy of expiration, of that muscular action by which a current of air is driven through the larynx and mouth. To the degree of energy of expiration, in each particular case, the action of the interfering and shaping organs of utterance adapts itself; they assume just that amount of stiffness and resistant force which the force of expulsion demands, in order to the production of the right sound. If one blows very hard, one compresses the lips accordingly, to make a *p* or *b*; violent compression without a corresponding pressure from behind would be artificial, a useless affectation.

Here is a real and primary distinction in regard to force of utterance, affecting all the constituents of speech; in virtue of it, our *p*'s and our *b*'s alike, along with every other element of our utterance, are now *fortis* and now *lenis*. Our natural continuous speaking involves a constantly alternating *crescendo* and *diminuendo* of force. An emphatic word is strengthened in every part; an accented syllable has more stress than an unaccented. The added force is mainly perceptible in the vowels of the word or syllable; but it also extends to the consonant surroundings of an emphasized or accented vowel, just as it extends to both vowels and consonants in louder general utterance. Thus, for example, the accented *b* of *biped* is stronger than its unaccented *p*, especially if a heavy accent be laid on the word. So also the consonant following a short accented vowel shares in the increased force of the latter, while one following a long accented vowel has the weaker quality of the unaccented syllable, since (as first pointed out by Mr. Sweet) a long vowel is a *diminuendo* utterance; and hence the *b* of *pebble* is stronger than the second *p* of *people;* and the initial *d* of such words as *doubt, dight, date, dote* is stronger than their final *t*.

But there is also another kind of difference of force which Sievers, to the detriment of his whole exposition of the subject, mixes up with this. To illustrate it, he has devised and describes (pp. 18–19) an ingenious bit of apparatus: a glass tube, namely, bent into the form of a U and partly filled with water, and having at one extremity a short rubber tube, the end of which is introduced into the mouth as far as behind the point of closure or approximation of the mouth-

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organs by which any given pair of sounds, surd and sonant, is produced. If one utters upon this instrument a *p* and *b*, for example, one sees clearly that, with a given general force of expiration, the *p* depresses the column of water in the hither arm of the glass tube much more notably than the *b*. From this experiment Sievers teaches us to draw the conclusion that a *b* is in itself a weaker sound than a *p* — that a *b* is a *lenis* and a *p* a *fortis*.

It is, however, upon the least reflection evident that the difference here is only a secondary one, a mere result of the sonancy of the *b*. In uttering a sonant, one drives the air through a closed slit, formed by the stretched and approximated vocal chords; while in surd utterance no obstacle is interposed between the lung-bellows and the column of water in the tube. Just so, if one were to blow directly into a tube in the ordinary way, first with the orifice open, and then with an india-rubber membrane stretched tightly across it and slitted, he would find much more effort necessary to produce a given effect in the latter case than in the former. The result of the experiment, accurately reported, is then this: we see clearly that sonancy imparted to the current of breath so checks it or narrows it at one point that it has less pressure to exert at another; the muscular force is divided, a part going to produce the vibration of the vocal chords, and a part acting upon the organs of mute closure, and evoking from them a corresponding effort of resistance. There is nothing in it tending to show that a *b* is produced by a weaker effort than a *p*, or that, under circumstances, when both are contiguous to the same vowel, as in *biped* (or the *d* and *t* of *date*), the sonant may not be a stronger utterance than the *p* — and that, not only primarily, in virtue of the muscular effort involved, but even secondarily, as measured by the effect on the column of water.

It appears evident, therefore, that we have no right to give the name of *lenis* to a sonant, which is producible with any degree of effort, and may be made stronger than the corresponding surd in the same syllable without in the least altering or obscuring the distinctive character and relative value of the two, unless we carefully define the term *lenis* as having nothing to do with a less expenditure of effort in utterance, and apply to the latter some different name. The two kinds of *lenitas*, primary and secondary, have very different parts to play in the history of speech. As involving, by reason of its sonancy, a less degree of pressure at the lips, a *b* may break into a spirant more easily than a *p*, and this may be plausibly alleged as the reason why a sonant is in general less stable, when once generated, than a surd; but it does not in the least follow that a *b* is itself the product of a weakening action, or a *p* of a strengthening action; as between these, it is simply a question of adding or withdrawing the vibration of the vocal chords. In the German word *hieb*, for example, the final sonant is pronounced surd, because to the German organs (as to those of the ancient Sanskrit-speakers) it seems easier to stop the sonant vibration with the vowel, instead of prolonging it after the lip-closure; and the circumstances that the vowel is here long, and the following mute therefore (primarily) a *lenis*, and that the end of a word is the point above all others where in general a weakening action appears, do not in the least stand in the way of the effect. If we are to apply *fortis* and *lenis* to the secondary results of surdness and sonancy, we must call also the *h* of *ha* a *fortis*, and its *a* a *lenis*.

Further on in his work (p. 56), Sievers himself distinctly acknowledges that the *lenitas* of a *b* is solely a secondary consequence of its sonancy; but he labors

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to belittle the importance of this difference, and involves himself, it appears to me, in certain unclearnesses and inconsistencies. The point of most consequence concerns the real character of those non-sonant sounds which in South German dialects have become substituted for the older Germanic *mediæ*. In the present edition of his work, Sievers for the first time fully admits that the original and proper characteristic of both Indo-European and Germanic *mediæ* is their sonancy, and that their surd utterance is a local corruption; but he finds no difficulty in supposing that, having been formerly sonant *lenes*, they have dropped the element of sonancy, and become *lenes* pure and simple. This however appears to be, on the contrary, an assumption of extreme difficulty. That the ordinary laws of *crescendo* and *diminuendo* effort, depending on emphasis and accent, should undergo momentary suspensions or violations from point to point in order that a single consonant sound may be distinguished by inferiority of force — that, for example, the accented *b* of *biped* should be weakened by a voluntary relaxation of effort below the degree of the unaccented *p*, and the *b* of *pebble* below the second *p* of *people* — has a most artificial and implausible aspect. Infinitely easier would it be to suppose that the original weakening action in the glottis had been in some way modified, so as to lose its sonantizing, without altogether losing its weakening, effect. Just this is the view of Brücke, who declares the South German weak *b* etc. to be whispered sounds — that is to say, sounds in whose utterance the vocal chords are not brought to full vibrating tension and closure, but, by being narrowed to the position of rustling, so obstruct still the stream of breath as to leave a chance to distinguish *b* from *p*, in that imperfect way in which it is distinguished in whispering. Sievers (p. 96) refers to the view, but bluntly pronounces it "false," and accuses those who hold it of "thoughtlessly copying" it from Brücke. It is, however, far from deserving such contemptuous treatment, and Sievers's attempts to refute it will hardly be pronounced satisfactory until he shall appear to appreciate more fully the general bearings of the case, and the great difficulties in the way of accepting his own opposing explanation. If the *b* of the South Germans were a mere weakened *p*, if the glottis were not involved in its utterance in some way that rendered sonancy impracticable, there would seem to be no reason why the despairing efforts one sometimes sees them make to utter an ordinary sonant *b* should so fail of success.

Sievers finally intimates (p. 96) that an unnecessary amount of zeal has been expended upon the discussion of this subject, and claims that it is a matter of indifference whether one speaks of surd *fortes* and *lenes*, or of strong and weak surds. He does not, however, consider that the contest began, and still in great part continues, against those who held and hold that "weakness" is *the* distinction of a *b* from a *p*; that he himself has only in this latest publication (in part, presumably, under pressure of criticism upon his former views) come so near to setting the matter upon its true basis; and that even his present view (besides the objections to which it has been shown above to be liable) is calculated to give aid and comfort to the holders of the old grossly erroneous opinions. It has been truly claimed that a false apprehension of the interchanges of surds and sonants as results of weakening and strengthening has worked more mischief in theoretic phonetics than any other single error. And its maleficent influence is not yet at an end, even in the mind of Sievers himself, as the second part of this paper will endeavor to show.

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The conclusions arrived at in the former discussion of the law of economy as causing the phonetic changes of language were briefly these: 1. that the tendency to economy or convenience fully explained the great majority of such changes; 2. that no other law or tendency had been successfully shown to have anything to do with the matter; 3. that a true view of the forces concerned in the life of language and of their way of working appeared to suggest the possibility of no other; whence it was inferred; 4. that the residue of exceptional cases, not yet brought under the law, would in all probability, with the progress of phonetic science, be found to be also only results of its working. We have now to see whether any of these conclusions have been refuted by more recent investigation.

The subject of the causes of phonetic change it does not lie in Sievers's way to discuss with fulness; but he passes rapidly over it, intimating his opinions with sufficient clearness. After noticing (p. 196) the general reference of change to the law of economy, he directs attention to the numerous apparent exceptions — numerous enough when reviewed in detail, though extremely few when compared with the plain examples of the working of the law. And among them he includes the conversion of sonants to surds in the Germanic rotation of mutes! — a sufficient evidence, as intimated above, that too much stress has not yet been laid upon the fact that a sonant does not involve a weaker effort of utterance than a surd. Here, now, is the most important, or certainly the most often urged, apparent violation of the law, found to depend, after all, on an erroneous valuation of sounds: how many of the rest are to disappear in the same way we shall know better by and by. In view of such exceptions, Sievers pronounces the dogma that all phonetic change depends on the tendency to ease "decidedly false:" which is just about as far wrong on the one side as the dogma itself, *quâ* dogma, would be on the other. No one has the right to say that the tendency in question has explained everything; nor, again, that it will not some time explain everything: the question is still an undetermined one. Sievers also does not attempt to set up any other and rival principle. He points out that all sounds to which one is used are about equally easy, and only unaccustomed ones hard; he might have gone further, and said that the "strong" sounds are, if anything, easiest in isolation or in simplest combinations. He apparently fails to see that it is only the necessity of rapid transition from one position of utterance to another in continuous speaking which calls for a facilitation that issues in phonetic change — and that, in his processes of "spontaneous" change as well as the rest. He points out, justly enough, that all the initiatory essays of alteration are sporadic, individual, various; but he does not add that the only demonstrated (if not the only conceivable) general direction in which they should occur — and, yet more, in which they should secure imitation and general acceptance — is that of facilitation. To make a comparison of a kind now popular: these individual attempts at change are like the infinite slight variations of form and function among animals; while natural selection, by survival of the fittest, is shown in the ratification and adoption of those which make for convenience — a convenience which (as Sievers also sees) is of very relative character, varying everywhere with the habits of speech of different communities, and having intricacies which we are far from fully comprehending.

The same subject is treated by Delbrück, in his *Einleitung in das Sprachstudium* (p. 118 ff.), but after a fashion that calls for but brief notice from us, since

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he does not take the trouble to discuss with seriousness any of the points involved. After stating in a general way what is claimed for the law of economy,[1] he brings against it, in the first place, the question whether, after all, we are authorized to assume that the tendency to ease plays such an exclusively dominating part in human society. This, however, no one has ever had any thought of assuming; the true question is whether, considering what we know of language as the instrumentality of communication and thought, and what we know of its mode of use, we can trace, or ought to be able to trace, in a certain department of its changes, the operation of any other tendency than that to ease. He goes on to suggest that, "on the contrary," the general endeavor would naturally be, when learning to speak, to imitate as closely as possible what one hears. But in this suggestion appears to be involved a curious misapprehension of the whole general question, which really involves as a premise what he here urges as an objection. What we are asking, namely, is this: when each generation learns to speak from its predecessors, and like them, having no intention to deviate from their speech, and no consciousness of doing so, how does it happen that the phonetic form of language is nevertheless all the time and everywhere changing? Then he further inquires (giving Benfey the credit of the hint) whether what is pleasing, quite as much as what is easy, might not be striven after (*erstrebt*). Certainly, if there were any "striving" at all in the case; but there is not; the whole is done in utter unconsciousness; no speaker is aware that his new way is easier, or even that it is a new way; he adopts it because it is easier, without knowing it. The tendency to ease is, as was said before, a hidden and insidious force, like gravitation, always pulling at what is above the surface, and drawing it down unless it be held up — the holding-up force in language being the imitation and retention of former modes of speech. To admit a tendency to what is pleasing would imply that the unreflective users of a language are aware of points in their utterance which they disapprove, and would fain amend — which, of course, is absurd. It would also imply a reversion to the old times of darkness, when "euphony" in language-history was supposed to lie in what pleased the ear, rather than in what is convenient to the organs of utterance. Delbrück thinks, then, that this tendency, along with others that might be conceived of (what they should be he does not go so far as to intimate), may perhaps work efficiently against the tendency to economy. Finally, he urges that the history of language shows numerous phenomena of change which are opposed to the assumed law, cases of strengthening instead of weakening. That is to say, he, like many others, is prepared already to pronounce all apparent exceptions forever irreconcilable with the law. But if ninety-nine hundredths, or even only nine tenths, of the phenomena fall plainly under it, while the remainder is diminishing with the improvement of phonetic science, and if no other concurrent law has been found, our true attitude at present would seem to be one of expectancy.

Delbrück's contribution to the discussion of the subject must be held, accordingly, to mark no advance in its comprehension, but rather in part a falling-back to points of view which might have been regarded as already left behind.

A few words, finally, as to a peculiar theory brought forward by Osthoff, at

[1] In part, in the words of the present writer; going back, however, to the latter's "Lectures" of 1867, while overlooking the later statements of his "Life and Growth of Language" of 1875, and his special and greatly expanded exposition of the subject, of 1878.

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the Gera meeting, in 1878, of the German philologists and schoolmen.[1] This scholar, after maintaining that the laws of phonetic change work absolutely and without real exceptions (a dogma which is at least premature, and may perhaps be finally found undemonstrable), went on to determine the reason somewhat thus: the German rotation of mutes shows conversion of sonants to surds — that is (once more!), of weaker to stronger elements — as well as the contrary; hence, it is impossible to ascribe phonetic changes to economy; and we must assume that they are owing to physical alterations in the organs of utterance. That is to say, the old Germans said *that*, and the high Germans say *das*, instead of the original *tad*, because the muscular apparatus in their throats and mouths has in such a way grown different that the exertion which once made the one now makes one of the others! It is not well possible to conceive of anything more unfortunate, more at variance with the plainest truths of the science of language, than this. It ignores the fact that we all *learn* our modes of utterance, and that the infant, whether his ancestors have spoken French, English, or German, acquires with precisely the same ease either of those languages. It is the most striking recent exemplification of the fact that one may be an able and distinguished comparative philologist without being saved from falling into the most palpable errors in matters that concern the life and growth of language.

It may safely be claimed, then, that the discussion as to the law of economy remains where it was left by us five years ago: no one has succeeded in establishing any new law to stand by the side of this one; nor has any one, it is believed, changed essentially the aspect of any of the obstacles which were in the way of its universal acceptance. But the most formidable of these in effect is still, as formerly, the deeply-rooted error which regards the conversion of a surd to a sonant as the result of a weakening process.

The Association then adjourned until 8 P. M.

CAMBRIDGE, MASS., Tuesday, July 11, 1882.

EVENING SESSION.

The Association was called to order in Sever Hall at a few minutes after 8 P. M. by the Vice-President, Professor M. W. Humphreys of Vanderbilt University, Nashville, Tenn.

The Annual Address was delivered by the President, Professor Frederic D. Allen of Harvard University.

4. The University of Leyden in its relation to Classical Studies.

After speaking of the year just past, and the deaths of Professor Lyman Coleman, a member of the Association, Theodore Bergk, H. L. Ahrens, John Muir, and others, the President said that in the whole course of classical studies since Erasmus's time there might be easily discerned three turning-points, each marked

[1] The writer quotes from memory, having been present at that meeting; he has not had access to the complete publication of Osthoff's paper (as one of the *Wissenschaftliche Vorträge* series); and in the brief abstract of the Gera report this part of it is omitted.

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by the appearance of a single man of pre-eminent genius; and that thus four periods might be distinguished. These men were Scaliger, Bentley, and Wolf. During two of these four periods, philological study centred in Leyden; hence the importance of this university for our studies.

It was especially fortunate for classical study, at the end of the sixteenth century, that the Dutch were able to take it up. The studies of the French, closely connected with the Huguenot movement, were coming to an end; there had been Budé, Turnèbe, Lambin, and later, Scaliger and Casaubon; but after them there was an immediate decline, as the influence of the Jesuits in the state prevailed. And in Germany and England the civil turmoils of the seventeenth century were necessarily unfavorable to all serious research. But classical studies found a refuge in Holland during the era of her material and intellectual greatness. The favorable conditions for philological study in Holland were pointed out — among them the absence of a national literature.

The foundation of the Leyden University, immediately after the memorable siege of 1574, was next described, and reasons given for its extraordinary prosperity. Leyden had the advantages which a fresh start, without hampering traditions, gave, at a time when the struggle between the new and the old educations — the classical and the scholastic, the "poets" and the "artists" — was not yet entirely ended. The number of foreign students was from the outset very large. The outer and inner appointments of the Academy were not in the least magnificent. There were eight professors at the beginning: throughout the next century the customary number was about twenty. The buildings were disused convents, most of the lectures being held, from 1581 on, in the old White-Nun Cloister, which was burned in 1614, and rebuilt without much change, and is now still in use.

There have usually been two chairs of instruction in classical literature at Leyden, called respectively those of "Greek" and "History," — the latter meaning practically Latin literature; but a good deal of *Lehrfreiheit* prevailed. The Greek chair has often been occupied by a Latinist who took but a perfunctory interest in his department.

After mention of Tiara and Vulcanius, the first professors of Greek, Justus Lipsius was named as the first Leyden teacher (1579–1591) of far-reaching reputation and influence, and as representing admirably the main features of the philology of the coming century. These characteristics, which were dwelt on at some length, were given as follows: (1) Latin literature was almost exclusively cultivated; Greek was looked on as a far-off language, somewhat as Sanskrit now is, and was more neglected in the seventeenth century than it had been in the sixteenth; (2) text-criticism was altogether a matter of individual acumen and divinatory power; the importance of manuscript investigation was not realized; (3) the main strength of this age of scholarship lay in interpretation, especially in *material* interpretation — explanation of the things spoken of, the matters treated of; and in this field wonders were accomplished; (4) these were the first attempts at supplying systematic treatises on history, geography, antiquities, literature, etc., — crude beginnings, taking the form of monographs, mainly important as collections of passages. The speaker mentioned Lipsius's work in each of these departments, with especial praise of his editions of Tacitus, Velleius, and the two Senecas.

Scaliger's connection with Leyden was a superficial one, as he held only a sort

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of honorary professorship without teaching duties (1593–1609), and he spent only the last years of his life at Leyden; nevertheless he was an important factor of Leyden's greatness. Two chief characteristics of Scaliger's scholarship were pointed out, his unexampled skill in conjectural criticism, and the breadth and catholicity of his learning: as examples of these two respectively were described his edition of Festus, and his work on Chronology.

The chief lights during the next half-century were Daniel Heinsius, who taught uninterruptedly for fifty years, and with him successively Meursius, Vossius, and Salmasius, Salmasius's professorship being, like Scaliger's, a sinecure. These men were briefly described, and other lesser scholars named. Heinsius owed his great popularity to his talent at verse-making, and his eloquence and enthusiasm as a teacher. The speaker gave examples of the shallowness and puerility of his critical procedure. Meursius, the Greek antiquarian, had great diligence and some constructive power, and his monographs laid a good foundation for subsequent work. Vossius was much more than a philologist and only a part of his voluminous writings concern us. Specimens from his "Etymologicum" of the Latin language are *damnum* from δαπάνη, *aqua* from ἀ-χοά, 'pouring together,' *quatuor* from χἄτερον, 'and another,' etc. Salmasius, the last of the eminent French scholars, had little direct effect on Leyden philology, though his importance for science is considerable.

The time from 1655 (Heinsius's death) to 1741 comprises three generations: the first marked by J. F. Gronow, who ranks along with Lipsius as one of the two coryphaei of the Netherland Latinists. Gronow was a German by birth, a man of little brilliancy, and not in the least many-sided, but of solid learning and judgment, and one who exerted a steady influence in the direction of sound method. He did not a little work in the collation of manuscripts, though with nothing like the thoroughness which we now demand; yet one sees in him the beginnings of method in the diplomatic part of text-criticism. Other work of the same kind was done by his contemporary, Nicholas Heinsius, Daniel's son. But their example was not generally followed, and much of their knowledge died with them.

The next generation found at Leyden Jacob Gronow, son of the foregoing, and Jacob Voorbroek (Perizonius), who were succeeded in turn by Peter Burman the elder and Sigebert Havercamp. This era is remarkable for what we may call the cyclopaedic tendency, — a general striving to collect and mass together in big books the accumulated results of predecessors' labors, as if men had a feeling that there was to be a sort of winding up, and that philological activity was to be diverted into new channels. This found expression in two ways: first, in the vast collections of monographs, the chief of which are the "Thesaurus Antiquitatum Romanarum," edited by Graevius at Utrecht, and the "Thesaurus Antiquitatum Graecarum" of Jacob Gronow at Leyden, and secondly, the numberless "variorum" editions, with the collected commentaries of foregoing editors, the two Burmans and Havercamp being the great representatives of this compilatory kind of learning. Oudendorp, who was contemporary with Hemsterhuis, was the last of this series of Latinists.

The year 1741 marked a turning-point, and the advent of Hemsterhuis signalized at Leyden the *Greek revival*, which had already begun elsewhere. The speaker traced this new movement back to somewhat obscure beginnings in Germany and England, without being able to state definitely its causes. Hem-

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sterhuis was at any rate the first to bring Greek studies conspicuously into notice again, and may be called the restorer of Greek. The new Greek philology had these features in marked contrast with former studies in Greek: it concerned itself first of all with the writings of the older "classical" period, and very much with the distinguishing of Attic from non-Attic usage; and in general, minute linguistic criticism was its chosen field. So the Greek grammarians were zealously studied, as auxiliaries in this research. Hemsterhuis's immense influence was exerted mainly by word of mouth; his printed works are few in number; but in fifty years of oral teaching he founded a school of Hellenists that has lasted in unbroken continuity till the present day. The speaker mentioned also the theory of the Greek language which was taught in Holland in the last century, and the derivation, by "analogy," of all its words from root-verbs, ΕΠΩ, ΛΑΒΩ, and the like. This system is known to have originated with Hemsterhuis, though he never put it into print himself.

Hemsterhuis's most distinguished pupils were, in the first generation, Valckenaer and Ruhnken, and in the second Wyttenbach. All these worked on in the same spirit. Ruhnken's interesting personal career was touched on, and the scholarship and labors of Ruhnken and Valckenaer compared. The years during which these Hellenists were together at Leyden (1766–1785) were the last years of the European importance of Leyden for philology. As early as the death of Valckenaer the prestige of Holland in these studies was impaired. Other countries were awakening; in particular, Heyne at Göttingen had given a fresh impulse and brought philological study to the front in Germany, and Wolf was just beginning his career at Halle. So the leadership quietly slipped away from Leyden and from Holland. The foreign students rapidly fell away, and Leyden, from a European university, became what she is now, simply a Dutch university.

The succession of teachers during the present century was noticed, and the connection traced between the school of Hemsterhuis and the present circle of Dutch philologists, of which Cobet is the head. In conclusion a comparison was drawn between the German philology of the present day and the Dutch philology of the seventeenth and eighteenth centuries, and besides other deficiencies of the latter, was noted the little sense for what the Germans call "higher criticism," — the detection of interpolations and spurious writings.

The Association adjourned to 9 o'clock Wednesday morning.

CAMBRIDGE, MASS., Wednesday, July 12, 1882.

MORNING SESSION.

The Association came to order at 9.30 A. M. The Secretary read the minutes of Tuesday's sessions, and they were approved. The reading of communications was then resumed.

5. The World of Beowulf, by Professor F. A. March of Lafayette College, Easton, Pa.

The world of Beowulf is a strange world. Its characters ar strange; the action goes on in the midst of a strange nature. Some explanation of its strange-

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ness was attempted by examining the manner in which its effects on the different senses ar presented. The words wer collected which show the effect of objects on the sight, then those which represent sounds, smel, taste, etc. The use of descriptivs of sight is very abundant. It is the habit to giv the color of objects. But upon collecting the words they ar found to describe degrees of light and shade, rather than different qualities of color. Objects ar described as bright, white, grey (beorht, blâc, blonden, brûn, scîr, torht, hâr, græg), or as dark, murky, swart, wan (deorc, myrce, sweart, wan), or the like. Of red, orange, yellow, green, blue, indigo, violet, yellow is the only one that figures in this erly world. Yellow is common. The ocean, the roads, the horses ar yellow. It is the great expanse of a white and dark world in the far north, a monochromatic sketch of a world not yet tinted. Into the midst of this nature, however, man brings some specks of color. These ar carefully described as fâh, variegated, — peculiarly colord. Furniture and arms wrought with gold ar golde-fâh, or with jewels, sinc-fâh; and we hav bân-fâh, brûn-fâh, stân-fâh — the roads ar stân-fâh — but oftenest of all ar objects blōd-fâh, dreor-fâh, swât-fâh, wael-fâh. The blithesome raven is black of course; and horses of the chiefs ar glistening, *blanc;* in one splendid gift which Beowulf makes to his lord there ar four horses of apple-yellow (æppel-fealuwe). In this pale land is found no breth of fragrance. There is but one mention of smel. A dragon is said to smel or follow the scent of his enemy's footprints. Nor ar the flavors of taste distinguisht. There ar great feasts celebrated, but no solid food is mentiond. Beer, ale, wine, mead, *lith* and *wered* flow freely, but their taste is not described. Water is abundant, but it starts no suggestion of drinking. Cold and hot, hard and soft, occur.

But, perhaps, the most impressiv fact relates to the descriptivs of sound. So far as objects of nature ar concernd, there ar no such descriptivs. The inanimate world utters no sounds. Men talk, laugh, two or three times; they weep, roar with pain or grief, sing, play the harp, sound the trumpet, rattle their armor, make a din. Three or four times objects associated with men ar raisd to animation and utterance. A wepon sings, the ship and the funeral pile of Beowulf roar, the black raven, blithe of heart, announces the rising of the sun. But the great world surrounding man is silent, — a soundless as wel as a colorless world. In this world men, a few weak beings, liv their life, standing by each other, and fighting monsters. No man harms any other man in this story. Beowulf risks his life over and over to help others, and this is his simple nature; not a religion, not a duty even, — a simple matter of course. He has no ambition; does n't want to be a king, does n't seek adventures. He was neglected and overslaughd in his youth because he was not enterprising. He is good-natured thru and thru, and serenely wise; loyal above all to the king and his children, and to Hygd, the young queen. The later romances would hav been sure to make this Lancelot in love with this Guinevere. But Beowulf is not of that kind. He forms no ties. He is more like the lion of the romances who gards the Lady Una, and livs for nothing more than a tuch of her hand. This type of caracter that likes to lie in the sun, but rises to any emergency, is a favorit with all mankind. He is not, however, presented with any elaboration of caracter. The poet seems only interested in the story he is telling, not in the development of the caracter of his hero.

There ar some things in the poem which, in spite of its general rudeness and obscurity, suggest that the author had a cultured and even artificial love of the

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picturesk. The opening of the poem is one of the most picturesk incidents to be found among the tales of erly man. The obsequies of the hero Scyld, by embarking him in his boat with his tresures and trofies, and his flag flying above him, and sending him out to sea to return whence he had come an infant, the story of Hiawatha, of the Kalewala, of Arthur and the rest, is the same in its picturesk effect as that of Tennyson's Ulysses.

> No one can say who receivd the load,

says the Beowulf.

> It may be that he reacht the happy isles,
> And saw the great Achilles.

This beginning, so striking in itself, has a certain artificial aspect, because it is not a part of the following story, but relates to the ancestor of the heroes of it. The conclusion is also in the same picturesk manner. A monument is wrought over Beowulf with striking ceremonies, on a hill high and broad, and seen afar by seafaring men. Ten days they built it, the best of funeral piles, that far-seeing men might find it most honorable and becoming. The same manner is shown in many particular descriptions, as in that of the region in which Grendel had his lair. Striking details ar here givn simply for picturesk effect. The author knew something of the Bible. He mentions God, the devil, hevn, and hel, very much as men do now. He puts the Bible monsters on the same footing as those of his own mythology, just as Milton does. But there is no Christ or any special Christian thought in the book. Several passages suggest an acquaintance with Homer or Virgil. But if the author had taste to decorate parts of his poem, he had not sustaind vigor of imagination to bring the whole of his material into an epic unity.

6. A Bibliographico-critical Sketch of the Greek New Testaments published in America; by Dr. Isaac H. Hall of Philadelphia, Pa.

Reasons exist, aside from mere curiosity, for an inquiry into the history and character of the Greek New Testament as published in America. These reasons mainly centre themselves in the varieties thus disclosed of the various representatives of the *textus receptus*, so called, and the habits of editors who have professed to issue it. The inquiry also discloses a generally unsuspected industry and enthusiasm of the early American editors. The whole ground, moreover, is new; O'Callaghan's *American Bibles* enumerates only sixteen editions of the Greek Testament, a mere fraction of those issued previous to 1860.

After a short sketch of the early supply, accessible before the Greek New Testament was printed in America, the author discussed the American editions in families, taking them in the order of appearance of the first representative of each respectively, and noting the character of the text as compared with its archetype.

The first Greek book printed in America was (probably) the *Enchiridion* of Epictetus, with a Latin translation, published at Philadelphia by Mathew Carey in 1792.

The first Greek Testament issued in America belonged to the Mill family, and was published by Isaiah Thomas at Worcester, Massachusetts, in 1800. The

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differences of text from those of Mill were such as to disclose an independent editorship, with Beza or a late Elzevir as the source of the variations, though the title states that the book is an accurate reprint of Mill. Its immediate pattern, as to form and sundry minor details, was probably a Bowyer edition (1794) that has escaped the bibliographers. Other editions of the Mill family are: one by Thomas, Boston, 1814; the American Polymicrian (edited by Joseph P. Engles), a reprint of Bagster's Greenfield's Polymicrian, with sundry corrections; Spencer's, New York, Harpers, 1847, etc.; and the American Bible Union's first series, 1854, etc.

The next family were the Leusdens, a branch of the Elzevir family. These included the two printed by Bradford, Philadelphia, 1806, and one by George Long, New York, 1821. Strong's *Harmony*, New York, 1854, etc., also presents an Elzevir text. These four books are the only American representatives of the *textus receptus*, and not perfect at that.

Next followed the Griesbach editions. First of these was the reprint of Griesbach's *Manual*, and most elaborate text, issued at Cambridge by the University Press (Wells and Hilliard), in 1809. Other editions are the Gospels of the same, Boston, 1825; Moses Stuart's edition of Newcome's *Harmony*, Andover, 1814; Kneeland's Greek and Greek-English, Philadelphia, 1822, 1823; and the notorious *Emphatic Diaglott*, edited by Benjamin Wilson, 1863–1864, etc.

Next to appear were the Stephanic editions. The first of these was that of Peter Wilson, Hartford, Cooke, 1822 (not 1808, as stated in Reuss's *Bibliotheca*), and often since by various publishers. This is professedly a reprint of the edition of Robert Stephanus; but an examination shows abundant marks of independent editorship. This was followed by a Greek-Latin edition, the Greek from the same stereotype plates, patched here and there to accommodate the Latin, and the whole furnished with Leusden's title-page; published by Collins and Hannay, New York, 1824. Though a stupendous sham, and not Leusden's at all, but belonging to an altogether different family, this edition has had the largest circulation of any Greek Testament ever published in America, and is still in print from the same plates, being now issued by a firm in Philadelphia. Another — and the best — representative of the Stephanic family is the reprint of Scrivener's *Manual*, by Holt, New York, 1879.

Next follow the Knapp editions, first represented by Robinson's edition of Newcome's *Harmony*, Andover, 1834, and then by Patton's *The Student's New Testament*, New York, 1835, etc.

Of other families are the Bloomfields, starting in Boston in 1837, and running through at least fourteen editions; the Hahns, beginning with Robinson's, 1842, etc.; Tischendorf, in Gardiner's *Harmony*, 1871, etc.; Scholz, in reprints or in imported sheets of Bagster's publications; and the various reprints of Ellicott's Epistles.

In treating of the several families an account was given, as far as necessary, of the foreign sources of each, in addition to the descriptive and critical information which formed the bulk of the paper.

After a few comments on the foreign supply, the paper closed with a chronological list of the Greek Testaments published in America, including Harmonies of the Gospels and other portions of the text. The number was about eighty editions of the entire New Testament, and about fifty which contained only a part thereof.

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7. Alien Intrusion between Article and Noun in Greek, by Professor A. C. Merriam of Columbia College, New York.

In most languages only attributive words or phrases are admitted between the article and its noun, and so strictly does this obtain that it may be regarded as a law founded in the very nature of simple and unaffected language, while any violation is either poetic or due to poetic influence in a highly rhetorical and elevated style. It appears to be in obedience to its early moulding under poetic influence that ancient Greek admits alien words and clauses of all kinds, especially the verb, between article and noun, but under the strict application of a law which had not been heretofore formulated, to the knowledge of the writer, except for the genitive of the personal pronouns, the demonstratives, and τις.

The Law: The alien element is admitted only when an attributive also stands after the article, and this must normally precede the alien element; as, ἦξε δ' ὃθ' ὁ κλυτὸς ἦεν'Αχιλλεύς, Υ 320.

Rare, outside of the Epos, and poetic is the order of M 462, cited by an anonymous rhetorician (Spengel, iii. p. 136), under ὑπερβατὸν καθ' ὑπέρθεσιν:

ὁ δ' ἄρ' ἔκθορε φαίδιμος Ἕκτωρ.

Prevalence: Homer; idiom in various stages of advancement; cf. Φ 518, Λ 75, γ 363, ζ 176, π 133, Η 403, μ 113, 428, κ 436, β 403, Ε 321, Ψ 585, τ 483, π 334, λ 452, Λ 608, δ 71. — Hesiod, Theog. 872 (?).

Gnomic and Lyric fragments (Anthologia Lyrica, Bergk, Teubner text): Tyrtaeus, one instance; Archil., 3; Simon. Am., 1; Solon, 2; Sappho, 2; Erinna, 2; Anacr., 4; Simon. Ceos, 8; Theognis, 11.

Pindar: 182 pp. (the page of the Teubner texts is the standard throughout), 52 cases, or 1 in 3½ pp. The adjunct regularly adheres to the article, but the inserted phrase may amount even to ten words, a characteristic feature.

Aeschylus: 257 pp., 84 cases, or 1 to 3 pp. The Prom. alone has 37 to 34 pp. Noticed and explained, Sept. 632, Prom. 289.

Sophocles: 347 pp., 237 cases, or 1 to 1½ pp. Noticeable is the prominence of the possessive as adjunct; 97 times, adj. 90.

Euripides: 763 pp., 436 cases, or 1 to 1¾ pp. Possessive, as in Soph. Separation of noun from adjunct generally limited to four or five words, as in Aesch. and Soph.

Aristophanes: Clouds and Frogs, 115 pp., 23 cases, or 1 to 5 pp. In many particulars nearer the prose of this period.

Herodotus: 720 pp., 109 cases, or 1 in 6⅞ pp.

Hippocrates: De Aere, one case.

Thucydides: First Bk., 97 pp., 11 cases, or 1 in 9 pp.; verb only 4 times.

Xenophon: Anab. first 4 Bks., 138 pp., 9 cases, or 1 in 15 pp.; verb thrice. Mem. 141 pp., 7 cases, or 1 in 20; verb 4 times.

Plato: Apol., Crito, Prot., Phaedr., Rep. first 3 Bks., 281 pp., 50 cases, 1 in 5⅝ pp.; verb 31 times.

Gorgias: Helen, none; Palamedes, 17 pp., 2 cases.

Alcidamas: Sophistes, 11 pp., 4 cases; all verbs.

Antiphon: 87 pp., 8 cases, 1 in 11 pp.; verb 5 times.

Andocides: 63 pp., 4 cases, 1 in 16 pp.; verb thrice.

Lysias: the first 11 genuine orations, 89 pp., 5 cases, 1 in 18 pp.; 3 verbs.

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Isocrates: Paneg., Dem., Euag., 76 pp., 6 cases, 1 in 12⅔ pp.; all verbs.

Isaeus: first 3 orations, 48 pp., 4 cases, 1 in 12 pp.; verb once.

Demosthenes: Three Olynth., First Phil., De Cor., 117 pp., 49 cases, 1 in 2½ pp.; verb 32 times.

Aeschines: Adv. Ctes., 78 pp., 30 cases, or 1 in 2⅔ pp.; verb 20 times.

Lycurgus: Leocrates, 41 pp., 6 cases, 1 in 7 pp.; verb 5 times.

Aristotle: Rhet., first 20 pp., 5 cases, 1 in 4 pp.; 4 verbs.

Polybius: first 30 pp., 15 cases, 1 in 2 pp.; all verbs.

Apollodorus: 30 pp., 9 cases, 1 in 3⅓ pp.; all verbs.

Dion. Hal.: De Comp., 20 pp., 14 cases, 1 in 1⅔ pp.; 13 verbs.

Longinus: 46 pp., 39 cases, 1 in 1⅓ pp.; 31 verbs.

Plutarch: Lycurg., 39 pp., 19 cases, 1 in 2 pp.; 16 verbs.

Lucian: first 190 pp., 45 cases, 1 in 4⅔ pp.; verbs 8, *οὗτος* 19, *ἐκεῖνος* 10 times; verb but once in the five best pieces, a return to early Attic simplicity.

Arrian: Anab., first Bk., 2 cases; neither a verb.

New Testament: Epist. to Heb., *τις* once, verb twice; 1 Cor., none; Matth., *σοῦ* twice; John, none.

Exceptions to the Law: (1) the well known particles *μέν*, etc.; to the most of these this position belonged by right of immemorial occupation; the rest have gained it by enlisting under the same standard; even *ἄν*, Eur. Phoen. (Paley) 511, Hdt. iv. 130. (2) in Ionic Greek, the enclitic pronouns inserted without attributive; as, B 217, Archil. 29, 97, Sappho 2, Erinna 6, Hippon. 62, Anacr. 81, Theognis 575, 813, 861, Hdt. *οἵ* 7 times, *μοί* twice, *σφί* thrice; cf. iii. 153, 74, i. 159, 166, vii. 160, i. 115, v. 46, Aesch. Prom. 289, Eur. Hip. 10; imitated sporadically in Attic; Plat. Phaedr. 236 D, Sympos. 177 A, Luc. Nigr. 2. With Hdt. iii. 65 (*ὑμῖν*), cf. Plat. Apol. 39 C. Similarly, the enclitic *τις*, 23 times in Hdt.; or if adjunct occurs, *τις* adheres to the article; as, i. 124, 187, 189, iii. 63. These Ionicisms are due to the strong gravitation of these pronouns towards the head of the clause in Hm. and Hdt., so as usually to assume the second or third position, especially after a conjunction.

The intrusion of the partitive genitive is almost entirely confined to cases where the participle or adjective is used without expressed subject, or the genitive forms a complex with an attributive word. In Hdt. i. 143, *αὐτῶν* is probably semi-reflexive.

Only apparent exceptions are the instances where an alien word or phrase appears within, but actually belonging to an extruded participle, adjective, or noun with which it forms a compound attributive; as, Thuc. iii. 56, Soph. O. C. 1514, Hdt. vii. 124.

If the verb is interposed between article and participle used without its noun, it must stand after one or more adjuncts of the participle; as, Hdt. i. 18, 103, vi. 75, vii. 111, 115, Aeschines iii. 31, 77. Similarly, if intruded between article and infinitive, it follows some adjunct of the latter; as, Soph. O. C. 769, Plato, Rep. 332 A, 339 C, 405 C; exception, Dem. Ol. ii. 3.

From the foregoing evidence the idiom is seen to originate in poetry and receive there its highest development, especially in the tragedians; Aristophanes, as in so much else, tends towards prose. Herodotus, dominated by the poets, almost meets Aristophanes; but the other early prose writers, both historians and orators, employ this hyperbaton charily, as becomes their simpler style. Demosthenes, in his earlier speeches, while still under the influence of the frugal

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Isaeus, imitates his master's frugality; but in the full flow of his perfected rhetoric, in the Olynthiacs, Philippics, and De Corona, he surpasses even Pindar and Aeschylus in the richness of his usage, and in this he is rivaled by his opponent Aeschines, and even exceeded by Dionysius, by Longinus, by Plutarch, nay, by Polybius himself. In fact, for this later period, it had become a favorite artifice of language for all who made any pretence to rhetorical diction; when, however, we come close to the plain and natural language of the people, as in the Gospels and the Septuagint, we find the idiom has scarcely an existence, and the case is nearly the same in modern Greek.

8. The Eleventh Chapter of the First Book of Thucydides, by Professor Milton W. Humphreys of Vanderbilt University, Nashville, Tenn.

In this paper[1] were discussed, first, the expression *μάχῃ ἐκράτησαν* in § 1, and, secondly, the repetition of *εἷλον* in §§ 2–3.

I. It was proposed to read *ἐκρατήθησαν* for *ἐκράτησαν*.

(*a*.) If we retain *ἐκράτησαν*, the following difficulties present themselves:

1. Unless a reason for an event is cogent, a mere intimation of the reason is not allowable; whereas, in the present instance, the reason is not only not cogent, but is absolutely paradoxical.

2. As a fortification is needed more by a defeated army than a victorious one, the Greeks would have fortified before fighting, if they were going to fortify in case of victory. In this connection was discussed B 701–2.

3. The construction of entrenchments was merely incidental to their remaining in the country: if they could remain a single night, they could fortify. Why then should Thucydides single out this one evidence that the Greeks — *remained?*

4. The statement implies that a defeated army could not halt in the vicinity of the battle-field long enough to entrench itself; whereas Thucydides himself records instances of the contrary. Cf. v. 73, etc.

5. The emphatic *οὐδ' ἐνταῦθα*, 'not even under these circumstances,' just after mention of the supposed victory, implies that a victory would *naturally* have induced them to concentrate their forces, which is ridiculous.

6. As it was a war against a small city (B 122 ff.) and the object and confident expectation was the immediate conquest or destruction of Troy, it is absurd to suppose that the Greeks, after a victory, would halt to construct fortifications rather than press on to the city.

(*b*.) If on the other hand, we read *ἐκρατήθησαν*, all difficulties vanish.

1. The reason assigned for the conclusion that the Greeks were defeated is natural and satisfactory just as it stands, and is supported by H 337 ff., 436 ff.

2. The emphasis of *οὐδ' ἐνταῦθα* becomes quite appropriate.

3. The expression (*μάχῃ*) *κρατηθῆναι* is often used by Thucydides of a mere temporary defeat. Cf. vii. 49, 1; vii. 55, 2; vii. 60, 4, etc.

4. Krüger's objection that *μάχῃ κρατοῦντες* in § 2 refers to *μάχῃ ἐκράτησαν* in § 1 is strangely erroneous, as is shown below.

II. (*a*.) The difficulty which some commentators find with the repetition of *εἷλον* in §§ 1–2 is due to their overlooking the fact that two distinct modes of

[1] Published in full in the *American Journal of Philology*, vol. iii., no. 12.

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capture are meant: first, by storm after a victory; secondly, by a siege, in case the Trojans declined a battle with the *entire* Greek army. It would be difficult to omit εἷλον in either place, without rendering the passage hopelessly obscure. Here Classen's explanation was criticised.

(*b.*) That μάχῃ κρατοῦντες does not refer to μάχῃ ἐκράτησαν in § 1, is shown by the following considerations:

1. The clause οἵ γε καὶ οὐχ ἁθρόοι ἀλλὰ μέρει τῷ ἀεὶ παρατυχόντι ἀντεῖχον would be wholly superfluous.

2. The aor. part. κρατήσαντες would have been used (as in viii. 1, 3; vii. 11, 1) of so remote an event.

3. If we take μάχῃ κρατοῦντες in close connection with εἷλον, all is in order. The pres. part. is often employed to describe means, manner, or immediate circumstances, even of a specific occurrence; and especially common is this use of κρατῶν. Cf. i. 116, 2; ii. 91, 1 (impf. = aor.), etc. For a striking illustration, compare § 6 with § 7 of Paus. i. 13.

III. The paper closed with a paraphrase of the chapter, incorporating these views.

9. The Form and Force of the Aorist Tense in Greek, by the Rev. J. Colver Wightman of Taunton, Mass.

The object of this paper was to ascertain the original significance of the first aorist tense by a study of its genesis and by a comparison of its formal characteristics — its sibilant tense-sign and the augment in its indicative — with similar elements in Ancient Egyptian.

The Association adjourned at 12.30 P. M.

CAMBRIDGE, MASS., Wednesday, July 12, 1882.

AFTERNOON SESSION.

The Association was called to order by the President, Professor Allen, at 2.20 P. M.

On motion, the Chair appointed a committee, consisting of Professors C. H. Toy, B. Perrin, and M. Warren, to nominate officers for the ensuing year.

On motion, Professors Van Benschoten, Tracy Peck, and Merriam were appointed a committee to recommend a suitable time and place for the next meeting, and the reading of papers was then resumed.

10. Notes on Latin Quantity, by Professor Tracy Peck of Yale College, New Haven, Conn.

The object of the paper was to consider the frequent assertion that in the time of utterance of long and short vowels in Latin a strict ratio of two to one was observed. While it was admitted that this exact system is at the basis of

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the poetry of the classical period, and that as an ideal it was sometimes striven for in rhythmical prose, it was maintained that there is no evidence that such a system was practically realized in the ordinary uses of the language.

An examination of the best verse showed that, at the end and in the body of all kinds of words, long vowels were often treated as short, and short vowels as long, and that by apocope or syncope such vowels frequently disappeared altogether. The habit of ascribing this free treatment to the effect of the metrical ictus or to poetic license was characterized as indolent and unsatisfactory. Statements in the best authorities show that hiatus was avoided in conversation as well as in poetry. Cases of synizesis, of the resolution of a diphthong into its elements, of the vocalization of consonants and the consonantization of vowels, were adduced in support of the doctrine of the paper. Reference was made to the fact that in words borrowed from the Greek, the Greek quantities were not always preserved in Latin. The fact that the Romans regarded short vowels in certain positions as either long or short, and the absence of separate characters for long and short vowels, must have affected the utterance of vowels not standing before a mute and a liquid. It was suggested that the music of much Latin verse must have been impaired if vowels naturally long, but followed by more than one consonant, were uttered differently from short vowels. Passages in the best ancient authorities on Latin usage caution against an over-fastidious counting off of syllables in pronunciation; and other passages, which allude to discussions among the educated Romans as to the proper length of many vowels, show that great latitude and inconsistency must have prevailed among the people themselves.

Remarks upon this paper were made by Professor Humphreys.

11. The Influence of the Latin Syntax in the Anglo-Saxon Gospels, by Professor W. B. Owen of Lafayette College, Easton, Pa.

The Anglo-Saxon Gospels wer translated from the old Vulgate. The version is notable for its fidelity and care, and illustrates, even more than other translations in Anglo-Saxon literature, the influence of the Latin idiom upon the syntax of that language. The paper discust and illustrated several points in which the conformity to the Latin is most plainly seen.

First, in the use of participles: noting these under heds suggested by the forms in the Authorized Version, we find participle used for co-ordinate clause, relativ, temporal, conditional clauses, for relativ clause plus its antecedent, for the infinitiv, as a noun, as an adjectiv, used objectively, used to make the progressiv form. Nearly half the instances of the absolute construction found in Matthew and Mark ar copied in the Anglo-Saxon. There is a considerable interval in these respects between the Gospels and contemporary prose not imitativ.

The same interval may be seen too in the frequent use of synthetic forms. The dativ object, the dativ instrumental, the dativ of manner, of time, of the possessor, of likenes, after comparativs, after verbs meaning *please*, *serve*, *command*, *believe*, etc., ar a few of the constructions in which the influence of the Latin may be seen.

Prohibitions ar exprest by a perifrastic imperativ — 'nillan' with the infinitiv, in imitation of Latin *noli*, *nolite*. Conformity was also traced in the use of the infinitiv with subject accusativ, the use of the infinitiv to expres the purpos

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of motion,—the usual form being the gerund,—in making intransitiv verbs transitiv, and in various omissions and repetitions.

Several verbal turns wer also referd to, resulting from the attempt to giv an exact translation, such as 'and' translating *et* in its stronger meanings—'also, even;' 'wurpon' for *injecerunt* in the passage, *illi manus injecerunt in eum*, where we might hav expected 'legdon'; 'onwurpadh' for *objiciuntur*, a literal turn of the word but not a characteristic expression of the idea. So often with *mittere*, a word of wider ranges of meaning than 'sendan,' its literal equivalent, etc., etc.

With reference to the introduction of Latin words, it has often been noted that whereas other versions adopt terms from the Hebrew, Greek, and Latin, it is a characteristic of the Anglo-Saxon to use nativ words, and, where words ar wanting, to form home-made compounds. It is in the arrangement of words, the syntactical forms, and idiomatic frases, that the influence of the Latin is mainly seen.

12. The Locutions "Two first" and "First two," by Professor F. A. March of Lafayette College, Easton, Pa.

When several attributiv adjectivs precede a substantiv, each prior adjectiv commonly describes or defines the complex notion exprest by the substantiv and intervening adjectivs. Descriptiv adjectivs denoting qualities residing in the object ar more closely related to it than definitivs, which giv the number, quantity, position, or other relations of the object. Descriptivs ar placed nearer the substantiv than definitivs. We say "two yellow flowers," not "yellow two flowers." The common order of thought is to combine the quality yellow with the flowers, then *two* enumerates the complex objects, *yellow flowers*. When two descriptivs or two definitivs ar used, the same principl generally determins their order. A class is made by combining one of the attributivs with the substantiv, and this class is further distinguisht or defined by prefixing the other attributiv.

We often make classes upon a cardinal number. We divide objects into *twos* or *threes*. If we enumerate these pairs or triplets, the ordinal is put first. We say "the first two, the second two, etc.," þâ forman twâ monna cynnes, the first pair of mankind, Caed. 12, 31; on þæm ôðrum þrîm dagum, in the second three days, Orosius, 1, 1, 13; first six, Spenser, Shep. Cal. August, first of a succession of sixes; the last hundred years, Trench, Eng. P. and P., 55. So we say "the first twenty-four hours," i. e. the first day. We speak of "the first ones," "the three first ones," but not the "first three ones."

We sometimes make classes characterized by an ordinal number. Books may be classified as first volumes, second volumes, and the like. Each college class has its first man. In parliament a class of speeches ar calld first speeches. "The best first speech that ever yet was made," Byron, D. Juan, 13, 90. In enumerating objects so classified the cardinal must precede the ordinal. "Send me two first volumes of Maetzner" must be writn, if one wants two copies of that volume.

We may also make a class of first objects from a single series; *first*, besides its definit denotation in counting, also has an indefinit denotation like other superlativs. We call a number of objects *first*, which ar at and near the beginning of a series. We say "four of the first years of a man's life" as we do "four of the ablest men." And so, including the whole of such a class, we say "the four first years," "the four ablest men," not "the ablest four men."

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But often classes may be made either way. A preacher may divide his hymn into first verses and last verses, and say "sing two of the first verses," or "the two first verses;" or he may classify them by twos, and say "sing the first two and the last two verses." Nothing calls for one classification more than the other. In such cases is there any idiomatic habit which, in the absence of preference and reflection, leads to the use of one order rather than another?

I. The most far-reaching influence of this kind is the grammatical form of *first* and *last*. They ar superlativs, and superlativs ar prevailingly descriptivs and attach themselves closely to their nouns. This leads to a prevailing use of *two first*, *two last*, and the like. Thus in our lighter literature may be found: forty last years of his life, Addison, Works, 2, 283; two first, two last, same on Milton, 13, 14; the three first Dutch governors, Irving, Knick. N. York, 36, and Life, 1, 204, 138; two last nights, Fielding, Tom Jones, 277; two last speeches, Goldsmith, Vicar of Wakefield, 14, ch. v.; two first, Thackeray, Lect. 313; five last, same, 281; two last centuries, A. Trollope, B. Towers, ch. 22; two first, Hughes, Tom Brown at Oxford, 1, 139; two first cantos, H. Lytton Bulwer, Life of Byron, xix; three first, Clelia, 2, 59; two first, Sterne, Sent. Journ., 9; two last hours, Richardson, Clarissa, 1250; two first dances, Miss Austen, Pride and Prej., 1, 96; two first volumes, Gil Blas, Trans., 320; two eldest, Miss Evans, Mill on the Floss, 53; Don Quixote, Trans., 210.

From poets also, Thomas Phaer in 1558 publisht a book entitled The Seven First Bookes of the Eneidos of Virgill, and in 1562, The Nyne First Bookes. Shakespeare has two latter, Pericles, 5, 3; Milton, the two last years of Honorius, Prose Works, 2, 247; Cowper, the three or four first years, Southey's Life, 1, 17; Byron, the four first rhymes, D. Juan, 1, 222; the two last, Life, xv; D. Juan, 1, 217, and to Murray on D. Juan, Cant. II.; so J. G. Percival, Life, 487; Warton on Pope, 1, 132, 272, 359, 414. And from historians, Sir John Mandeville, if he may pass for a historian, has "the two best cities," 258; Hume, the two last books, Hist. Eng., 3, 348; Lingard, the six first centuries, Ang. Sax. Church, 1, 379; Macaulay, six first kings, Hist. Eng. 1, 14; 5, 107: Prescott, two last, Phil. II., 2, 352; Motley, two first, D. R. 1, 240; Tacitus, two former, Trans. Hist., 5, 12; Froude, two first, Hist. Eng., 7, 43; 3, 193; few last years, 1, 193; two last, 2, 97; three last, 4, 110; Bancroft, Hist. U. S., 6, preface; Carlyle, T., Fred. II., 2, 382.

The following ar references to essayists: Cotton, Translation of Montaigne, 57; Todd's Life of Milton; Burke, Works, 2, 2; 4, 56; 2, 58; 3, 210; Teignmouth, Life of Sir Wm. Jones, 2, 189; Halliwell, Fairy Myth, 229; Nursery R. 181; Wright, Thos., Lyrics Temp. Ed. I., V.; Masson, Milton, 2, 539; Craik, three last great sunbursts, Eng. Lit., 2, 453; Blair's Rhet., 38; Spedding's Bacon, eight last books, 2, 555, and often; Collins, Aristophanes; Morley, English writers, 1, 173; Schlegel, Dram. Lit., Trans., 82; Mandeville, Fable of Bees, Craik, 2, 256; E. Everett, on Byron, in Allibone; Carlyle, J. A., Dante, 15; J. Warton, in Todd's Milton, 3, 370; Warton's Pope, 2, 289; Walton's Lives, 157.

Here ar some references to filosofers: D. Stewart, works, 2, 269; 2, 286; 3, 360, and often; Wm. Hamilton, Lect., 450; Bacon, 1, 77; Berkeley, Principles of H. K., Introduction; three last, Hartley, on Man, 18; Tucker, Light of N., 1, 136; Morell, 447; Chalybaus, Trans., 334; Butler's Analogy, 1, 5; Whately Rhet., 270; Herbert Spencer, Psy., 261; Whewell, Phil. Ind. Sc., 2, 73; Aristotle, Organon, Trans., 1, 191.

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II. This general analogy is often overcome by a large cardinal. Thus Burke, who has "two first," has "last forty," 3, 112; and Dugald Stewart changes to "first nine," "first seven," 2, 27; 358.

III. It is also overweighd by the habit of making frequent groups on particular cardinals. Our system of numbers makes frequent groups of tens, hundreds, and the like. So sevens hav always bin frequent groups. "The first ten," "the first seven," ar therefore prevailing expressions.

IV. In extemporaneous speech the order of words is often determind by the order of thought. A preacher, giving out a hymn, may hav determind to giv out some first verses, but not determind how many. He wil then say: "sing the first [after making up his mind] two verses."

V. Personal habits as to precision and other matters easily overweigh the grammatical analogy. Mathematicians and logicians and other very précise men prefer idioms in which the most precise meanings ar used; they do not like to speak of more than one first or last object. Some of them do, however. Day's Algebra, 183, and often, speaks of the *two first couplets;* so Davies's Analyt. Geom., 322; 341; and Sir W. R. Hamilton's Quaternions, 75 and elsewhere. Wedgewood, also known as a filologist, entitles one of his books "The Geometry of the Three First Books of Euclid." So in Mansell, Prol. Logica, 95; and old Pecock (Marsh, E. L., 476), "of the whiche thre proposicioun̄s the two first ben clepid premissis."

The scientists ar next in this kind of precision, but "two first," "two last," ar frequent in Darwin, Species, 222; Domest., 1, 327, 328, 329; on Man, 1, 170; so Agassiz, Classification, 107; 127; two first fingers, Wallace, Malay Archipel. 144.

The lawyers: the order "two first" is found in Bacon, 1, 77; 4, 15, v.; Blackstone, 1, 240; Wheaton, Laws of N., 496; Elliott's Debates, Va., 6; Th. Jefferson, Elliott's Deb., Va., 3, 4.

The filologists might be expected to be very precise, but their familiarity with grammatical analogies inclines them strongly to "two first," "two last." We find these in Bopp, Comp. Gram., Trans., 1, 202; two last vulgarisms, Bartlett, Americanisms, under *ought;* Bullions, Eng. Gram., 59; Crosby, Gk. Gram., 429; Ellis, Early Eng. Pronunciation, often; Evans, on Versification, 135 and often; Gibbs, Teutonic Etym., 3; 79; 80; Guest, Eng. Rhythms, 1, 14, 15; 354; Head, Shall and Will, 14; 69; Hodgson, in Bunsen, 1, 136; Knapp, Eng. Roots, 109; Mitford, Harmony of Lang., 10; Max Müller, Sc. of Lang., 179; 237 and elsewhere; Pickbourne, Eng. Verb, 18; Rask, Thorpe's Trans., 27; Skeat, Etym. Dict., under *andiron;* Thorpe, Caedm., iv.; Vernon, Ang. Sax. Guide, 27; two latter, Verstegan, Restitution, 172; Wilkins, Nat. Gram., 308 and often; Wilson, Mahabh. v; Sansk. Gram., 388; Hind. Theater, 1, lix; Whitney, Language and Study, 92; 133; 191.

Proof-readers incline to the definit form. They easily apprehend that there can be but one first.

Preachers exert the greatest influence on this idiom, because they use it so often before imitativ audiences in giving out hymns, and the like. As this is a definit numerical announcement it naturally inclines them to the definit idiom. But those who choose to say "two first verses" may support themselvs by the authority of Isaac Watts and many other good men, as well as our English Bible.

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"I have not confined myself here to the sense of the Psalmist, but have taken occasion, from the *three first* verses, to write a short hymn on the Government of the Tongue." I. Watts, note to Psalm 39; "One thing needful, or serious meditations upon the *four last* things," Bunyan, title of a poem; Alford's Testament, 3 First Gospels, title; Thornwell, on Truth, 199, 200; Moses Stuart, on Romans, 347; Bishop Hall, in Warton's Spenser, 1, 187; Conybeare and Howson, Life of St. Paul, 83; Ælfric's Homilies, 1, 270, þâ *þreð forman* gebêdu, the *three first* prayers; *seven last* (plagues), English Bible, Rev. xx. 1, xxi. 9.

And finally there is one great authority for the Queen's English, the Queen herself. She says, in her Life in the Highlands, 46, "I read to Albert the *three first* cantos of the Lay of the Last Minstrel."

13. On Surds and Sonants, by Professor March.

If a sonant is emfasized, magnified for examination, we hear a voice murmur with it, or in whispering, a whisper rustl, *ªbª, dbª, abªba.*

If a surd is treated in the same way we hear an *h* with it, *p-hª.*

English-speaking men use much murmur breth, and our fonetists incline to emfasize it and judge all consonants by its presence or absence.

Germans, on the contrary, use littl sonant breth and much aspirate. This is a most important peculiarity, the race trait which givs rise to the peculiar changes in Grimm's law. (See *American Philological Association Transactions*, vol. for 1873, pp. 101 ff.) The aspirate sounds ar with them the most prominent, and they study their positiv qualities and incline to judge all consonants by the presence or absence of aspiration.

Aspiration being understood to mean the peculiar sounds of breth blown thru open vowel cords, the German and English judgments amount to the same thing in clear and distinct articulations, but some obscure and weak sounds the English might call surds because no murmur can be herd with them, and the Germans call weak, i. e. sonant, because no aspiration is herd with them.

It is to be wisht that we coud clearly set forth the vibrations of air which strike the ear and produce sounds, that we had some fonograf to study them by.

Take *p* and *b*. They hav different vibrations produced at the vocal cords. But these vibrations in the breth at the vocal cords ar combined at the ear with new vibrations produced in its passing thru the mouth, and the distinctiv caracter of *b* resides in vibrations causd at the lips. It may be givn to common vowel sound as wel as to murmur. Ar the added vibrations from mouth and lips the same for *b* and *p*?

The closed vocal cords for *b* make a different sound from open cords, not only by vibrating, but also by changing the quantity and direction of the currents of breth, and so changing the rustls made in the mouth. The upper organs adjust themselvs to this difference of currents by slight changes in their form and tension, which sensibly affect their vibrations. Whether these differences ar of any practical importance in the classification and description of consonants is a question. They ar interesting to experimenters in fonology.

In making experiments it is desirabl to use the familiar fact that the sound made in closing to a mute is different from that made in opening from one, e. g. not to identify the sonancy of closing *b* in *ab* with the opening to a following murmur. The organs often cloze sonant and open surd, as in some German final sonants, and in dissimilated gemination, where the opening from a sonant is

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made surd by assimilation with a following letter, as where the opening from *m* is changed to *p* by a following *t*, A. Sax. *emtig* becoming *empty*, *Northamton*, *Northampton*; cf. also *simper*, *imp*, *into*, *sent*, and Sanskrit *bh*, *dh*, etc. (See *American Philological Association Transactions*, vol. for 1877, p. 151.)

Experiments on surds and sonants with inspired breth ar interesting, and with whisper. Explain, for exampl, the sonancy of inspired whisper *bâ*, *dâ*, *gâ*.

The hour of four having arrived, about forty members of the Association, and several of their friends, proceeded in open carriages to the residence of Colonel Theodore Lyman in Brookline. The route was from the College Yard across the Brighton Bridge over the Charles to Allston, Longwood, and Brookline Centre, by High street over the hill to Jamaica Pond, and then through Rockwood and Warren streets to Mr. Lyman's home. Here the party was most kindly received and entertained by Mr. and Mrs. Lyman. The company took leave a little before dusk. Returning by way of Heath street, Chestnut Hill Reservoir, and Brighton Market, over the Charles by the Abattoir, and then between Mt. Auburn and the river, they reached the College at dark.

CAMBRIDGE, MASS., Thursday, July 13, 1882.

MORNING SESSION.

The Vice-President, Professor Humphreys, called the Association to order at 9.15 A. M.

The minutes of Wednesday's sessions were read and accepted.

Remarks upon Professor March's paper (no. 13) were made by Professor Samuel Porter of the National Deaf-Mute College, Washington, D. C.

The reading of communications was resumed.

14. The Ablaut in English, by Dr. B. W. Wells, Friends' School, Providence, R. I.; read, in the author's absence, by Professor W. B. Owen.

The paper showed the origin and structure of the old Germanic ablaut and its development in Old English. Then, taking the Old English for a foundation, it traced the gradual decay of the ablaut in Middle and New English, and showed how the remnants of the ablaut manifested themselves, and under what conditions.

There were four classes of strong verbs in Old Germanic, the ablaut in each being as follows:

I.	e,	a, schwa (or vanishing);	
II.	ei,	ai,	i;
III.	eu,	au,	u;
IV.	a,	ō,	a.

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In New English a fifth class was added, consisting of verbs which formed the preterit by reduplication in Old Germanic. The nature of the root-vowel fixed absolutely the class of ablaut.

In Old English the same laws that modified the vowels in other cases acted on the ablaut and so produced some variety, while the general lines were strictly adhered to. The ablaut here was:

I. *a.*	e,	ae,	ǣe,	e;
I. *b.*	e,	ae,	ǣe,	o;
I. *c.*	e,	éa,	u,	o; or, before nasals,
	i,	a,	u,	u;
II.	ī,	ā,	i;	
III.	ēo,	ēa,	u;	
IV.	a,	ō,	æ;	
V.	Various vowels in the present and the past formed with *ē* or *ēo*, with some relics of reduplication.			

Excluding class V., there were in Old English 255 strong verbs, of which 167 were Old Germanic, 49 West Germanic, and 39 found only in Old English. These data were compared with those for Old High German, which has 237 strong verbs, of which 150 are Old Germanic and 52 West Germanic, while 35 are peculiar to the Old High German. In Gothic there are 138 strong verbs, of which 107 are Old Germanic, 2 East Germanic, and 19 peculiar to the Gothic. Old Norse has about 200 strong verbs.

In Middle English the influence of the Old Norse through the Danish invasion led to giving up the ablaut, wholly or partially, in many cases. Many verbs also became obsolete in this time; but Middle English shows only the beginning of a process which at the present time is nearly completed; for in New English there remain of the Old English 311 strong verbs (including class V.) only 153; and of these 80 are weak.

The weak verbs are those which in Old English had *r* + consonant, *l* + consonant, *m* + consonant, *g*, or *w* after the root-vowel. While after *r*, *l*, *m*, *n*, *n* + consonant, *s* and *c*, we have usually strong forms. Further, verbs which had *i*, *ie*, *éo*, *ī*, in the Old English present, are strong in New English, unless disturbed by the consonants mentioned above; while those which had *a*, *ā*, *ō*, *u*, *ū*, *ēo*, or *ǣe*, are weak, unless followed by the consonants last mentioned.

When the ablaut is retained each member is phonetically derived from the corresponding Old English form, unless there be some good ground for deviation, in order to avoid confusion. Owing to the variety in the ablaut which the Old English phonetic laws produced, and the still greater variety produced by the New English laws acting on these already diversified forms, no classification in New English can have more than an historic value.

15. On οὐ μή with the Future in Prohibitions, by Professor C. D. Morris of the Johns Hopkins University, Baltimore, Md.; read, in the author's absence, by Professor Minton Warren.

It was assumed in this paper that the two οὐ μή constructions need not be explained in the same manner. The ordinary account of the use of the double negative in denials, that there is an ellipsis of some expression of *fear* between

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the two, was accepted as sufficiently probable from the fact that such word of *fear* is not seldom actually found, and found even in cases where the notion of *fear* can be used only ironically; i. e. where it might be said that the notion not of *fear* but of *hope* was the one required by the context. Cf. Plat. Apol. 28 b: ἃ δὴ πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς ἄνδρας ᾔρηκεν, οἶμαι δὲ καὶ αἱρήσειν· οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοὶ στῇ, 'the rule is in no danger of breaking down in my case.'

But it is a serious error to attempt, as Kühner does, to explain οὐ μή in prohibitions in this manner. His confusion is so great that he actually quotes Eur. Hipp. 606 οὐ μὴ προσοίσεις χεῖρα μηδ' ἅψει πέπλων as an example both of denial and of prohibition. Nor again is it consistent with a belief in the original difference of the two negatives to adopt Elmsley's explanation, e. g., of οὐ μὴ λαλήσεις, as if it were equivalent to 'will you not not-talk;' and the same consideration forbids us to suppose, with Professor Goodwin, that the μή merely reinforces the οὐ so that the two have the weight of a strong single negative in both constructions.

We get a hint at a more satisfactory explanation of the construction in question by considering such a line as Soph. Ai. 75 (Dind.) οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ; The effect of this is: 'hold thy peace, and do not exhibit cowardice.' We have here two commands, the first positive, the second negative. The positive command is conveyed by the use of οὐ with the future taken interrogatively; and in this part of the line there can be no question about the interrogative character of it; for otherwise, instead of being a command to do something, it would assert that the thing desired will not come to pass. It is a recognized use of the 2nd person of the future to convey a command to do a thing, whether stated affirmatively, as in Ar. Nub. 1352 πάντως δὲ τοῦτο δράσεις, or stated interrogatively with οὐ, as οὐ τοῦτο δράσεις; In the latter case the negative οὐ has its regular force in asking questions; i. e., like the Latin *nonne*, anticipating an affirmative answer.

As then the former half of our line is explained perfectly by the regular use of οὐ with the 2nd person of the future taken interrogatively, why may not the second part also be explained in a corresponding manner? As οὐ in questions expects an affirmative reply, so μή expects a negative one. Aesch. P. V. 962: μή τι σοὶ δοκῶ ταρβεῖν; Xen. Mem. iv. 2, 10, ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; where the expected answer is given, οὔκουν ἔγωγ', ἔφη. Interpreting the second half of the line on this principle, μηδὲ δειλίαν ἀρεῖ; will be 'and *will* you exhibit cowardice?' the prohibition being contained in the circumstance that the speaker asks a question about a fact, the existence or continuance of which she deprecates, in a form which shows that she expects an answer declaring that the state of things objected to shall cease or not exist.

It is true that such expressions as μηδὲ δειλίαν ἀρεῖ, following a question with οὐ, are usually treated as if their explanation depended on the supposed previous existence of such phrases as οὐ μὴ λήρήσεις. The force of the οὐ, for example, before σῖγ' ἀνέξει is assumed in some way to hold over, so that after it has served to give to the former clause its indispensable negative, it has still some negative force left to supply an imagined want in the latter half of the line. But why, if this force of the negative οὐ is needed in the second member of such lines, is the negative itself never repeated, the prohibition being always introduced with καὶ μή or μηδέ? And yet the repetition of οὐ would, in many at least of the instances, have been quite easy. Why, in this case for example, might not Sophocles

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have written οὐδὲ μὴ δειλὸς φανεῖ? So in O. T. 637 Sophocles might have written κοὐ μή as well as καὶ μή, and would, one may suppose, have done so, if he had felt that οὐ had anything to do with the prohibition.

It being shown that the notion of a prohibitive command may have connected itself naturally with μή and the future, and that the presence of an οὐ accompanying this μή is not essential to the prohibitive force of it, what is to be said about those cases where οὐ μή are used together with the future in a sense substantially the same? For example: Ar. Nub. 367: ποῖος Ζεύς; οὐ μὴ λῆρήσεις· οὐδ' ἔστι Ζεύς. τί λέγεις σύ; Leaving out of view for the moment the question of punctuation, in regard to which Dindorf exhibits great inconsistency, and which is of comparatively slight importance,—as the matter now discussed is only the origin of the expression and not the way in which it affected the consciousness of those who used or heard it,—what are we to say about the presence of the οὐ? It has been shown that μὴ λῆρήσεις ought to be able, on the recognized principles of the interrogative sentence, to convey the notion of a prohibition, and it appears in sentences like that quoted from the Aias to have this meaning. May not the οὐ be regarded in this construction as what Professor Gildersleeve has called it in another connection, a 'free' negative, i. e. one which, like our 'nay,' merely indicates that the attitude of the speaker's mind in regard to what has been said or proposed is one of negation.[1] The assumption of a 'free' οὐκ, with the implication suggested, is in accordance with the actual usage of the combination in question. For though the books are silent as to any limitation in the use of οὐ μή with the future as a form of prohibition, an examination of the passages where it occurs will show that it is employed only where the command is to break off and discontinue an action already begun or at least threatened; and the οὐ, which precedes the really prohibitive phrase, seems intended to deny the fitness under the circumstances of an existing state of things, as if it were οὐ πρέπει τοῦτο, οὐ χρὴ τοῦτο ποιεῖν. Two or three instances will elucidate this. In Ar. Nub. 297 (Dind.) οὐ μὴ σκώψει μηδὲ ποιήσεις ἅπερ οἱ τρυγοδαίμονες οὗτοι comes in with great propriety to stop the buffoonery of Strepsiades, who had just described his feelings in a way that threatened results which would interfere sadly with the decorum of the school. So in l. 367 of the same play οὐ μὴ λῆρήσεις comes in just in time to cut short the simple confession of the old faith which Strepsiades had begun. In Ran. 200 Charon gives explicit directions to Dionysus where he is to sit, how he is to use his arms, etc.; but the god is evidently a wilful bungler, and accordingly Charon says to him οὐ μὴ φλυαρήσεις ἔχων. In Soph. Trach. 971 Hyllus enters and sees his father lying apparently dead, and begins to make loud lamentations. The old servant says: σίγα, τέκνον, μὴ κινήσῃς ἀγρίαν ὀδύνην πατρὸς ὠμόφρονος. And when Hyllus begins again to speak the servant interrupts him with: οὐ μὴ 'ξεγερεῖς τὸν ὕπνῳ κάτοχον. There is one passage in which οὐ μή with the future appears not to have the required force. In Eur. El. 383 we find οὐ μὴ φρονήσεθ' οἷ κενῶν δοξασμάτων πλήρεις πλανᾶσθε. It occurs in a speech of Orestes in which he protests against the popular criteria of a man's merit—wealth, birth, military prowess, etc. It is

[1] Since the reading of this paper Professor Gildersleeve pointed out to the writer a note in his edition of Justin Martyr to this effect: "Perhaps it may be best to consider οὐ as 'nay,' and μή as an interrogative expecting a negative answer." This is of course a complete anticipation of the present theory.

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translated in the Latin version of Fix 'nunquamne sapietis,' which would of course have been expressed by οὐ φρονήσετε; Paley felt the difficulty and introduced his own conjecture ἀφρονήσετε. But though this will give the required sense, it is not necessary if we interpret φρονήσετε in the sense 'adopt such wisdom as this' which has just been denounced. In this case also οὐ may be taken as summing up the several denials which Orestes has just uttered.

But if this is the origin of the combination οὐ μή in prohibitions, and it is essentially interrogative in character, there can be no doubt that it was felt and used as appropriate in particular circumstances without there being necessarily present any conscious memory or apprehension of its history. And accordingly there is no need for us to be continually reminding ourselves of it by punctuating with an interrogation point. Indeed there are some instances where it is combined with other imperative forms so closely that inconvenience would be felt if the attempt were made to separate them by punctuation or intonation. This fact is not indeed decisive, as is sometimes said, against the interrogative origin here attributed to the οὐ μή form of prohibition. Granting that it was felt as a simple prohibitive imperative there is no reason why it should not be combined directly with other imperative expressions. So in Eur. Bacch. 343 we have first the interrupting command (οὐ μὴ προσοίσεις χεῖρα), stopping Kadmus, who is approaching to put a bacchic wreath on the head of Pentheus; then a positive command expressed by the future (βακχεύσεις δ' ἰών), and then a further prohibition with μηδέ (μηδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί): and so the example from Ar. Nub. 296 quoted above is followed immediately by the imperative ἀλλ' εὐφήμει.

It seems to be a weighty objection to the theory that in both the οὐ μή constructions the combination οὐ μή has the force of a strong single negative (Goodwin, *M. T.* § 89), that, if that were true, whatever οὐ σωφρονήσεις taken interrogatively may mean, οὐ μὴ σωφρονήσεις, also taken interrogatively, ought to express the same meaning, only with added strength. But in fact the latter has just the opposite meaning to the former.

Remarks upon this paper were made by Professor Gildersleeve.

16. Report of the Committee on the Reform of English Spelling, by the Chairman, Professor F. A. March of Lafayette College, Easton, Pa.

The Philological Society of England has past a resolution requesting H. Sweet, Esq., to communicate with us in order to ascertain whether it is practicabl to effect a complete agreement with the American Philological Association, so that "a joint scheme miht be put forth under the authority of the two chief filological bodies of the English-speaking world."

Mr. Sweet has communicated with your Committee. This agreement on a joint scheme has been before this Association since 1875, and it is presumed that the Association wil stil regard it as desirabl. As to the manner of preparing the joint list of amended words, the Committee recommend that the work be intrusted to a committee of the Association, and since the meetings of the Association ar only annual, and successiv ratifications and amendments might delay the final agreement very long, that power to act be granted to the Committee within the limits of former accepted reports, and in accordance with such other instructions as may be givn at this meeting.

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An open letter has been addrest to the Committee by T. R. Vickroy, Ph. D., of St. Louis, urging it to recommend to this Association a number of new types. The Committee does not see the way clear to any additional recommendations on the subject of new types.

On motion, the report was approved. The Committee was continued another year, and the names of Professor W. F. Allen of the University of Wisconsin, and of Professor Thomas R. Price of Columbia College, New York, were added, so that the Committee now consists of Messrs. March (Chairman), Allen, Child, Lounsbury, Price, Trumbull, and Whitney. The Committee was empowered to act within the limits imposed by their report as accepted by the American Philological Association.

The Secretary announced the election of the following new members:

Frank B. Tarbell, Professor of Greek, Yale College, New Haven, Conn.
Thaddeus D. Kenneson, Graduate Student, Harvard University, Cambridge, Mass.
Hans C. G. Jagemann, Johns Hopkins University, Baltimore, Md.
Henry Preble, Tutor in Latin, Harvard Univeristy, Cambridge, Mass.
William Wells Eaton, Andover, Mass.
Charles E. Bennett, Graduate Student, Harvard University, Cambridge, Mass.
Maurice Bloomfield, Professor of Sanskrit, Johns Hopkins University, Baltimore, Md.
E. M. Tomlinson, Professor of Greek, Alfred University, Alfred Centre, N. Y.

On behalf of the Auditing Committee, Professor Henry F. Burton reported that the accounts of the Treasurer had been examined and compared with the vouchers and found correct. The report was accepted.

Professor Toy, on behalf of the committee appointed to nominate officers for the year 1882–83, reported as follows:

For *President* — Professor Milton W. Humphreys, Vanderbilt University, Nashville, Tenn.
For *Vice-Presidents* — Professor M. L. D'Ooge, Michigan University, Ann Arbor, Mich.; Professor Thomas D. Seymour, Yale College, New Haven, Conn.
For *Secretary and Curator* — Professor Charles R. Lanman, Harvard University, Cambridge, Mass.
For *Treasurer* — Charles J. Buckingham, Esq., Poughkeepsie, N. Y.

For additional members of the *Executive Committee* —

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.
Professor Francis A. March, Lafayette College, Easton, Pa.
Professor Thomas R. Price, Columbia College, New York, N. Y.
Dr. J. Hammond Trumbull, Hartford, Conn.
Professor William D. Whitney, Yale College, New Haven, Conn.

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On motion, the report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

Professor Van Benschoten reported for the committee on time and place of meeting. It was recommended that the next session be held at Middletown, Conn. On motion, this part of the report was accepted. After considerable discussion, the determination of the precise time of the beginning of the meeting was left to the Executive Committee.

The reading of papers was resumed.

17. Emendation to Euripides's Cyclops, v. 507, by Professor T. D. Seymour of Yale College, New Haven, Conn.

In the second episode of the Cyclops of Euripides, Odysseus comes forth from the cave and tells the chorus of satyrs what had taken place within. Polyphemus had kindled his fire and milked his cows, and when the water boiled and the coals were ready, he killed two of the Greeks and roasted the rump and boiled their limbs. Then, sated with his feast, the monster reclined upon the ground. The Ithacan, according to a divine suggestion, then bore to the Cyclops a bowl of Maron's wine, with which he was pleased and of which he demanded another and another draught. Then he turned to song and (Odysseus tells the satyrs), delighted with this draught of Bacchus, desired to go for a revel to his brothers, (445) *ἐπὶ κῶμον ἔρπειν πρὸς κασιγνήτους θέλει* | **Κύκλωπας ἡσθεὶς τῷδε Βακχίου ποτῷ.** About sixty lines after this story of Odysseus, after the hero had made known his plan for revenge, the Cyclops appears on the scene with the following words: (503) *παπαπαῖ, πλέως μὲν οἴνου,* | *γάνυμαι δὲ δαιτὸς ἥβῃ,* | *σκάφος ὁλκὰς ὡς γεμισθείς* | *ποτὶ σέλμα γαστρὸς ἄκρας.* | (507) *ὑπάγει μ' ὁ χόρτος εὔφρων* | *ἐπὶ κῶμον ἦρος ὥραις,* | *ἐπὶ Κύκλωπας ἀδελφούς.* | *φέρε μοι, ξεῖνε, φέρ', ἀσκὸν ἔνδος μοι.*

It certainly is quite unexpected by us here that Polyphemus should speak of the grass, the herbage, as inviting him to go to his brothers. *ὁ χόρτος ἦρος ὥραις* cannot be a poetical expression for "the charming weather of spring." It cannot mean "the grass invites me to sit down here and drink," for v. 541 comes as a fresh and attractive thought, *καὶ μὴν λαχνῶδές γ' οὖδας ἀνθηρᾷ χλόῃ.* There for the first time he thinks of lying down and drinking before his own cave. That *ἐπὶ Κύκλωπας ἀδελφούς* is in apposition with and explanatory of *ἐπὶ κῶμον*, is shown by the other uses of *κῶμος* within a few lines; as v. 451, *κώμου μὲν αὐτὸν τοῦδ' ἀπαλλάξω*, where the emphasis is not upon *τοῦδε*, but it is taken for granted that if he has a *κῶμος* he will go to his brothers. So v. 534, *πυγμὰς ὁ κῶμος λοίδορόν τ' ἔριν φιλεῖ*, where *κῶμος* as usual implies companions in drinking, and is contrasted distinctly with remaining and drinking at home. We must remember also that in vs. 507 fg. we expect only the statement by the Cyclops of the wish which was reported by Odysseus in vs. 445 fg.

If we are dissatisfied with the present text we need have the less scruple in changing it, since the tradition of this play has been notoriously corrupt. Bernhardy calls attention to v. 397, *δίδου μαγείρῳ* carelessly written for *Ἄιδου μαγείρῳ*, v. 247, *ἱμεροσκόου* for *εἰμ' ὀρεσκόου*, v. 571, *σιγῶντα* for *σπῶντα*, v. 677, *κατέκλυσε*

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for κατέκαυσε. If, then, we consider ourselves at liberty to change the text, I would propose to read v. 507 ὑπάγει μ' ὁ φόρτος κτλ. "I am full of wine and delight in the youthful beauty of the feast, laden to the top of my stomach like a merchant vessel with her hull filled to the deck. My *lading* leads me on to a revel in the time of spring, to go to my brothers, the Cyclopes. Come, stranger, give me the bottle." He is heavily laden, but is excited, not burdened, by the load.

18. On the Smile of Aphrodite, Theoc. I. 95, 96, by Professor T. D. Seymour.

Theocritus in general is surprisingly free from that affectation of curious learning which we are accustomed to call Alexandrian, from the antiquarian spirit of Callimachus and Apollonius of Rhodes. The scenes and characters of his idyls are pictured most distinctly in an apparently unconscious manner, which conceals all its art. But in the song of Thyrsis, in the first idyl, the fates have been sadly unpropitious to the MSS. and to us, or the poet took much less than his usual care to make the situation clear and present a picture with firmly drawn lines. Daphnis pines away contending against the might of love. For whom he pines we know not. Hermes comes from the mountain to comfort him, and asks him of whom he is so much enamored, but no reply is vouchsafed. The herdsmen come, Priapus comes; to these, too, Daphnis makes no reply. Then comes Aphrodite, sweet and smiling. But she upbraids and taunts Daphnis, who in turn mocks at her. Then he bids farewell to the rivers, trees, and beasts of Sicily, and dies. The story of Daphnis, more than anything else in Theocritus, has been the subject of discussion and conjecture. It seems to be pretty well agreed now that the Daphnis of the first idyl is to be treated alone, that his story can receive little light from the Daphnis of Stesichorus or from the Daphnis of the other idyls. We must acquiesce in our ignorance of the story. Upon one point, however, i. e., the attitude of Aphrodite toward Daphnis, perhaps more light may be thrown by the consideration of vs. 95, 96, ἦνθέ γε μὰν ἀδεῖα καὶ ἁ Κύπρις γελάοισα, | λάθρια μὲν γελάοισα, βαρὺν δ' ἀνὰ θυμὸν ἔχοισα. In the second of these verses the MSS. are agreed in giving λάθρια or some collateral form, λάθρα or λάθρη. The phrase "secretly smiling," however, was thought to be offensive. It could hardly mean "laughing in her sleeve," for the tone of the goddess in addressing Daphnis is much rather that of open taunt and exultation. So it could hardly mean a "quiet laugh." Hence ἀδέα has been adopted by Hermann and Fritzsche, although it is easy to see how ἀδέα might have been written carelessly from the ἀδεῖα above; but it is impossible to believe that λάθρια should have displaced ἀδέα in all MSS. Ahrens proposed to read λάδρα μὲν ἐκγελάωσα, "scornfully laughing out at him." Wordsworth proposed ἀθρῆν (for ἀθρεῖν) from ἀθρέω, as accusative of specification, "laughing at the sight." These emendations are uncertain if not improbable, and also seem unnecessary. We notice the meaning of γελάω in v. 36 of this very idyl, ἀλλ' ὁκὰ μὲν τῆνον ποτιδέρκεται ἄνδρα γελᾶσα | ἄλλοκα δ' αὖ ποτὶ τὸν ῥιπτεῖ νόον. "This maiden now *bestows her smiles* on one lover and again lends an attentive ear to the other." Compare also VII. 156, ἃς ἐπὶ σωρῷ | αὖτις ἐγὼ πάξαιμι μέγα πτύον· ἁ δὲ γελάσσαι | δράγματα καὶ μάκωνας ἐν ἀμφοτέραισιν ἔχοντες. "May I again be present at such a harvest-home, may I fix the great winnowing shovel in the heap of grain, and may the goddess of the grain *smile* upon me with

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sheaves and poppies in her arms." In these smiles is nothing of scorn, nor contempt, nor mockery, nor amusement, nor simply pleasure and satisfaction; the principal element is good-will, favor. This meaning seems probable for v. 96, and this view is strengthened by vs. 138 fg. *χὼ μὲν τόσσ' εἰπὼν ἀπεπαύσατο· τὸν δ' Ἀφροδίτα | ἤθελ' ἀνορθῶσαι.* "As he said this he sank back and died, but *Aphrodite strove to raise him up.*" The goddess, then, does not come to insult and mock Daphnis, but with the hope that he at last will yield to her authority and be saved. She comes with the same good-will which filled the hearts of Hermes and the others who came before her. But her authority had been slighted and she pretends anger.

The signification of *βαρὺν δ' ἀνὰ θυμὸν ἔχοισα* demands more careful consideration. *βαρύν* seems to mean savage, cruel, angry, as four lines below we find *Κύπρι βαρεῖα*; II. 3, *ὡς τὸν ἐμοὶ βαρὺν ἐῦντα φίλον καταδήσομαι ἄνδρα.* In III. 15 Eros is *βαρὺς θεός.* *ἀνέχοισα* is more troublesome, but it is used literally of holding up a torch, and figuratively as in Eur. Cyclops, 203, *ἄνεχε, πάρεχε,* "show here, let 's see."

The whole passage thus considered gives us: "Next came Aphrodite sweet and smiling with favor; *secretly* smiling upon him, but pretending to be angry." This furnishes the contrast required by *λάθρια μέν.* It is nearly Milton's "Vaunting with rage but racked with deep despair." It receives the best possible illustration from a probable imitation by Nonnus, Dion. XXXIV. 303, *εἶχε νόον γελόωντα, χόλον δ' ἀνέφηνε προσώπῳ,* which Meineke quotes, but with the remark that Nonnus reversed the situation.

With this interpretation the reading of the MSS. can stand, and is to be preferred to any conjecture yet proposed.

So far as I know, Zetsche of Altenburg, in a program of 1865, was the first to call due attention to the fact that Aphrodite was not an enemy of Daphnis. He, however, thought the passage corrupt, and intended to propose a remedy in a program which I think has not yet appeared. After writing this I find some similar views in an inaugural dissertation by Krumbholz, Rostock, 1873. He, however, reads *ἀμά* for *ἀνά,* an emendation which seems not only unnecessary but inadmissible.

19. General Considerations on the Indo-European Case-system, by Professor W. D. Whitney of Yale College, New Haven, Conn.

Professor Whitney called attention to the great and hitherto unsolved difficulty of the Indo-European declension, in all its items, of number, gender, and case. The numerous attempts at explaining the case-system are conveniently reviewed and destructively criticised by Penka (Wien, 1878), whose own theory, however, is not less untenable than any of the rest; and the most recent investigations seem to be open to serious exception, in method or in results. It was intended in this paper simply to clear the ground a little, and mainly in a negative way.

A few things in regard to the formation and use of the cases are fairly well established. Thus, in the first place, the exceptional character of the genitive, as an adnominal case; the analogies of its use are with the adjectives, its more recent new forms are of adjective kindred, and the explanation of its origin constitutes a part of the general subject of secondary adjective-formation. In the second place, of the remaining cases, all adverbial in value, at least three are clearly

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recognizable as made primarily to express local relations: the ablative is the *from*-case; the locative is the *in*- or *at*-case; the instrumental is the *by*- or *with*-case. There is no reason, in the present condition of our knowledge of language, why we should question this, or look for anything more ultimate. All sign-making, whether in the way of words or of forms, begins with the designation of what is most apprehensible by the senses, most physical; and no relations have more this character than relations of place; from their expressions, as is abundantly seen in the history of adverbs, come by figurative transfer expressions of time, of manner, of cause, and so on.

As regards now further the dative case, its primary value is hitherto disputed and questionable. To say, as one or two have lately done, that the dative expresses originally a grammatical relation (that of remoter object), and not a local one, is simply to make a confession of ignorance while trying to give it the aspect of positive knowledge. There is no such thing in language as a form originally expressive of a grammatical relation; this must always be the final outcome of something at first grosser and more physical. Nothing is gained by giving such an account of the case, and its explanation may be adjourned to a time of better knowledge.

The same objection applies to any alleged "explanation" of the accusative case as that denoting the grammatical relation of object of a verb (or, yet worse, denoting relation to a verb — as if all the other cases, except the genitive, had not that value). This, again, is only equivalent to saying that we are unable as yet to discover what lies behind the objective use of the accusative. But we are perhaps not reduced so far. There is nothing substantial in the way of our paralleling the accusative with the ablative etc., as a case of local relation, the *to*-case. In favor of this may be alleged the extreme improbability that in a scheme of designation of local relations the *to*-relation would be left out (if not here, we should be driven to seek it in the dative); and further, especially, the perfectly natural and easy way in which a *to*-case would be convertible to the case of the direct object. There are abundant signs in early Indo-European language of the use of the accusative also as goal of motion. We are not to expect a demonstration of this origin, or a classification of accusative uses which forces us back to the *to*-relation as the only possible fundamental one; things do not go that way in language. But the more the necessity is realized of seeking a physical relation underneath or behind a so-called grammatical one, the more, it is believed, will the explanation of the accusative as primarily the *to*-case commend itself to general acceptance.

The nominative remains, as a point of special difficulty, because we should naturally expect in it the bare stem. The probability is much greater here than anywhere else in the system of a mere repetitional demonstrative, grown on to the stem; although there are other possibilities; and the suggested quasi-ablative value is by no means to be discarded as absurd — "from this, action, to that" is a conceivable first model for a simple clause, with subject and object.

Notwithstanding the labor and ingenuity expended upon the matter, it can hardly be claimed that a successful beginning has been made of tracing the case-endings to the elements, pronominal or other, out of which they should have arisen. An isolated explanation, of more or less plausibility, for one or two elements out of a considerable system, while all the other elements remain obscure, is of no appreciable value. But a point of primary and fundamental importance

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appears to be this: as the subject of formation of the genitive case is a part of the more general subject of secondary adjective-formation, so that of the other or adverbial cases belongs with adverb-formation, and must be solved along with that. There is no original historical distinction between an adverb and a case-form. Not that every adverb is primarily a case-form, any more than every case-form is primarily an adverb; the two formations simply run together in the past, like adjective and noun, or, later, adverb and preposition; and in the more recent history of our languages, down to modern time, adverbs and cases (other than genitives) exchange offices, as do adjectives and genitives. Doubtless there lies a stage yet further back, where adjective-formation and adverb-formation are as yet undifferentiated; but case-making lies hitherward from, or at least forms a part of, their differentiation.

20. On initial P in Gothic and Anglo-Saxon, by Charles P. G. Scott, Ph. D., of Columbia College, New York.

The paper was a contribution tu the atempt tu determin the extent of the apearance of initial *þ* in Teutonic. All the words in Gothic and Anglosaxon having initial *þ* wer colected, and each word was traced, as far as it cud be done with certainty, tu its original tung. Eliminating the words proved tu be of foren origin, and those due tu editorial errors, a few of the remaining words apeard tu be Teutonic, leaving a considerabl number which giv no satisfactory acount of themselves.

The etymologies wer traced out in ful detail. Only results can here be givn.

Marks: *s.* strong, *w.* weak, *m.*, *f.*, *n.* gender, *v.* verb, etc., † hápax-legómenon, ? doutful, referring to the word or mark *imediately* preceding. Variant forms in parenthesis; only 'regular' variants ar givn. Regular nativ derivativs and compounds ar not counted in the numbering, and ar generally omitted in the Anglosaxon list. Proper names ar reservd for special treatment.

GOTHIC.

A. WORDS OF LATIN ORIGIN.

I. DIRECTLY FROM LATIN:

1. † pund *sn.*

II. FROM LATIN THRU GREEK:

2. praitōria (praitauria) *sf.*
2*a*. praitōriaun *n.*

B. WORDS OF GREEK ORIGIN.

I. DIRECTLY FROM GREEK:

1. † paintekustē *wf.*
2. paraklētus *sm.*
3. paraskaiwē *wf.*
4. paurpura (paurpaura) *f.*
4*a*. paurpurōn *wv.*
5. † pistikeins *adj.*
6. praizbytairei (praizbyterei) *wf.*
6*a*. † praizbytairi *sn.*
7. praufētēs *sm.*
7*a*. praufētus *sm.*
7*b*. praufēteis *sf.*
7*c*. praufēti *sn.*
7*d*. praufētja *wm.*
7*e*. praufētjan *wv.*
8. psalma *sf.*
8*a*. † psalmō *wf.*

II. FROM GREEK THRU LATIN:

9. papa *wm.* (*perhaps directly from Greek*).

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C. WORDS OF EASTERN ORIGIN.

FROM HEBREW:

1. paska (pasxa) *wm.*

D. WORDS OF SLAVIC ORIGIN.

1. plinsjan *wv.* (*and perhaps* plats: *see* **F.** 3).

E. WORDS OF TEUTONIC ORIGIN.

1. paida *sf.*
1*a*. ga-paidōn *wv.*
2. † ana-praggan *red. v.*
3. † puggs *sm.* (*or* pugg? *sn.*)

F. WORDS OF UNCERTAIN ORIGIN.

1. † peika (-bagms *sm.*)
2. † plapja *sf.* (Greek?)
3. plats *sm.* (Slavic? Teut.?)

ANGLOSAXON.

The names following certain words indicate that the word is found first or only in the authority cited: *Som.*, Somner; *Ben.*, Benson; *Bosw.*, Bosworth; *Ettm.*, Ettmüller; Lye; Leo; Earle; Skeat.

For the sake of brevity, definitions ar omitted in most cases; but they ar partly supplied by the direct Eng. derivativs of the Anglosaxon, which ar in small capitals.

A. WORDS OF LATIN ORIGIN.

I. DIRECTLY FROM LATIN, WITH ANGLOSAXON INFLECTION:

α. Ecclesiastical terms.

1. pāganisc *adj.* PAGANISH
2. pæll (pell) *sm.* PALL
3. predician *wv.*
4. prīm *sf.* PRIME
5. † pūr *adj.*

β. Botanical terms.

6. palm *sf.* PALM
7. papig (popig) *sn.?* POPPY
8. peru (pere) *sf.* (pera *wm.*) PEAR
9. peruince *sf.?* PERIWINKLE
10. pic *sm.?* PITCH
11. pirige (pyrige) *wm.*
12. pisa *wm.* (pise *wf.*) PEASE
13. pīn *sf.* (pinn?) PINE
14. plante *wf.* (plant? *sf.*) PLANT
15. † polenta *wm.* (polente? *wf.*)
16. polleion (polleian) *sn.*
17. porr *sn.?*
18. portlāca *wm.?*

γ. Miscellaneous words.

19. palant (palent) *sn.?*
20. paled *adj.*
21. pann (pan, pon) *sm.?*
22. papol (popol, papel) *sm.?* PEBBLE
23. papelan *wv.* (*Leo*)
24. pipligend (pipelgend, pypylgend, etc.) *pres. part.*
25. pāl *sm.* POLE
26. pærl (pearl) *sf.?* PEARL
27. penig (pending, etc.) *sm.* PENNY
28. † pihtin *sn.?* (*Leo*)
29. pinn *sf. pen, style,* PIN (*Som.*)
30. pen *sn.? inclosure,* PEN (*Leo*)
30*a*. on-pennan *wv.* UNPEN

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31. pinsian *wv.*
32. pīl *smf.?* PILE, *stake*, etc.
33. pīl *smn.?* (pīla *wm.*) *mortar* (*Hence* pīlan *wv. pound*)
34. pīn *smf.?* (PINE *v.*)
35. plūm (-feđer *sm.*)
36. port *sm.* PORT, *haven*
37. port *sf.* (porte *wf.?*) PORT, *gate*
38. portic *sm.*
39. posling *sm.*
40. post *smf.?* POST
41. prāfost *sm.*
42. profian *wv.* PROVE
43. pumic (-stān *sm.*) PUMICE
44. pund *sn.* POUND (weight, money)
45. punt *sn.?* PUNT
46. pylce (pilce) *wf.* PILCH
47. pyle *sn.?* PILLOW
48. *pyltan *wv.* PELT (*Skeat*)
49. pyngan *wv.* PING
50. pytt (pitt) *sm.* PIT

II. FROM LATIN UNCHANGED:

51. Pater-noster *smn.* PATER-NOSTER
52. † prīmus *adj.*
53. † priores *pl.* (*Lye*)
54. † proletarii (*Orosius*)

III. FROM LATIN THRU OLD FRENCH:

55. † pais *sub.* PEACE (*Chron.* 1135)
56. prisun *sub.* PRISON (*Chron.* 1112, 1137)
57. † priuilegie *sub.* PRIVILEGE (*Chron.* 1137)
58. pouerte *sub.* POVERTY (*Lye*)
59. poure *adj.* POOR (*Lye*)
60. poute? [piete?] *sub.* PIETY (*Lye*)
61. pynt *sub.* PINT (*Som., Ben., Lye, Bosw.*)

These ar not Anglosaxon, but Erly Middle English. There ar no references except as givn.

IV. FROM LATIN THRU CELTIC:

62. panne *wf.* PAN, *vessel* (Lat. *patina*)

B. WORDS OF GREEK ORIGIN.

I. FROM GREEK THRU LATIN, WITH ANGLOSAXON INFLEXION:

α. *Ecclesiastical terms.*

1. pāpa *wm.* POPE
2. pentecoste *wf.?* (pentecosten *sn.*) PENTECOST
3. pistol *sm.* PISTLE, *letter*
4. preōst *sm.* PRIEST
5. psalm (sealm, salm) *sm.* PSALM
6. psaltere (psalter?) *sn.?* PSALTER

β. *Botanical terms.*

7. peterselige (petersilie, -sylige, silige, -silium) *wf.?*
8. peonia *wm.?* (peonie *wf.*) PEONY
9. plūme *wf.?* PLUM
10. prutene *sn.?*

γ. *Miscellaneous words.*

11. † palistas *smpl.* (*Orosius*)
12. † pellican *sm.?* PELICAN
13. † philosoph *sm.*
14. plaster *sn.* PLASTER
15. platum *sn.*
16. purpur *sm.?* (purpura *wm.*,-e? *wf.*) PURPLE

II. FROM LATIN-GREEK UNCHANGED:

17. † pandher (*sic*: *Grein*) *sub.* PANTHER
18. paralysis *sub.* PARALYSIS
19. † prologus *sub.*
20. psalterium *sub.*
21. pepones *sub., pl.* (*Bot.*)
22. polion *sub.* POLY (*Bot.*)

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III. From Latin-Greek thru Old French:

23. per, pere *sub.* PIER, *Som.* (Gr. πέτρα)
Not Anglosaxon, but Erly Mid. Eng.

IV. From Latin-Greek thru Celtic:

24. prætt (præt) *sm.* (Gr. πρακτικ-ό-s)
Hence prættig *adj.* = Eng. PRETTY.

24*a*. pæt *sm.?*
Hence pætig *adj.* — Same as preceding, with loss of *r*; cf. sprecan, specan.

C. WORDS OF EASTERN ORIGIN.

All thru Greek and Latin:

I. From Old Persian:

1. paradīse *sn.?* PARADISE
2. pard *sm.* PARD
3. pāwa (peā) *wm.* PEA-*cock*
4. persoc (persuc) *sm.* (*Bot.*)

II. From Sanskrit:

5. pipor, pepor *sn.?* PEPPER (*Bot.*)

III. From Hebrew:

6. pascha *sn.* PASCH
7. pharisee (farisee) *sm.* PHARISEE

D. WORDS OF CELTIC ORIGIN.

I. Directly from Celtic:

1. peac *sn.?* PEAK
2. pīc *sf.* PIKE
3. poc (pocc) *sm.?* POCK
4. poha (pohha) *wm. purse*
5. geposu *sf.* POSE
6. pot *sn.?* POT (*Leo*)
7. potian *wv.* PUT
8. pōl (pul?) *sm.* POOL
9. pund *sn.?* POUND, *fold, pen*

II. From Celtic thru Scandinavian:

10. ploh *sm.?* PLOUGH

E. WORDS OF TEUTONIC ORIGIN.

I. From Scandinavian:

1. pad *sn.?* padde *wf.?* PADD-*ock*
2. pāēran *wv.*
3. piga (pige?) *wf.*
4. posa, pusa *wm.* (pose, puse? *wf.*)

II. Nativ Anglosaxon:

5. pād *sf.*
6. pæð *sm.* PATH.
7. pearroc *sm.* PARK
8. peorð *sn.?* (Runic *þ*)
9. pleōn *sv.* (*Hence* pleoh *sn.*, pliht *sf.*, plihtan *wv.*)
10. pluccian *wv.* PLUCK
11. pricu *sf.* (prica *wm.*) PRICK
12. princ *sn.?*
13. pullian *wv.* PULL
14. pung *sm.?*
15. pīpe *wf.* PIPE (imitativ)

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F. WORDS DUE TU MISTAKES.

I. MISTAKES IN TRANSLATION:

1. † "Pernex, a swift, martin," *Bosw.; Riddle* 41, *l.* 66, *ed. Grein.*
   Due to orig. Latin *plus pernix aquilis*, where *pernix* is an *adj.*, '*swift*,' *rapid.*

2. "Pada ... volucria quæ cadivis in prælio vescuntur," *Ben.*, *Appendix.*
   Due to comp. *salowig-pāda*, *wk. adj.*, applied to the raven.

3. † "Pila? a pile, heap," *Bosw.* after *Lye;* pīle *wf.*, *Leo; hence* pīlan *wv.* "to pile up," *Bosw.* after *Lye; Leo.*
   Due to a mistranslation of Exod. xvi. 14, *on pīlan gepūlod*, properly, *pounded in a mortar.* (*See* **A.** I. γ. 33.)

II. MISTAKES IN READING MSS.:

4. † "Pul-stæf, a pole-staff," *Bosw.* after *Lye; Leo.*
   A misreading of *Greg. Past. Care* 37.2 (*p.* 266, *ed. Sweet*), where the Hatton MS. has dat. *piil-stæfe*, and the Cotton MS. *pil-stafe*, in the sense of *pestle.*

5. † "Proletarn, *proletarii*, Oros. 4. 1," *Lye.*
   Bosworth's careful edition gives (*Oros. Bk.* IV. *ch.* 1, § 2) the Latin form *proletarii* without variants. The Ags. undotted double *i* is easily mistaken for *u* or *n.*

6. "Pyrige, an, *f.*, pera, Cot. 217," *Ettm.*
   This cannot be the Lat. *pēra* from Greek πήρα, but is rather a Low Lat. variant of *pirus.* Ettm. gives the reg. "pirige, *pirus*" in its proper place.

7. "Perewes *Sapa*, R. 32," *Lye, Bosw.*
   For "pere wos [wōs] *sapa*," *Ben.* = pear's juice.

The next four instances ar due tu the common confusion of the Anglosaxon letter *wēn* with *p.*

8. "Plips *balbus*," *Ben.; Lye, Bosw.*
   For *wlips*, *wlisp*, LISP.

9. "Por-hana, a ruff, pheasant," *Bosw.; Lye, Leo.*
   For *wōr-hana*, 'moor-cock.'

10. "Pinpel, a pimple, *anabola*," etc., *Lye.*
    For *winpel*, Eng. WIMPLE, a cloak.

11. "Pig-telgode *diplois*," *Lye*, "pigtelgod *diplois*," *Ben.*
    For "wig-telgode *diplois*," *Lye*, 'a doublet, cloak,' *Bosw.*, who puts the word s. v. wīg, *war.*
    Similarly we find *wopig* in *Lye*, but with a reference to *popig.*

12. † "Posc *basis*," *Ben.*, followed in alfabetical order by "post, *postis*, *basis.*"
    For *post*, Anglosaxon *t* and *c* being easily confused.

13. † "Ped *adj. immaturus* (scheint verschrieben für *bed*, quod v.)," *Leo.*
    Cf. "bed, ped *adj. immaturus* Hpt. gl. 518," *Leo.*

14. † "anc-pælgnis? *naufragium* Hpt. gl. 421, ist wahrscheinlich ein Druckfehler," *Leo.*
    Perhaps for *an-swælgnis, for *and- (*or* on-) swelgendnis; cf. "swelgnysse i. q. swelgendnesse," *Lye;* "swelgendnysse, voracitas, deglutitio, *It.* vorago, gurges, charybdis, barathrum, Cot. 46," *Lye.*

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G. WORDS OF UNCERTAIN ORIGIN.

The etymologists hav offerd explanations of most of these words; but in no case does the evidence presented apear tu be *conclusiv*. Where the evidence has seemd tu be strong enuf tu warrant it, the *probabl* origin is indicated.

I. WORDS WELL AUTHENTICATED, OCCURRING IN CRITICAL EDITIONS OF ANGLOSAXON TEXTS. EXCEPT *plega* AND ITS DERIVATIVS, THEY AR ALL RARE.

1. pæcan *wv.* (Teut.?)
2. piða *wm.* PITH (Teut.?)
3. † pine (-wincle *wf.*) (Lat.?)
4. plæce *wf.?* (Teut.?)
5. plætte *sm.* PAT (Teut.?)
6. plega *wm.* PLAY (Teut. or Lat.)
7. plot *sm.* PLOT (Slavic? Teut.?)
8. † portian *wv.*
9. prass *sm.?* (Scand.? Lat.?)
10. preōne *sm.* (Scand.?)
11. prūt *adj.* PROUD.
12. punian *wv.* POUND. (*Hence also* PUN.)
13. † pūta *wm.* POUT, a fish.

II. WORDS OCCURRING ONLY OR CHIEFLY IN MS. GLOSSARIES OR IN THE ERLY PRINTED DICTIONARIES, OR OTHERWISE SO CIRCUMSTANCED AS TU CAUSE DOUT OF THEIR ORIGIN, SENSE, OR FORM.

1. palstre *Som.*, palster *Ettm.*, palstr *Lye.* (From pāl?)
2. "pang *toxicum*" *Som.*, *Ben.*
3. parian *wv.* (ā-parod, *Som.*)
4. pecg *sm.?* PIG? doutful: *Earle ap. Skeat.* (Scand.?)
5. "petraoleum, *petreleum*," *Ben.* (Greek?)
6. pēnung: "land-pēnung," *Lye.*
7. "peord, a peon in chess," *Bosw.*, ascribed tu *Lye*, but not found.
8. "peord, *vulva*," *Leo.* (Scand.?)
9. "pic-bred, *glans*," *Ben.*
10. pidele *sn.? Leo.*
11. pillsape *wf.?*
12. pince *sn.? Leo.* (Teut.?)
13. be-pincge *sn.?* (Teut.?)
14. † pinne *wf.? flask.*
15. pintel *sm.? Leo.* (Teut.?)
16. "pislefer-hūs *scriptorium*," *Lye.* (Greek?)
17. pīce? "pice *epistomium*," *Som.* (Celtic?)
18. pīlade? "pilade, pilede, *plumbatus*," *Som.* (Lat.?)
19. pise, pīse? *adj.* (Lat.?)
20. "plegena *apricum*, Cot. 180," *Lye.*
21. "pletta *ovile*," *Ben.*, *Lye.* (Lat.?)
22. "plicit, *prora*; plicitere, *proreta*," *Leo.*
23. "pranga *caverna*," *Ben.*, *Lye.*
24. "prætе *ornatus, excultus*," etc., *Som.* (*Prob. for* prætig: *see* B. 23.)
25. "prenan *nictare*," *Ben.*; "be-prenan, be-prewan... *nictare*," *Lye.* (Scand.?)
26. "preowst-hwile, *ictus oculi*, a moment," *Som.*; "preowt-hwīl, S.," *Bosw.*
27. "pritigan *pipare*," *Lye.*
28. "prot-bore *forum*," *Ben.*; "prod-bore," *Lye.*
29. "pucel *priapus*," *Leo.*

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30. "pud(d) *m. sulcus*, gl. Prud. 787," *Leo.*
31. "puduc *m.* der Kropf, *struma*, gl. Prud. 597," *Leo.*
32. "pun *bicoca*," *Ben.*; "*bicoca*, hæferbleta *vel* pun," *Aelfr. gloss.*
33. "pund *talpa*, a mole or want [*sic*]," *Som.*; *Ben.*
34. pytan: *ūtāpytan*, *Numbers* xvi. 14; also *pycan ūt*, *Chron.* 796, *ed. Earle*, where Gibson and Thorpe print *pytan*. If *pycan* is right, it is connected with *pīc* (see **D.** 2), and so of Celtic origin. Cf. *potian* **D.** I. 7.
35. "pytlan *caus.* hohl ausarbeiten," *Leo*, from Kemble's charters. (Lat.?)

SUMMARY.

	Goth.	Ags.
Words of Latin origin	2	62
" " Greek "	9	24
" " Eastern "	1	7
" " Slavic "	1	—
" " Celtic "	–	10
" " Teutonic "	–	—
{ Scand.	–	4
{ Nativ	3	11
" due tu mistakes	–	14
" of uncertain origin	3	48
Total	19	180

From the Anglosaxon total shud be deducted the words of Latin and Greek origin which hav bin transferd unchanged (10), or hav cum thru the Old French and ar rather Middle English (8); also the words due tu mistakes (14). We thus find the number of Anglosaxon words beginning with *þ* tu be 148, of which 48 stil await a conclusiv explanation. They offer a tempting challenge tu the etymologist.

21. The Wages of Schoolmasters in Ancient Rome, by Dr. R. F. Leighton of Brooklyn, N. Y.; read by title, by the Secretary.

On motion of Mr. L. H. Buckingham, it was

Resolved, That the following minute be put on the Records, and be communicated to the parties concerned:

The American Philological Association desires to express its hearty thanks to the President and Fellows of Harvard College for the use of their halls for the meetings of the Association, to Colonel Theodore Lyman for his kind hospitality in entertaining the members of the society at his residence in Brookline, and to the gentlemen by whose liberality the pleasant excursion of Wednesday evening was made possible.

On motion, the Association then adjourned.

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[Number of Foreign Institutions, 35.]

[Total, (221 + 44 + 35 =) 300.]

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OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

Article I. — Name and Object.

1. This Society shall be known as "The American Philological Association."

2. Its object shall be the advancement and diffusion of philological knowledge.

Article II. — Officers.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.

2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.

3. All the above officers shall be elected at the last session of each annual meeting.

Article III. — Meetings.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.

2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.

3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.

4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

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ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two thirds of those present at any regular meeting subsequent to that in which they have been proposed.

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PUBLICATIONS OF THE ASSOCIATION.

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decide to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first twelve volumes of Transactions:

1869-1870. — Volume I.

Hadley, J.: On the nature and theory of the Greek accent.

Whitney, W. D.: On the nature and designation of the accent in Sanskrit.

Goodwin, W. W.: On the aorist subjunctive and future indicative with ὅπως and οὐ μή.

Trumbull, J. Hammond: On the best method of studying the North American languages.

Haldeman, S. S.: On the German vernacular of Pennsylvania.

Whitney, W. D.: On the present condition of the question as to the origin of language.

Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.

Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.

VanName, A.: Contributions to Creole grammar.

Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

1871. — Volume II.

Evans, E. W.: Studies in Cymric philology.

Allen, F. D.: On the so-called Attic second declension.

Whitney, W. D.: Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.

Hadley, J.: On English vowel quantity in the thirteenth century and in the nineteenth.

March, F. A.: Anglo-Saxon and Early English pronunciation.

Bristed, C. A.: Some notes on Ellis's Early English Pronunciation.

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Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

1872. — Volume III.

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

1873. — Volume IV.

Allen, F. D.: The Epic forms of verbs in *άω*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

1874. — Volume V.

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's Odyssey (x. 81–86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optative modes in Greek conditional sentences.

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Morris, C. D.: On the age of Xenophon at the time of the Anabasis.
Whitney, W. D.: φύσει or θέσει — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

1875.—Volume VI.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.
Haldeman, S. S.: On an English consonant-mutation, present in *proof, prove*.
Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.
Morris, C. D.: On some forms of Greek conditional sentences.
Williams, A.: On verb-reduplication as a means of expressing completed action.
Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

1876.—Volume VII.

Gildersleeve, B. L.: On εἰ with the future indicative and ἐάν with the subjunctive in the tragic poets.
Packard, L. R.: On Grote's theory of the structure of the Iliad.
Humphreys, M. W.: On negative commands in Greek.
Toy, C. H.: On Hebrew verb-etymology.
Whitney, W. D.: A botanico-philological problem.
Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.
Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.
Trumbull, J. Hammond: On the Algonkin verb.
Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

1877.—Volume VIII.

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.
Toy, C. H.: On the nominal basis of the Hebrew verb.
Allen, F. D.: On a certain apparently pleonastic use of ὡς.
Whitney, W. D.: On the relation of surd and sonant.
Holden, E. S.: On the vocabularies of children under two years of age.
Goodwin, W. W.: On the text and interpretation of certain passages in the Agamemnon of Aeschylus.
Stickney, A.: On the single case-form in Italian.
Carter, F.: On Willmann's theory of the authorship of the Nibelungenlied.
Sihler, E. G.: On Herodotus's and Aeschylus's accounts of the battle of Salamis.
Whitney, W. D.: On the principle of economy as a phonetic force.
Carter, F.: On the Kürenberg hypothesis.
March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

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1878. — Volume IX.

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.
Toy, C. H.: The Yoruban language.
Humphreys, M. W.: Influence of accent in Latin dactylic hexameters.
Sachs, J.: Observations on Plato's Cratylus.
Seymour, T. D.: On the composition of the Cynegeticus of Xenophon.
Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

1879. — Volume X.

Toy, C. H.: Modal development of the Semitic verb.
Humphreys, M. W.: On the nature of cæsura.
Humphreys, M. W.: On certain effects of elision.
Cook, A. S.: Studies in the Heliand.
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D'Ooge, M. L.: The original recension of the De Corona.
Peck, T.: The authorship of the Dialogus de Oratoribus.
Seymour, T. D.: On the date of the Prometheus of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

1880. — Volume XI.

Humphreys, M. W.: A contribution to infantile linguistic.
Toy, C. H.: The Hebrew verb-termination *un*.
Packard, L. R.: The beginning of a written literature in Greece.
Hall, I. H.: The declension of the definite article in the Cypriote inscriptions.
Sachs, J.: Observations on Lucian.
Sihler, E. G.: Virgil and Plato.
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Edgren, A. H.: The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

1881. — Volume XII.

Whitney, W. D.: On Mixture in Language.
Toy, C. H.: The home of the primitive Semitic race.
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TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

1883.

VOLUME XIV.

Published by the Association.

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University Press.
1884.

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TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

1883.

I. — *The Caesareum and the Worship of Augustus at Alexandria.*

By AUGUSTUS C. MERRIAM,

PROFESSOR IN COLUMBIA COLLEGE.

When Mr. Dixon, in 1877, was engaged in removing the fallen obelisk of Alexandria to London, he excavated about the base of its fellow, now standing in Central Park, New York, to ascertain the form of the original pedestal, and discovered upon the mutilated claw of one of the bronze crabs supporting the obelisk a Greek and a Latin inscription. These were dimmed by a thick rust, but after the removal of this by the aid of acids, they were read, and published in an Alexandrian paper, by Neroutsos, who also published them in the "Bulletin de Correspondance Hellénique," 1877 and 1878. Mommsen copied them from the Alexandrian paper, in his "Staatsrecht," 1877, and from the Bulletin, in the "Ephemeris Epigraphica," 1879, with a page of comment; while Lumbroso treated of them in the "Bullettino dell' Instituto" of Rome, 1878. Soon after the crabs were brought here by Commander Gorringe, the inscriptions were published by G. L. Feuardent, with some notes which were afterwards embodied by Commander Gorringe in his "Egyptian Obelisks." All of these editors accepted the original reading of Neroutsos as correct, in accordance with which Barbarus, Prefect of Egypt, was said to have erected the obelisk at Alexandria in the eighth year of Augustus, B. C. 23–22.

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L IH KAIΣAP[O]Σ
BAPBAPOΣ ANEΘHKE
APXITEKTONOYNTO[Σ]
ΠONTIOY

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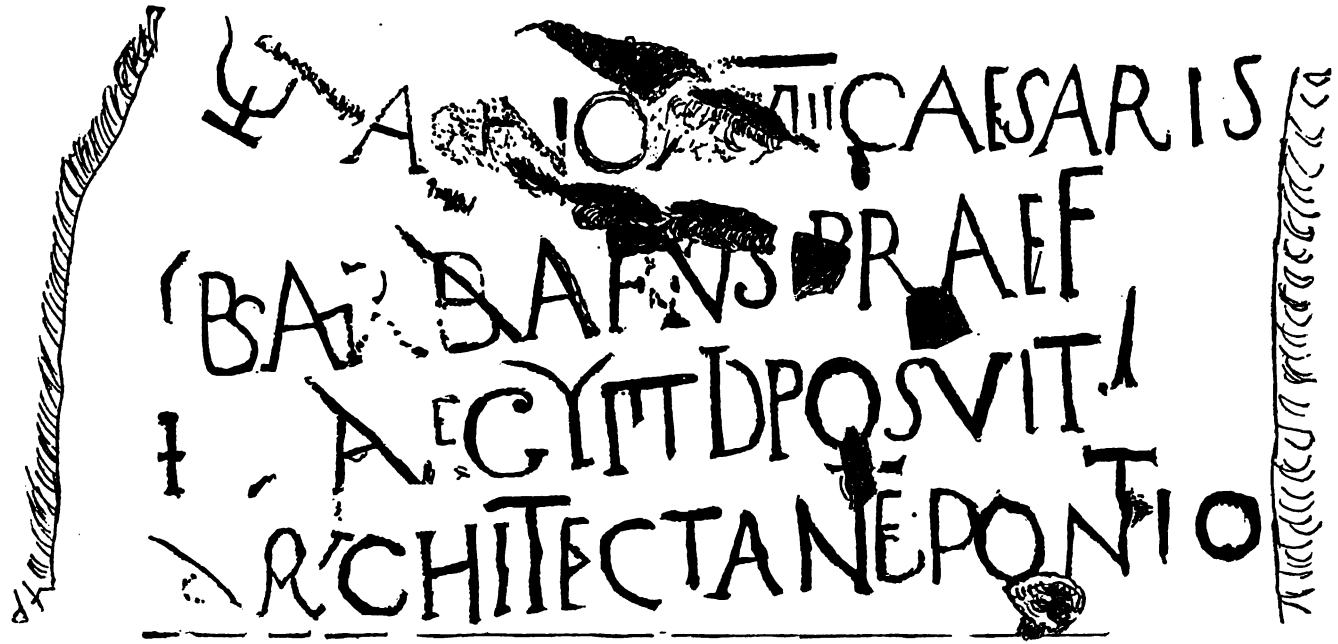

A[N]NO [XV]III CAESARIS
BARBA[R]VS PRAEF
AEGYPTI POSVIT
[A]RCHITECTANTE PONTIO

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Attention being called last winter to some discrepancies existing between the published readings of the inscriptions and their actual appearance on the bronze, I began an investigation of the matter, and proved from Strabo, Dio Cassius, and Josephus that the date 23-22 was historically impossible if Barbarus was Prefect,[1] and then discovered that L IH was the real reading of the Greek date, and ANNOXVIII that of the Latin, bringing the actual year of erection down to 13–12 B. C., a date wholly free from historical objections; furthermore, that Barbarus was at home in his native Casinum probably at the very time when the former reading had made him Prefect of Egypt. The full details of this investigation have been given in a monograph recently published,[2] and I wish here merely to put on record the correct form of the inscriptions in fac-simile, and restored.

Mommsen, after treating of the inscriptions themselves in the Ephemeris, proceeds to speak of the obelisks, and the temple before which they stood, as follows: "These inscriptions inform us by whom and when these obelisks were erected in Alexandria. The place where they stood is mentioned by Pliny (xxxvi. 14): *Duo (obeliscí) sunt Alexandreae ad portum in Caesaris templo, quos excidit Mesphres rex, quadragenum binum cubitorum.* Strabo also speaks of this temple (794), and by him it is called τὸ *Καισάριον.* It is described more at length by Philo (Legatio ad Caium, 22), where he asserts that an imperial form of government is preferable to liberty, because, throughout the whole world, all temples are far surpassed by those of Caesar, and especially at Alexandria; *οὐδὲν γὰρ τοιοῦτόν ἐστι τέμενος οἷον τὸ λεγόμενον Σεβάστιον ἐπιβατηρίου Καίσαρος νεώς, κ. τ. λ.* But Neroutsos incorrectly assumes that this temple was built to Augustus. Rather, since it is called the temple of Caesar by Pliny, and the as-

[1] Since this was written I have learned that Herman Schiller had already arrived at the same conclusion (Geschichte der röm. Kaiserzeit, I. 1. 198, A 1), having rejected the authority of the earlier reading of the inscription on the ground of its irreconcilability with the evidence of the historians. See Berliner Philolog. Wochenschrift, Jan. 5, 1884.

[2] The Greek and Latin Inscriptions on the Obelisk-Crab in the Metropolitan Museum, New York, Harper and Brothers, 1883.

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cription *Caesar Appulsor* suits best the father, Augustus must be thought to have consecrated the temple to his deified father, for he certainly would not, even in Egypt, have built it to himself. Surely, since he, in following his father's footsteps as it were, had himself also landed in Egypt, it is presumable that the worshippers of Augustus in Egypt offered sacred rites to him also in the same temple; and the more so that, according to the testimony of the Acta Arvalium, the temples of Caesar belonged to all the deified (*divi*). Hence, it is easily understood why the temple of Caesar was commonly called by the Alexandrians the Sebastion."

Some of these points deserve consideration. Not many words need be spent on the somewhat singular statement that Philo "asserts that an imperial form of government is preferable to liberty, *because*, throughout the whole world, all other temples are far surpassed by those of Caesar, and especially at Alexandria." If our editions of Philo presented any such inconsequent proposition, I incline to think that Mommsen would have been among the first to propose some emendation of the text. What Philo did say will be seen below.

Pliny's expression, *Caesaris templo*, tends to show that the temple was that of Julius and not of Augustus, Mommsen thinks. This resolves itself into a simple question of Pliny's usage of the word Caesar. A careful reading of the Natural History yields the following statistics: Caesar Dictator occurs 31 times; Caesar Augustus, 6 times; Tiberius Caesar, 21 times; C. or Caius Caesar, for Agrippa's son, 7 times, for Caligula, 8 times, for Julius, 3 times; Claudius Caesar, 32 times; Germanicus Caesar, 9 times; Drusus Caesar, 4 times; Nero Caesar, once; Vespasian Caesar, once; Titus, twice; Domitian, once; L. Julius, twice; Vopiscus, once.

Caesar alone refers plainly to Julius 38 times, either the title Dictator having been employed just before, or some other circumstance, fixing easily the allusion. All of these cases but 10 occur in the sections devoted to astronomical matters, where the calendar of Julius is followed, and the whole is introduced by *Caesar Dictator*. *Caesar* alone designates Augustus about 10 times, Claudius 3 times, Nero once.

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These are in the main explicit enough from their attendant circumstances; so that the phrase in question is really to be compared only with such expressions as *in Caesaris piscinis* (ix. 78, x. 89), *in pluribus Caesaris villis* (xxxii. 7), *domus Caesaris in Palatio* (xxxv. 36), denominated *Palatinas domos Caesarum* at xxxvi. 4 (cf. *laurus, janitrix Caesarum*, xv. 39); in all, or the most of which, Augustus was the original possessor, but they belonged later to his successors. Quite similar is the expression *in forum Caesaris*, xvi. 86, and xxxv. 45, where one is probably the forum of Augustus, the other that of Julius. The conclusion is that no argument in the case can be based on Pliny's usage of Caesar, except that the context must in general determine who is referred to; and, following this, we should attribute the reference in the passage in question to Augustus rather than Julius, inasmuch as it is both preceded and followed by an allusion to the time of that Emperor.

Here, however, a fact must be taken into account which apparently has escaped the notice of Mommsen, as of many others who have touched the subject. This is a statement of Dio's (li. 15), that after the death of Antony, at Alexandria, his eldest son Antyllus, upon the entrance of the forces of Augustus into the city, fled to the Heroum of Julius which Cleopatra had built, and was there slain.[1] Suetonius, in recounting the circumstance, mentions only the image of the deified Julius;[2] Plutarch says nothing of either (Anton. 81). Here, then, we have positive evidence that there was at that time a building of some kind at Alexandria consecrated by Cleopatra to Julius, and containing his statue. The Heroum is usually a small chapel of indefinite size; but it is the same word which Dio uses many times of the temple erected by Augustus, in the Forum at Rome, to Julius, on the spot where the body of the Dictator was burned, and where a column and altar at first were placed. This structure is called *νεώς* by Appian (Bell.

[1] *Ἀντυλλος, καίτοι τήν τε τοῦ Καίσαρος θυγατέρα ἠγγυημένος καὶ ἐς τὸ τοῦ πατρὸς αὐτοῦ ἡρῷον, ὃ ἡ Κλεοπάτρα ἐπεποίηκει, καταφυγών, εὐθὺς ἐσφάγη.*

[2] Simulacro Divi Juli, ad quod post multas et irritas preces confugerat, abreptum interemit. Aug. 17.

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Civil. ii. 148), and *aedes* by Vitruvius (iii.); while Pliny, speaking of Augustus, uses the phrases, *in templo Caesaris patris* (xxxv. 10), *in delubro patris Caesaris* (xxxv. 36), both in allusion to this shrine. Hence, the Heroum at Alexandria may possibly have been of some considerable size, but it cannot answer to Philo's description of the Sebastion in that particular. Of its situation we have no direct information.

Next in the order of time comes the statement of Strabo, who, in describing the city of Alexandria, proceeds from the Lochias, on the east, round the harbor to the Poseidion, from which Antony built out the mole where he constructed his Timonium, after the battle of Actium, remains of which are still to be seen. "Next," he says, "is the Caesareum;" but he vouchsafes no further information. Its site, however, is fixed by his description to be at least in the close vicinity of that where the obelisks were erected by Barbarus. The guesses at what Strabo meant by his *Καισάριον* have been numerous; my own opinion will be seen below.

Our main knowledge of the temple and its surroundings must be derived from the elaborate description of Philo Judaeus. This learned and eloquent Jew was a native of Alexandria; and as he was a man of advanced years when he was chosen to head the deputation sent by the Jews of his native city to Caligula at Rome, in A. D. 40, he must have been quite a lad when Barbarus erected the obelisks, and may have witnessed the very spectacle itself of this achievement of Pontius. At all events, he was perfectly familiar with the whole history of the temple and its worship. The occasion of his embassy to Rome, of which he has given us so vivid a picture, arose from the inordinate desire of the half-crazed Emperor, not only to be deemed a god, but to be actually worshipped as such in every quarter of his dominions. He had been quick to accept the honors paid him by the Alexandrians, who had placed images of his majesty even in the chapels of the Jews, a desecration which these had never before suffered from Roman emperor or Ptolemaic king, and which was now sought to be removed by the eloquent representations of these deputies. Their efforts were unsuccessful,

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but the assassination of Caligula within a few months relieved them from the abhorred profanation. The account which Philo afterwards wrote of the affair has come down to us under the title *Legatio ad Caium*, Caligula being almost universally known to his contemporaries and the ancient historians as Caius. Philo's allusion to the Caesareum, or Sebastion as he styles it, is introduced in the course of a contrast which he draws between the unblushing insistence with which Caligula claimed that he was a god, and demanded corresponding worship, and the greater merits but greater moderation of his predecessors. "Why," he asks, "should the Alexandrians thrust the images of Caligula into the Jewish chapels with such eager devotion, when they had never done this in the days of the Ptolemies, although they were accustomed to believe these to be gods, and to inscribe and call them such? But worship of their kings was not surprising in them, when they filled their temples with ibises, and dogs, and wolves, and all manner of beasts, which they adored. Perhaps, however, they will now say what they would not have said then, (for they are accustomed to pay fulsome adulation to the prosperity of their rulers rather than to the rulers themselves,) that, as the Emperors are so much greater than the Ptolemies, so ought they to receive greater honors. But if so, why should Caius receive higher honors than Tiberius, so much his superior in every way? And what shall we say of him who transcended human nature in all virtues, who on account of the greatness of his autocratic sovereignty, as well as his nobility of character, was the first to receive the appellation of Sebastos, obtaining it, not through successive transmissions in the family, as some portion of an inheritance, but being himself the source of worshipful majesty to his successors? When the entire human race seemed destined to perish in internecine conflict, it was he that turned them to better ways, and deservedly won the appellation of Defender from Evil (Ἀλεξίκακος). This is the Caesar who calmed the storms that had burst forth on every side, who healed the common maladies of Greeks and Barbarians, which had risen from the east and south, and spread to the north and the setting sun. This is

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he who struck off, not merely loosed, the fetters which bound and galled the habitable world. This is he who delivered the sea from piratical craft and filled it with merchant marine. This is he who bestowed freedom upon all cities, who brought order out of chaos, who civilized and harmonized wild and bestial nations, who extended the limits of Hellas to include many Hellases, — the guardian of peace, the grantor of all rights, who hid nothing good or noble in all his life. But this unsurpassed benefactor, during all the three and forty years that he ruled over Egypt, they hid behind the veil in comparison, setting in our chapels neither statue nor image nor painting in his behoof. And yet,[1] if to any one novel and incomparable honors ought to have been decreed, to him were they becoming; not only because he was the very source of the family of the Augusti, nor merely because he was the first and greatest and universal benefactor, having proved himself such by transferring the helm of the ship of state to a single pilot wonderful in his directing wisdom, namely, himself, in place of the rule of the many, — for the (Homeric) saying,

'Ill fares the state where many masters rule,'

is opportune, since universal suffrage is productive of multifarious evils, — but *because the entire inhabited world decreed honors to him coequal with those of the Olympian gods. And proofs of this are to be found in the temples*, the propylaea, the

[1] Καὶ μὴν εἴ τινι καιναὶ καὶ ἐξαιρέτους ἔδει ψηφίζεσθαι τιμάς, ἐκείνῳ προσῆκον ἦν, οὐ μόνον ὅτι τοῦ σεβαστίου γένους ἀρχή τις ἐγένετο καὶ πηγή, οὐδὲ ὅτι πρῶτος καὶ μέγιστος καὶ κοινὸς εὐεργέτης, ἀντὶ πολυαρχίας ἑνὶ κυβερνήτῃ παραδοὺς τὸ κοινὸν σκάφος οἰακονομεῖν, ἑαυτῷ, θαυμασίῳ τὴν ἡγεμονικὴν ἐπιστήμην — τὸ γὰρ "Οὐκ ἀγαθὸν πολυκοιρανίη" λέλεκται δεόντως, ἐπειδὴ πολυτρόπων αἰτίαι κακῶν αἱ πολυψηφίαι — ἀλλ' ὅτι καὶ πᾶσα ἡ οἰκουμένη τὰς ἰσολυμπίους αὐτῷ τιμὰς ἐψηφίσατο. Καὶ μαρτυροῦσι καὶ ναοί, προπύλαια, προτεμνίσματα, στοαί, ὅστε ὅσαι τῶν πόλεων, ἢ νέαι ἢ παλαιαί, ἔργα φέρουσι μεγαλοπρεπῆ, τῷ κάλλει καὶ μεγέθει τῶν Καισαρείων παρευημερεῖσθαι, καὶ μάλιστα κατὰ τὴν ἡμετέραν Ἀλεξάνδρειαν. Οὐδὲν γὰρ τοιοῦτόν ἐστι τέμενος, οἷον τὸ λεγόμενον Σεβάστιον, ἐπιβατηρίου Καίσαρος νεώς, ἀντικρὺ τῶν εὐορμοτάτων λιμένων μετέωρος ἵδρυται μέγιστος καὶ ἐπιφανέστατος, καὶ οἷος οὐχ ἑτέρωθι, κατάπλεως ἀναθημάτων, ἐν γραφαῖς καὶ ἀνδριάσι, καὶ ἀργύρῳ καὶ χρυσῷ περιβεβλημένος ἐν κύκλῳ, τέμενος εὐρύτατον, στοαῖς, βιβλιοθήκαις, ἀνδρῶσιν, ἄλσεσι, προπυλαίοις, εὐρυχωρίαις, ὑπαίθροις, ἅπασι τοῖς εἰς πολυτελέστατον κόσμον ἠσκημένον, ἐλπὶς καὶ ἀναγομένοις καὶ καταπλέουσι σωτήριος. Philo, Leg. ad Cai. 22.

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vestibules, the porticos; so that the architectural splendors in every city, whether young or old, are surpassed in beauty and size by the temples of Caesar, and especially in our own Alexandria. For there is no such sanctuary as that called Sebastion, the temple of Caesar Epibaterios, which stands rearing aloft its stately front, face to face with the fairest of harbors, — the largest as well as the most conspicuous of objects, to which nothing is comparable elsewhere, crowded with offerings of paintings and statues, highly wrought with gold and silver on every side, its sacred enclosure of the most spacious dimensions, with its porticos, libraries, halls, groves, propylaea, open spaces, promenades, all adorned in the richest manner, — the saving hope of all who weigh anchor from the harbor or enter within its shelter. Accordingly, though possessed of such excellent reasons, though all men were everywhere acquiescent, they did not introduce any innovations touching our chapels, but the old customs of their fathers were still retained by each. Did they, then, omit any act of adoration that was owed to Caesar? Who in his senses would say that? Why, then, did they neglect this? I will tell you frankly, without reservation. They knew that his anxious solicitude was just as great to secure their patrial rights to each, as to the Romans themselves, and that he accepted honors of this kind, not because he blindly deceived himself in order to destroy the customs of the several nations, but because he deferred to the majesty of his autocratic power, which becomes more commanding and revered by such adoration. That he was never enslaved or puffed up by such extravagant honors is clearly proved by the fact that he never wished himself to be addressed as Master or God (Suet. Aug. 53), and was vexed if any one so named him."

In this argument of Philo's we have many points of interest to the question at issue. I do not see in his words a single hint of the slightest kind that this temple was the sanctuary of Julius. To Philo it is the worthy shrine of the greatest of human beings, Augustus, whose worship, though unbefitting a Jew, might well be forgiven and fittingly defended in a Gentile. Not only this, but it does not seem to enter the

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thoughts of Philo that Julius ever had anything to do with this temple, which certainly appears strange if it were originally dedicated to him.

In the second place, we observe that Philo's language presents the divine honors paid to Augustus in Egypt under a somewhat different aspect from that of the Ptolemaic kings. When Alexander the Great conquered Egypt he gave out that he was the son of Ammon, and for motives of state policy he maintained this attitude there; because it had been the custom from ancient days, in this land of many gods, to build temples to their kings, and regard them as the divine emanation of the Sun, or some other deity. The Ptolemies pursued the same policy; and in the Rosetta Stone we find the reigning king, Epiphanes, called "the living image of Zeus, son of the Sun, Ptolemy the eternal, beloved of Phtha," "him that was born of the deities Philopatores, Ptolemy and Arsinoe," "the present god, born of a god and goddess, even as Horus, the son of Isis and Osiris, the defender of his father Osiris;" then his line is traced back through the gods Philopatores, the gods Euergetae, the gods Adelphi, and the gods Soteres.[1] Others of the royal family were also numbered among the deities, in addition to the reigning king and queen; and these ascriptions were continued down to the close of the dynasty, Cleopatra the famous being styled the New Goddess on some of her coins, and she assumed the title of the New Isis after the Armenian victories of Antony (Plut. Ant. 54). Antony himself claimed and received in Alexandria the veneration and worship of the Egyptians, as the fructifying Nile-god, Osiris. Hence, when Augustus became master of the known world, the people of Egypt were prepared as usual to accept him as the new ruler and new divinity. But Augustus was not a second Antony, nor indeed a second Julius, who had been prompt to welcome his own apotheosis, even at Rome, in his lifetime. As in Egypt, so in Western Asia, it had long been customary to deify their rulers, and Roman proconsuls had often received such honors. But at Rome, from the time of

[1] See C. I. G. 3834, where the Emperor Antoninus himself, in a letter to the people of Azani, names his predecessors in similar language.

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Romulus to that of Julius Caesar, scarcely a case was known, though some ground for it was found in the worship paid to the Lares. Octavianus eagerly availed himself of the opportunity to deify Julius directly after his death, as a means of exalting himself in the eyes of the vulgar, as the adopted son of the *Divus*. But he saw clearly that it would be a mistake for him to proceed further at Rome, at least for the present. After his first burst of fury and revenge was over, and the assassins of Caesar were destroyed, his policy was henceforth one of peace, and consolidation of the power which Julius had won, but had lost too soon to render permanent. The fate of his father was ever before him, and he entered into a cool calculation as to the surest means of avoiding the perils which had confronted and destroyed the other. While retaining the reins of power firmly in his hands, he acted the part of a republican patriot with studied moderation. Unusual titles and royal prerogatives he studiously avoided in appearance, while he gradually assumed their realities without resistance, and without shock to the feelings of his subjects. In fact, he pursued a general policy of humility, which tended greatly to strengthen him in his delicate and difficult position amid the contending factions and secret conspiracies of his reign. Not only was this true in his relations to the state, but also in his attitude towards his own deification and worship. At Rome, he insisted unswervingly upon his refusal of the expressed wishes of many to erect temples to him within the city (Suet. Aug. 52), and Dio asserts (li. 20) that no one of any consideration ventured to engage in his worship within the borders of Italy; but this statement is to be accepted with considerable allowance. Inscriptions show that there existed both a *flamen Augustalis* and an Augusteum at Pisa in his lifetime, and a *flamen*, or *sacerdos*, and *ministri* in his worship occur in inscriptions from Pompeii and Praeneste, while the Salii named him among the other gods in their songs. His friend Vedius Pollio, who became noted especially from an uncanny habit of feeding his unlucky slaves to the *murenae* in his fish-ponds, and who left these ponds to Augustus when he died, B. C. 15 (Dio, liv. 23), cherished a Caesareum within his grounds

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(Orelli, 2509). Such private worship, offered to him and his Lares and Genius, with altars at the firesides, and at numerous shrines about the city, became more and more common at Rome as year succeeded year, and he found that the time was ripe for it; while his deification in the lines of Virgil, Horace, Propertius, and Ovid is too familiar to need reference. In other words, while officially frowning upon open ascriptions as god, he actually regarded them with a lenient, if not a fostering eye; fully aware, as Philo says, how important a factor they formed in maintaining, when rightly wielded, the power which he had striven so hard to attain. In the distant provinces the case was different from that at Rome. The cities of Sicily placed him among their gods as early as 35 B. C. (App. Bel. Civ. v. 132). In the East he could permit their usual custom to be followed with more impunity, for the very reason that it accorded with the habits of the people, instead of contradicting them as at Rome. The victory of Actium made him master of the East as well as the West; and as their ruler he permitted the people of Pergamus and Nicomedia to erect temples in his honor, with the condition, however, that Roma should share in his worship. This goddess had long been the object of adoration in the provinces, and to place her side by side with himself in these temples was another stroke of policy, which exhibits the same astute mind in the definite pursuit of his settled aim. This condition he is said to have imposed upon all the provinces where temples were erected to him (Suet. Aug. 52), and we find it complied with at Ancyra (*θεῷ Σεβαστῷ καὶ Θεᾷ Ῥώμῃ*), and at the seaside Caesarea of Herod, where colossal statues were erected to both,—that of Augustus modelled after the Zeus at Olympia, and that of Roma after the Here of Argos (Joseph. Bel. Jud. i. 21). We find this community of the two deities also at Cyme, Mylasa, Nysa, and Cyzicus in Asia Minor, on the Acropolis at Athens, and at Pola in Istria. While Augustus was in Spain, B. C. 26–25, the people of Tarraco obtained permission to erect an altar to him there. Later, the temple of Olympian Zeus at Athens was completed and dedicated to his Genius, and Herod's zeal was so great that Josephus declares that he filled,

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not only his own country, but all the regions dependent on him, with temples in honor of Caesar (Bel. Jud. i. 21).

What was the actual state of the case, then, in Egypt? From Philo we see that the Emperor's interdict against open ascription as god or master, *dominus*, δεσπότης, — the relation of master and slave — (Suet. Aug. 53), was known; but Philo bears equal testimony to the fact that "the whole inhabited world decreed him honors equal to the Olympian gods," that temples were built to him, especially the Sebastion, and that he accepted this worship for reasons of state. Upon the authority of Sharpe (Hist. Egypt, ii. p. 94) we have it distinctly asserted that "In the hieroglyphic inscriptions on these temples (Philae, Talmis, Tentyris) Augustus is called Autocrator Caesar, and is styled Son of the Sun, King of Upper and Lower Egypt, with the other titles which had always been given by the priests to the Ptolemies and their own native sovereigns for so many centuries. Thus the historians of Rome, who are almost deceived by the modest behavior of Augustus, and are in doubt whether he was sincere in begging the Senate every tenth year to allow him to lay aside the weight of empire, may have those doubts cleared up in Egypt; for there he had assumed the style and title of king within ten years after the death of Cleopatra." At Dabode, just above Philae, are to be seen the ruins of a temple whose sculptures were "mostly added by Augustus and Tiberius. The name of Augustus in one instance is followed by the expression 'God Philometor,' though in the other ovals he is the beloved of Pthah and Isis." (Wilk. Top. Thebes, p. 476.) Here, again, we find the titles of the reigning Ptolemies ascribed to Augustus, and his worship implied. The inscription of the temple at Philae consecrated under Barbarus, B. C. 13–12, has no title of divinity, but that of Tentyris, A. D. 1, under Octavius, a member of the Emperor's own gens, styles him Zeus Eleutherios. This is upon the propylon of the temple of Isis, which was built by the people of the town and Nome, and consecrated in behalf of Augustus. Likewise in the great temple at Philae, Catilius, in B. C. 8, offering his inscription of adoration, says, "Consecrated to Caesar,

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ruler of the sea, a Zeus swaying limitless regions, son of Zeus, — (Caesar) the Deliverer, Master of Europe and Asia, Star of all Hellas, that rose as a mighty Zeus the Savior." Here, as before, we have the forbidden appellation of God, and that of Master besides. This is poetic, it is true; but when taken in connection with what has already been advanced, it may be accepted in its full sense, just as the "god Augustus" occurs in an inscription of Apamea (C. I. G. 4474), and in others from Cyme in Mysia (C. I. G. 3524), and Lesbos, and Delos, all belonging to the lifetime of the Emperor.

With such precedents, then, was no temple to be built and consecrated in his honor at Alexandria, the very hot-bed of adulation of rulers, — where, as Philo says, no readier tongues were to be found among either Greeks or barbarians to salute as god,[1] where this ascription was held in such awe that they bestowed it on ibises and serpents, and where they were accustomed to employ all the expressions which other nations address to their gods, not masked and veiled, but openly and unblushingly?[2] Mommsen assumes that Augustus would not have erected the temple to himself, which indeed is very likely; in fact, it was the people or rulers of the several places themselves who erected the temples in his honor, as in Asia Minor, Judea, Gaul, Spain, Greece, and in Egypt itself. Besides, if he had done anything of the kind himself there, it is likely the temple would have stood, not in Alexandria, but at the neighboring Nicopolis, where Augustus did direct the building, not only of a city, but of temples also, so that the temple of Serapis, in Alexandria, and other ancient shrines, were abandoned, so to speak, in consequence of the erection of those in Nicopolis (Strabo, 795). This statement of Strabo, together with his omission to give any description of the Caesareum, leads me to think that these passages at least refer to the period of his sojourn in Alexandria, at which time the Caesareum was merely

[1] Οὐδένας εὗρεν [Γάϊος] οὔτε Ἑλλήνων οὔτε βαρβάρων ἐπιτηδειοτέρους Ἀλεξανδρείων εἰς τὴν τῆς ἀμέτρου καὶ ὑπὲρ φύσιν ἀνθρωπίνην ἐπιθυμίας βεβαίωσιν.

[2] οὐ πλαγίως, ἀλλ' ἄντικρυς ἅπασιν ἐχρῶντο κατακόρως τοῖς ὀνόμασιν, ὅσα τοῖς ἄλλοις ἔθος ἐπιφημίζεσθαι θεοῖς. Leg. ad Cai. 25. Cf. Suet. Nero, 20.

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the Heroum of Julius, situated within the precinct where the Sebastion was erected a few years later, as a separate and distinct building, when the mushroom Nicopolis had shown the limits of its capabilities, and the people began to enjoy the great benefits accruing to the city from the policy of the Emperor in clearing the canals, and increasing so immensely the trade with Arabia and India, of which Alexandria possessed the monopoly. If we suppose, furthermore, that Strabo wrote, in later life, after he had been at Rome, the passage where he mentions the obelisks of Heliopolis, and adds that two were removed to Rome (805), we have a reasonable explanation for his omitting to speak of those which were transported to Alexandria in B. C. 13–12, after he left that city. It is possible that, in the Sebastion, Roma was made to share with the Emperor in the honors of consecration, but the language of Philo gives no hint of such association, nor does it occur at Philae and Tentyris, nor at Narbonne (Orelli, 2489).

In the inscription of Catilius at Philae we meet with the Poseidonian epithet *Πουτομέδοντι*, "Ruler of the Sea," applied to the Emperor; and this brings us to a consideration of the singular aspect under which he was regarded, according to Philo, in the Sebastion at Alexandria, "the temple of Caesar Epibaterios, the saving hope of all who weigh anchor from the harbor or enter within its shelter."

Mommsen coins the word *Appulsor* as a representative of *Ἐπιβατήριος*, and Yonge translates the phrase, "the temple erected in honor of the disembarkation of Caesar," while the old Latin translator renders, *templum Caesaris navigantium praesidis*. Since Mommsen and Yonge agree on the one hand, as opposed to the Latin version, in the initial idea of the epithet, it is worth while to consider which is right. Here the lexicons help us little. They cite the passage in Pausanias where the epithet is applied to Apollo, and Professor Sophocles in his Byzantine Lexicon adds this from Philo. Perhaps we shall arrive at its usage best by taking up a series of kindred words which relate to the sacrifices that were offered by mariners in harbor. Such sacrifices must have been

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as early in their origin as men began to appreciate the dangers of the deep; and prayers would be offered for a safe voyage, at embarking, and thanks and vows would be paid for dangers passed, on landing. Nestor in the Third Odyssey tells of the sacrifices he offered in Tenedos after the fall of Troy, on his way homeward; and upon arriving at Geraestus in Euboea they offer many thighs of bullocks to Poseidon for having passed the mighty deep (γ 159, 179). For such sacrifices we have three classes of words, the most of them rather late as found in literature, notwithstanding the existence of the custom at so early a period.

First, those relating to embarkation, *τὰ ἐμβατήρια*. Philostratus (Vita Apol. Tyan. 227) speaks of sacrificing the *embateria* of the voyage,[1] and Heliodorus (4. 16) mentions some Phoenician merchants in the Greek seas, who are offering their *embaterion* because they expect to start in the morning for Libya, if the wind breathes favorably upon their design. This offering is made to the Tyrian Heracles. Elsewhere (5. 15) he alludes to *embateria* made to Dionysus,[2] as Philostratus (687) does, figuratively of a speech, where the prayer ascends to Protesilaus.[3] Plutarch in his treatise *De Solertia Animalium* (36) uses the word *ἀναβατήριον* for the same rite, and the sacrifice is probably to Apollo, whose dolphin had guided the ship out of storm into the harbor of Cirrha.[4]

Secondly, those relating to disembarkation, *ἐκβατήρια*. Himerius (Eclog. 13. 38) says that his words are struggling to anticipate the future, in their eagerness to unite the ode of embarkation with the songs of disembarkation.[5] Herodes Atticus on recovery from illness sacrifices his *ἐκβατήρια τῆς νόσου* (Philostr. 562). Synonymous with the *ἐκβατήρια* are the *ἀποβατήρια*. Teucer the Cyzicenian says that these were offered by Helenus on landing in Epirus from Troy[6] (Steph.

[1] *ἐμβατήρια πλοῦ θύσαντες.*

[2] *ἐμβατήρια τῷ Διονύσῳ καὶ ᾠδὸν καὶ ἔσπενδον.*

[3] *αἴρωμεν ἐξ Αὐλίδος . . . τὰ δ' ἐμβατήρια τοῦ λόγου τῷ Πρωτεσίλεῳ εὔχθω.*

[4] *τὸ πλοῖον εἰς Κίρραν κατέστησεν· ὅθεν ἀναβατήριον θύσαντες, κ. τ. λ.*

[5] *οἱ δέ μου λόγοι καὶ προλαβεῖν μικροῦ τὸ μέλλον ὠδίνουσι καὶ τοῖς ἐκβατηρίοις μέλεσι τὴν ᾠδὴν τὴν ἐπιβατήριον συνάψαι σπεύδουσιν.*

[6] *θύσαντι ἀποβατήρια ἐν Ἠπείρῳ.*

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Byz. in voc. Buthrotum). According to Josephus (Antiq. Jud. i. 3), the place where Noah landed from the ark and offered sacrifice was called by the natives Apobaterion. When Crassus was to cross the Euphrates on his fatal expedition, the omens for departure, *ἀπόβαθρα*, were of the very worst[1] (Dio Cas. xl. 18).

Thirdly, the *ἐπιβατήρια* which may be sacrifices either at embarking or disembarking. The passage quoted above from Himerius represents the former, and the *ἐπίβαθρα* of Apollonius Rhodius (i. 421) is said by the scholiast to be its synonym. For its use in relation to disembarkation we have the reading of the Etymologicum Magnum, which, in quoting the story of Teucer of Cyzicus, instead of using, as Stephanus Byzantius does above, the form *ἐκβατήρια*, gives *ἐπιβατήρια*. The rhetorician Menander (Spengel, Rh. Gr. iii. 377) offers the formal skeleton of the *ἐπιβατήριος λόγος*, or speech to be delivered either upon one's arrival after absence in one's native land, or arrival in some other country, or in address to a governor just arrived to take charge of the city or province. Libanius is cited as authority for either meaning of *ἐπιβατήρια*.

Similar to these are the more familiar *διαβατήρια*, or sacrifices at crossing a river or boundary line, especially in vogue among the Spartans (Thuc. v. 54, 55, 116; Xen. Hel. iv. 7. 2). For Crassus the *diabateria* were bad at the Euphrates (Dio, xl. 18), and Lucullus sacrificed a bull to the same river as his *diabateria* (Plut. Lucul. 24). At rivers the offering is made to the river-god, as Herodotus describes Cleomenes as doing at the Erasinus; and, as the omens were not accepted by this god, Cleomenes marched away to the sea, to which he again sacrificed, and then passed over to Nauplia (Hdt. vi. 76). When starting out upon an expedition from Sparta, the kings first consulted Zeus Agetor, and if he was propitious they marched to the confines and there sacrificed to Zeus and to Athene. This is declared by Xenophon (Rep. Lac. xiii.) to be an institution of Lycurgus. With this custom we must apparently connect the statement of Polyaenus (i. 10. 1) that

[1] *καὶ τὰ διαβατήρια τά τε ἀπόβαθρά σφισι δυσχερέστατα ἐγένετο.*

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when the Heracleidae, Proclus and Temenus, were marching upon Lacedaemon, at the mountains they offered sacrifices to Athene, which he calls *ὑπερβατήρια*.[1]

Next we have to consider the deities to whom the sacrifices were made, and the epithets applied to them. Thus far we have had incidental mention of Poseidon, the Tyrian Heracles, Protesilaus, Dionysus, Apollo, rivers, the sea, Zeus, and Athene, as the object of such adoration, and the epithet of "the Leader" applied to Zeus. According to Ctesias (Pers. 17), Xerxes at the Hellespont sacrificed to Zeus *Diabaterios*, i. e. the god who extends his protection and safeguard to the venture. In like manner, when Alexander the Great crossed the Hellespont, he built altars, where he had started from Europe and where he landed in Asia, to Zeus *Apobaterios* and Athene and Heracles (Arr. An. i. 11. 7). Here again Zeus is the god who has given safe passage, and to whom thanks are due accordingly. When, then, we find an inscription from Hermione (C. I. G. 1213) in which the Emperor Hadrian is called the god, the son of a god, the Zeus *Embaterios*, what other meaning has this ascription than that Hadrian was there worshipped as the deity propitious to mariners who embark for sea? It corresponds exactly to Apollo *Embasios* in Apollonius Rhodius, i. 359, 404, a passage so instructive in this connection that it merits some consideration. When Jason and his companions have launched the Argo in the bay at Pagasae, they build an altar of stones upon the shore; and, standing with two bullocks beside it, Jason uplifts the barley and prays to his patrial Apollo: "Hearken, O king, who didst promise to me at Pytho to show a successful accomplishment of my journey, for thou art thyself the cause of my labors. Therefore do thou conduct our ship thither, and back to Hellas, with all my comrades safe. Then hereafter as many of us as shall return will place upon thy altar goodly sacrifices of bullocks, and others at Pytho, and others at Ortygia, boundless gifts. Now come and accept our sacrifice, which we offer to thee as the first fruits, the *epibathra*

[1] We may further compare the terms *εἰσιτήρια, εἰσηλύσια, κατιτήρια, ἐξιτήριος*.

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of this ship. And may I loose, O king, through thy guidance, our anchor with happy fate, and may the wind breathe propitious, by means of which we shall pass the deep with the fair sky above us." Then the sacrifice is completed in due form, and the prophet Idmon interprets the excessive brightness of the altar-flame as the kindly response of the god. This picture presents the whole formula of the *embateria*, and the *epibateria* in one of its aspects, the sacrifice, the prayer, the vows, the expected protection and guidance. In this case the deity addressed is the patrial Apollo, who had been consulted as to the expedition. Pindar, in his Fourth Pythian Ode (194), represents Jason as offering the prayer to Zeus in similar language. In fact, the deity, as may be seen above, is variously chosen, according to the predilections of the individual. Poseidon was no doubt the usual object of the prayer, and the scholiast on the passage of Pindar tries to explain why Zeus was selected instead of the god of the sea.[1]

Again, when Jason and his companions land at Cyzicus and at Cius, they raise an altar on the shore to Apollo *Ekbasios*, and pay their dues to him (Ap. Rh. i. 966, 1186). Hesychius tells us that Artemis was called *Ekbateria* at Siphnos, and the connection of this goddess with the sea is seen from such epithets as *νηοσσόος* (Ap. Rh. i. 570), *Αἰγιναία* (Paus. iii. 14. 2), etc. Upon an Ephesian coin of the Emperor Antonine, Apollo is called the *Embasios* of the Ephesians (Eckhel, ii. 516, *Ἀπόλλων Ἐμβάσιος Ἐφεσίων*).

Now, upon arriving at our Apollo *Epibaterios* and Caesar *Epibaterios* we must needs view the ascription in the same light as those which have already been adduced. In describing the precinct of Hippolytus at Troezene, Pausanias (ii. 32. 2) says that, besides the temple of that hero, there is also a temple of Apollo *Epibaterios*, the offering of Diomed on having escaped the storm which fell upon the Greeks when returning from Ilium. Here the epithet corresponds precisely to *Ekbasios*, and represents the deity to whom the *ekbateria* were offered, the deity who, like the *epibates*, or armed hoplite

[1] Cf. Virg. Aen. v. 772–776; Hor. Epod. 10, etc.

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on board a trireme, has battled with the enemy, the storm, and brought the sailor safe and victorious into harbor, as Philo represents Augustus guiding the ship of state safe out of the storms of civil war into the harbor of peace and prosperity. Hence, Caesar *Epibaterios* means the deity to whom the *epibateria*, the sacrifices at embarking and at disembarking, were offered, who rules the sea, and protects all sailors, exactly as the Latin translator viewed it. This too is one of the alternatives which Virgil advances in his First Georgic (29–31), when questioning what kind of a god the great Octavianus is destined to be, a passage which has been supposed to have been written soon after the battle of Actium, when temples had already been decreed to him in Asia, and the Senate was showering honors upon him approaching the same exaltation. The passage runs thus: "Or wilt thou appear as the god of the measureless deep, and sailors worship thy divinity alone, Ultima Thule be thy slave, and Tethys win thee as her son-in-law by the offer of all her waves." Somewhat similarly Propertius (iii. 11. 71), addressing the sailor, says: "Therefore, whether seeking or leaving the harbor, O sailor, be mindful of Caesar on the whole Ionian deep." And at Aegae in Cilicia occurs an inscription in which he is addressed as a god in conjunction with Poseidon the Preserver, and Aphrodite Euploia (C. I. G. 4443).[1] Under this aspect we also find an explanation for that inscription (C. I. G. 4352) from the seaport town of Side in Pamphylia, where a certain Tuesianus has instituted a festival called the Tuesianian Epibaterion in honor of Athene and Apollo.[2] This is explained by Franz, followed by Liddell and Scott, as the "festival to celebrate the advent of a god"; which does not seem to satisfy Professor Sophocles in his Lexicon, for he expounds it as "a feast in honor of the arrival of (the statue of) a god," and puts a query after it. All difficulties vanish, however, if we suppose it to be a regular maritime festival, where sacrifices on the part of the city were offered for success in their ventures

[1] Θεῷ Σεβαστῷ Καίσαρι καὶ Ποσειδῶνι Ἀσφαλείῳ καὶ Ἀφροδείτῃ Εὐπλοίᾳ.

[2] ἐπιτελοῦντος θέμιν Παμφυλιακὴν Τουησιανεῖον ἐπιβατήριον θεῶν Ἀθηνᾶς καὶ Ἀπόλλωνος.

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upon the sea, and presented to Athene and Apollo as the deities who were there the object of prayer and worship by sailors. We have already seen Athene addressed in the *diabateria* and *hyperbateria*, and her connection with the sea is denoted on many coins by the accompanying symbol of the trident, and one story made her the daughter of Poseidon and Lake Tritonis (Paus. i. 14. 6). Athenian ships carried her statuettes at their prows, and it is probable that the *epibateria* were usually offered to her by Athenian sailors (Aristoph. Achar. 547, and Schol.; Ovid, Trist. i. 9. 1). Though the passage in Pausanias is a solitary instance of ἐπιβατήριος applied to Apollo, yet this deity appears often as the god of sailors under the epithet Delphinius, as early as the Homeric Hymn, and many temples in various quarters of the Greek world belonged to him as such. As we have seen, Apollonius says that Jason built an altar to Apollo *Ekbasios* (Argon. i. 966), and another to the same god as *Embasios* (Argon. i. 359, 404). A similar epithet is Aktios, as god of the seashore; and it was this god at Actium who cast aside his lyre, took his stand above the ship of Augustus, and flashed an unexpected light into the face of the enemy, while he grasped his bow and exhausted his quiver in defence of Rome and Augustus, as Propertius fondly declares (iv. 6). Upon this god the Roman conqueror never afterward wearied in lavishing his most splendid gifts, whether in his temple at Actium, on the Palatine Hill, where stood, as Propertius says (iv. 1. 3), the temple sacred to Phoebus of the Sea (*Navali Phoebo*), or elsewhere. The identification of Apollo with the Sun had been made in early days, and was now one of his chief phases; and as such he was also connected with seafarers, as the deity who put to flight the clouds and brought calm out of storm; as Philo again describes Augustus in the civil wars, and Philo is contrasting throughout the false Apollo, Caligula, with Augustus, to whom he ascribes all the qualities of the real god. And here it is interesting to compare the fact stated by Propertius (ii. 31. 11) that above the roof of the Palatine temple of the Naval Apollo was placed a chariot of the Sun in gold.

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The close connection between Augustus and this Apollo-Phoebus meets us at every turn. Indeed, the story ran that he was the son of Apollo, that god in his own temple having appeared to the mother of the future Emperor in the form of the Aesculapian serpent. Before his birth, his father dreamed that the effulgence of the sun sprang from the womb of the mother that was to be. It is noticeable that Suetonius quotes this account from Asclepiades, of Mendes in Egypt, where the story may well have originated, and been fostered later at Rome. Dio and others repeat it in sober earnest. His father, while in Thrace soon after, consulted the oracle of Bacchus concerning his son, when the priests told him that certain prodigies were vouchsafed them which had never before occurred, except in the case of Alexander the Great, who also claimed descent from a god. On the following night he dreamed that his son appeared to him in more than mortal form, arrayed in the thunderbolt, sceptre, and arms of Jupiter Optimus Maximus, with a crown of Apollonian rays streaming from his head, and standing in a laureated chariot drawn by twelve horses of exceeding splendor. While still an infant, though left by his nurse at evening in his cradle, he was not to be found in the morning, until, after long search, he was discovered upon the topmost turret lying face to face with the rising sun. When entering the city, after the death of Julius, under a clear sky, the sun was suddenly encircled by a crown. Such stories must not be made light of; their influence upon his superstitious contemporaries and upon Augustus himself was extraordinary. While studying at Apollonia, he ascended with Agrippa to the observatory of the astrologer Theogenes, whom Agrippa had consulted before, and from whom he had received promises of the most exalted fortune. Augustus refused to disclose the day of his birth, through fear and shame lest his fortune should prove less exalted than that of his friend; but at last, when prevailed upon, the astrologer leaped from his seat, fell upon his knees before him, and offered his adorations as to a god. Augustus believed so thoroughly in his fortune that he even published his horoscope; and he wished it to be believed that

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there was something of divine power in the peculiar brightness of his eyes, and was delighted if any one, under his concentrated gaze, dropped the eyes as if before the brilliancy of the sun (Suet. Aug. 79). He said in public that the comet which appeared soon after the death of Julius was believed by the people to show that the soul of Julius was received among the gods; but in his heart, as Pliny says (ii. 23), he rejoiced at the omen as produced for himself.

Having thus shown the intimate association inculcated between Augustus and Apollo, and especially the evident exertions to identify him as the son of that god, we may venture to adduce an Alexandrian coin (Feuardent, No. 541) bearing the naked head of Augustus on the obverse, with the legend ΣΕΒΑΣΤΟ, and on the reverse a temple with four columns and a prominent roof, with the legend ΚΑΙΣΑ. Between the two central columns rises an Aesculapian staff entwined by a serpent. Now, we know how common it was to represent a famous temple, with some attributes of the deity, on the coins of a city, and especially if the temple had just been built. For instance, on the Roman coins of Augustus we see the Palatine temple with six columns, and Apollo holding his lyre (Cohen, No. 45), and likewise that of Jupiter Tonans with the same number of columns, and Jupiter holding his sceptre (Cohen, 158). Another represents the temple of Mars Ultor with four columns, and military ensigns in the middle (Cohen, 37). Hence it seems to me possible that the Alexandrian coin just adduced presents to us with the usual conventionality the Sebastion of that city as the temple of Augustus, with the attributes of Apollo's son Aesculapius.

The idea of attainment of divinity by man was based at Rome upon the achievement of deeds too great for ordinary human nature. Horace has expressed it in his famous ode beginning *Justum et tenacem propositi virum*, and proceeds:

> Hac arte Pollux et vagus Hercules
> Enisus arces attigit igneas,
> Quos inter Augustus recumbens
> Purpureo bibit ore nectar.

To this list of those who have attained the starry citadels by

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such deeds, he adds Bacchus and Quirinus. It was the name of the last which Octavianus wished to assume, instead of Augustus, but was dissuaded by prudential reasons. The stages through which Caligula advanced, as described by Philo (Leg. ad Caium, 11–15), are significant in this connection. He began by likening himself to the demigods, Hercules, the Dioscuri, Bacchus, Trophonius, Amphiaraus, and Amphilochus; then he appeared dressed in the various guises of these, and carrying their attributes. Not content with this, he finally assumed the complete divinity of Apollo, Hermes, Mars. In the East it was usual to designate such divinities as the "New" so-and-so. We have seen how Cleopatra was denominated the New Isis; at Athens an inscription styles Caius, the adopted son of Augustus, the New Ares (C. I. G. 311); Caligula called himself the New Dionysos; Nero became the New Agathodaemon (C. I. G. 4699); Antinous, the New Iacchos and Pythios; Aurelius and Verus, the New Dioscuri (C. I. G. 1316); and some empress, the New Roman Here (C. I. G. 3956 b). In the language of the East, Augustus would have been the New Quirinus if he had followed his own inclination, and perhaps at Alexandria he may have been styled the New Aesculapius. Now Aesculapius is not only the Healer, as Philo denominated Augustus, but also the deliverer from the dangers of war, and the god of sailors. He is revealed in the second of these aspects by an inscription recently discovered on the site of the Asclepieion at Athens,[1] and in the last by inscriptions recovered from the island of Syra[2] (Bullet. Corresp. Hellénique, 1878, pp. 86, 87). Aristides also speaks of him as the god who saves from the deep and brings into a peaceful harbor (65), the one who leads and rules the universe, the savior of all, the helmsman of every ship (67). In the sanctuary of Aesculapius at Athens, Augustus is united with that god and Health in an inscription of adoration (Athenaion, v. p. 319); and in a similar precinct at Epidaurus, the great centre of Aesculapian worship, one inscription shows the people rendering their offerings to Livia,

[1] σ]ωθεὶς ἐκ [τ]ῶμ πολέμων καὶ λυτρωθε[ὶ]ς.

[2] εὐχαριστοῦμεν τῶ ['Ασκ]ληπιῶ οἱ ἐν τῶ μειλη[σιακῶ πλοίω.

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the wife of Augustus; and another declares that the goddess Drusilla, the daughter of Germanicus, had a priestess there (Athenaion, x. p. 528).

Other considerations also may have contributed to this assimilation. Horace tells us that under the reign of Augustus each man may spend his days upon his own hillside, training his vine as he will. Thence he returns to his wines, and when the dessert is placed upon the table he gladly addresses Augustus as god; with many a prayer, and with abundant wine poured from the patera, he beseeches him, joining his godhead with the Lares, like Hellas mindful of Castor and mighty Hercules (C. iv. 5. 29–36). The deity among the Greeks, to whom this libation was poured after the removal of the viands, was generally Agathodaemon (Athen. xv. 47, 48), the giver of all good, whose connection with Hygeia was acknowledged in the same rites. This Agathodaemon, or Good Genius, in Egypt, is sometimes Kneph, or Chnubis, with his emblem the snake, the god of Canopus, but assumes many Protean forms as the representative of the sun, — sometimes Osiris, sometimes Serapis, who is now called Aesculapius, now Jove, now Osiris, now Pluto (Tacitus, Hist. iv. 84). Again, according to Wilkinson (Ancient Egyptians, iii. 121 seq.), Horus, the son of Osiris, has the title and attributes of Hat, or Agathodaemon. His distinguishing title is the avenger, and the support and defender of his father (as Augustus proclaimed himself), and he was the type of legitimate succession in Egypt, the representative of royalty and divine majesty; and as such there would be an especial desire to identify Augustus with him, as Sharpe says was actually done in the inscriptions of Upper Egypt, where he was styled "the Son of the Sun." Horus was also "the director of the sacred boats," under which form was indicated "the governor of the world"; just as Chnubis was Canopus "the pilot," at the Canopic mouth of the Nile, just east of Alexandria.

With such numerous lines tending to ready union, and with the quickness of imagination with which the people of the cosmopolitan Alexandria availed themselves of such mythological combinations, it is not difficult to see why the phase

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which the deification of Augustus assumed was that of the god who presided over the main industry of the port, commerce over seas, — the god who cleared the sea of pirates, and directed the merchants' ventures safely across the waters; to whom the *epibateria* should be fittingly sacrificed. It is this view which Philo has in mind throughout his description cited above, and in this there appears to have been a sort of transfer from the former dynasty of the Ptolemies. Alexander the Great commanded that Hephaestion, after his death, should be deified as a hero and worshipped as the god of mariners at the Pharos of Alexandria (Arr. An. vii. 23. 7; Lucian de Calumn. 17); but when the lighthouse on that island was built under Philadelphus, it was consecrated to the parents of this king, the first of the dynasty of the Ptolemies, and they became the saviors of seamen (Lucian, Quom. Hist. Conscrib. 62; Letronne, Recueil, ii. 528). Hence the Sebastion probably took the place of the Pharos as the centre of this cult.

That Augustus might be viewed under other phases, whether in Alexandria or elsewhere, is nowise surprising in that age, when complexity in unity and unity in complexity formed the prevailing idea in relation to the godhead. Zeus is the appellation which he receives in the inscription at Tentyris, and in that of Catilius at Philae; and it was as the Olympian Zeus that Herod represented him at Caesarea. Horace regards him as a terrestrial Zeus, in C. i. 12. 51, iii. 5. 2; and Ovid in his Tristia, iii. 1. 35, and Fasti, i. 608. On many coins, and in some inscriptions, he is supposed to be one with Apollo, as C. I. G. 2903, Orelli 1436, and the dazzling effulgence that streamed from the vessel of the leader at Actium, while ascribed to Apollo by Propertius as quoted above, is assigned by Virgil to Augustus himself (Aen. viii. 681). This no doubt was a favorite aspect under which he was regarded, and is one of the phases which we have found established at Alexandria, where his aspect was likely to be as Protean as the luminary which served as his physical symbol.

From all these combinations it becomes pretty clear that

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the obelisks were erected before the temple in Alexandria, not merely as ornaments, but as consecrations to the deity of the temple and the deity of light, thus continuing the use to which they had originally been put by the Egyptians. It has already been suggested by G. L. Feuardent that a reason for the selection of the crab to form the support to these shafts may be found in the fact that the sea-crab was a frequent emblem of Apollo, and especially of maritime towns and those which received their name of Apollonia from that deity; a connection which, like that of the dolphin, is no doubt to be explained from the maritime side of the Apollonian worship. In the case of the Alexandrians, too, it is noticeable that the sun is in the zodiacal sign of the Crab at the period of the year when the Nile begins to rise and pour the blessed waters of increase and plenty over the land, and the country becomes a navigable sea. Then, too, the sun is Horus in the fullest vigor of his strength, and then his rays rest longest upon the earth; for it is the solstitial period, at whose close the sun begins to imitate, as Macrobius tells us (Sat. i. 17), the retrograde motion of the crab, and Cancer was therefore styled one of the two Gates of the Sun; and the Agathodaemon serpent is described by Hephaestion as one of the three Decani in Cancer. Even the obelisks which were conveyed to Rome, Augustus did not regard as mere ornaments or insignia of a conquered land. Both were consecrated by him to the Sun (*Soli donum dedit*), and one of them served for many years as a sun-dial.

Of this worship of Augustus as Epibaterios, in Alexandria, during his lifetime, we have, as I interpret it, some curious confirmatory evidence from Suetonius. During the last days of the Emperor's life he determined to accompany Tiberius, on his way to Illyricum, as far as Beneventum. Following his usual habit of journeying by sea wherever it was possible, he sailed down the coast of Latium, and, making a circuit about the Bay of Naples, stopped for four days at Capri, one of his favorite resorts. As he was passing by the Gulf of Puteoli on his way thither, it chanced that an Alexandrian ship had just put into port, and the passengers and sailors,

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dressed in white and crowned with garlands, were offering up their *epibateria*, or thanks for a prosperous voyage, and burning frankincense, singing in thanksgiving to their deity, the Emperor, "Through him they lived, through him they voyaged the deep, through him they enjoyed both liberty and fortune."[1] It does not appear that they knew the object of their thanks and praises to be passing by; and Suetonius goes on to relate that the Emperor was so delighted with what he had heard that he bestowed forty gold pieces upon each of his companions, and exacted a promise from every one that he would spend the entire amount in the purchase of Alexandrian merchandise, while he remained himself in a high state of self-exaltation and of hilarity during the entire remainder of his stay. In significant contrast with the feelings excited in the breast of Augustus by this incident stands the story related by Quintilian (vi. 3. 77), that when the people of Tarraco sent deputies to announce that a palm had sprung up upon his altar in their city, he replied with keen sarcasm, "It is plain how frequently you have built your sacrificial fire upon it."

The hymn of the Alexandrian sailors has its analogue in Horace's ode (C. iv. 5) written a short time before the obelisks were erected in Alexandria, and begging Augustus to return again to the city from the North: "Give back its light to thy native land, O noble leader; for when thy countenance beams upon the people like the spring, more grateful glides the day and more brightly shines the sun..... For the kine then roam the pastures in safety, Ceres and fostering Increase nurture the fields, and the sailors flit over a calm and peaceful sea." This idea we find again expressed in a somewhat different form on a coin struck in Asia, as early as 28 B.C. (Cohen, No. 39). On one side is the legend LIBERTATIS VINDEX; on the other, Peace holds a caduceus, and by her side rests a mystic coffer from which a serpent stands erect,—all encircled by a crown of laurel.

[1] Forte Puteolanum sinum praetervehenti vectores nautaeque de navi Alexandrina, quae tantum quod appulerat, candidati coronatique et tura libantes fausta omina et eximias laudes congesserant, *per illum se vivere, per illum navigare, libertate atque fortunis per illum frui.* Suet. Aug. 98.

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Hence the evidence which seems to me to show conclusively that the temple, before which the obelisks were erected, was originally built and consecrated to Augustus by the Alexandrians, is, in the first place, the unmistakable testimony of Philo, and, in the second, the particular phase of his worship which is proved to have existed there during his lifetime. Finally, the size and splendor of the structure itself, as detailed by Philo, preclude the idea that it was the Heroum of Julius mentioned by Dio; while the erection of the obelisks before it proves that in B.C. 13–12 it was what Philo describes it, the most conspicuous sanctuary in the city. Much, too, may be attributed to the zeal of Barbarus in the Emperor's behalf, which is evinced by his inscription at Casinum some ten years earlier,[1] and by the consecration at Philae as well as at Alexandria in the same year, 13–12. That the temple in later days, as time passed on, should have become a common shrine of the Caesars, is natural enough, and Neroutsos discovered on its site in 1875 an inscription containing the adoration of the Decani of the pretorian cohort to the Caesars who were gods.[2] This is dated in the sixth year of Lucius Aurelius Verus, A. D. 166, at which time at least ten of the Caesars had been formally deified by decree of the Senate, besides a number of the females of the family; but that the temple was originally built and dedicated by Augustus to Julius, there does not seem to be a particle of evidence.

[1] See Obelisk-Crab Inscriptions, pp. 31–33.

[2] Δεκανῶν τῶν ἐν στόλῳ πραιτορίῳ τὸ προσκύνημα Θεῶν Καισάρων ἐν τῇδε τῇ στήλῃ ἀναγέγραπται. Καίσαρος Λ. Αὐρηλίου Οὐήρου σεβαστοῦ ἔκτῳ ἔτει. Bull. Cor. Hell., 1878, p. 177.

NOTE. — Some weeks after the foregoing paper was read before the Association, through Mr. Davidson's deservedly appreciative review in the American Journal of Philology (iv. 219–222), I first became aware of the existence of Professor Lumbroso's "L' Egitto al Tempo dei Greci e dei Romani" (Rome, 1882), and learned that he had there devoted a chapter to "The Temple and Hymn to Augustus." Though the book was ordered at once, it did not reach me until the last proofs of the foregoing pages had been returned to the printer. Professor Lumbroso's conclusions are at one with mine in many points, notably in relation to the dedication of the temple to Augustus, the explanation of Epibaterios, and the worship of the Emperor as the god of seamen, and the interpre-

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tation of the passage from Suetonius, which he calls the hymn of the sailors. He adds the following citation from Suidas, who appends it without explanation to the word ἡμίεργον: Ἀντωνίῳ δὲ ᾠκοδόμει νεὼν μέγαν, ὅσπερ οὖν ἡμίεργος ἀπελείφθη. Τῷ Σεβαστῷ δὲ ἐτελέσθη. With a proper acknowledgment of the provoking ambiguity of the reference here, Lumbroso conjectures that it relates to the Sebastion which was begun by Cleopatra for Antony, and completed by the Alexandrians for Augustus. In our ignorance of such matters in the wide empire of the East, we can say no more than that this conjecture is possible; but it deserves recording as a possible factor in the problem, pending the appearance of some new monumental evidence which may settle the question.

Another point worth noticing here is some testimony which I have recently met with, which proves conclusively that Augustus began to be worshipped as a god in Egypt immediately after the subjugation of the country. This testimony is from two Demotic Stelae in the British Museum, translated by Revillout in the Revue Égyptologique (1882, ii. 98–102). These stelae were originally from Memphis, where they were erected by the orders of Augustus in the seventh year of his reign. One is the memorial of Nofre-ho, wife of Pse-amen, the other, of the latter's brother, Imouth, members of the family of the high-priest of Memphis. Their father and mother are known through the hieroglyphic stelae translated by Dr. Birch in the Archaeologia, vol. xxxix. Imouth died in the last year of Cleopatra's reign, after a short incumbency of the high-priesthood, and his brother was appointed in his place by Augustus, "in the first year of the God, the son of the God, the great foreign God, Caesar Autocrator," and as "prophet of Caesar." These expressions are repeated in both memorials. It is noticeable that this family was especially devoted to Imouthos, the Egyptian Aesculapius, from whom Imouth received his name, from the fact that his mother, long childless, prayed to that deity for offspring, until he appeared to her in a dream and promised that her prayer should be fulfilled after the performance of certain rites. The attributes of this Aesculapius are very similar to those given by Philo to Augustus. See Birch, *loc. cit.*, p. 320, *seq.*

A. C. Merriam.

Columbia College, June 5, 1884.

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II. — *The Varieties of Predication.*

By WILLIAM D. WHITNEY,
PROFESSOR IN YALE COLLEGE.

THE simplest complete sentence is composed of two members, each a single word: the subject noun and the predicate verb. For the noun as subject, there are various possible substitutes, but not for the verb as predicate; in languages like ours, there is no predication without a verb-form, and the office of predication is the thing, and the only thing, that makes a word a verb. There is no other acceptable, or even tolerable, definition of a verb than as that part of speech which predicates. The point is one of no small consequence in grammar, in view of the long-standing currency of other and false definitions; and it may fairly be denied that one who is not right in regard to it can call himself a grammarian. What has confused men's minds respecting it is especially the inclusion of infinitives and participles in the verbal system, as the non-finite parts of the verb; while in fact they are merely nouns and adjectives, retaining that analogy with the verb in the treatment of their adjuncts which has been lost by the great body of ordinary nouns and adjectives; and the line that separates them from the latter is indistinct and variable.

The primary predicative relation, then, is that sustained by the verb to its subject. Its formal establishment, by setting apart certain combinations of elements to express it and it alone, appears to have been the first step in the development by our family of languages of the sentence out of those formless entities of expression which we are accustomed to call roots. Any other variety of predication is of later date and of secondary origin.

In the developing syntax of the language, namely, the adjuncts of the predicate verb gain in logical significance at

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the cost of the verb itself; the latter forfeits more or less of its primary value, and becomes a "verb of incomplete predication": that is to say, in the actual usage of the language, it is not enough in itself to stand as a member of the sentence, but craves a complement; though still indispensable, it has lost its absoluteness and independence. In one direction of this development, the extreme is reached when certain verbs are attenuated in meaning to the value of a "copula," or assume the office of indicating merely the mental act of predicating, the whole logical significance of the predication lying in the added word or words, which, from being originally adjuncts of the verb, have now grown to be qualifiers of the subject of the sentence. Thus we come to have predicate nouns and adjectives; they are definable only as being by means of the copula made descriptive of the subject, or predicated of the subject through the instrumentality of a verb.

Then it comes to be possible to analyze every predicate verb into two parts: the copula, which expresses the act of predication, and a noun or adjective, which expresses the substance of what is predicated; as, *he is running*, for *he runs; he was a sufferer*, for *he suffered*. This analysis is a real one, and for certain purposes important; but it is mere artificiality and pedantry to impose it, as some systems do, upon every verb, in the description of the sentence. To do this is to do violence to the history of language. No tongue ever arrived at the possession of a copula by incorporating in a form-word the act of predication. Languages which have no verbs have no copula, as a matter of course; a word used predicatively is their substitute for a verb: a word capable of standing in a variety of uses, and pointed out as predicative in this particular case, either merely by the requirements of the sense as gathered from the totality of expression, or by its position relative to the other items of expression; or, it might possibly be, by a "particle" — which then has only to grow on to the predicatively used word in order to make a predicate form, or a verb. A copula verb is only made, as everything in language that is formal is without exception made, by the gradual wearing down to a formal value of verbs that originally had

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material significance — the latest case close at hand being the reduction of Lat. *stabat* to Fr. *était;* this is but a single example of a most pervasive and characteristic mode of growth in language.

Since the grammatical structure of language is indeed a growth, and all its distinctions the product of gradual differentiation, grammar is everywhere full of imperfect classifications and transitional forms and constructions; and so it is also in the department of predication. The copula is, as we may say, a verb of extirpated predication, and the words that follow it are descriptive purely of the subject; others are verbs of more or less incomplete predication, with predicative complements, these latter being partly qualifiers of the subject, but partly also modifiers of the verb itself. Examples are, *he stands firm, she walks a queen, it tastes sour, they look weary.* Such constructions occasion much difficulty to mechanical analyzers of the sentence, and the difficulty is sought to be avoided in various ways. To see their true character, we must apply the definition already laid down: the noun or adjective is predicative so far as it is made through the verb descriptive of the subject; it is an adjunct to the verb, or adverbial, so far as it describes the action of the verb itself. Thus, *she walks a queen* means partly that 'she has a queenly walk,' and partly that 'she is shown by her walk to be a queen.' If it is worth while (and it seems to be so) to distinguish these transitional cases from the normal predicate, and to mark them by a name, nothing can so suitably express their double character as the term "adverbial predicate."

Yet another variety of predication comes into use, in connection with the object of the verb. A most important kind of incompleteness of mere verbs as predicates is shown by those which demand the complement of a direct object. This object originally (as seems altogether probable) denotes that to or at which the action expressed by the verb immediately directs itself; it finds incorporation in a special case, the accusative, which then becomes the most frequent and important of the oblique cases. Then verbs expressing certain actions come to be so usually followed by an expression

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of the recipient of the action that they acquire the character of "transitive" verbs, and appear to lack something when no object is added. And the sentence-form subject-verb-object becomes as prevalent in our languages as the sentence-form subject-copula-predicate (noun, etc.).

Next are developed in many languages modes of expression which, without turning the sentence into a really compound or complex one, yet virtually make the object a subject of further predication. Thus, for example, *I make him fall* means 'he falls, and I bring it about,' or 'I cause that he falls'; and *I see him fall*, or *I hear him fall*, and so on, are of the same character. Such phrases are not at the outset different in character from the equivalent ones, *I cause his fall*, *I see him falling*, and the like; but out of them grows in some languages an important and conspicuous construction, that of an infinitive with its subject-accusative (most used in Latin, of the languages familiar to us): a construction which is at first strictly limited to a governing verb, but gradually acquires a degree of independence, and becomes a new clause-form, and almost a new sentence-form. A sort of analogy to this, and a very instructive one, is seen in such English sentences (not elegant, nor strictly correct, yet common enough in familiar speech) as *for him to do so would be quite insufferable*, where the *him* has come to seem to us a virtual subject to *to do*, instead of object of the preposition *for*, which connects it with the adjective *insufferable*.

A case of kindred character, though not leading to so important results in the development of the sentence, is that by which a noun or adjective (or its equivalent) is made directly predicative to an object noun. Examples are, *I make him a ruler*, *I make it black*. That the logical value of the words *ruler* and *black* in these little sentences is that of predicates to *him* and *it* respectively, is past all question. The fact appears from every test that can be applied, in the way of transfer into other and equivalent forms of expression: 'I cause that *he* be a *ruler*' (change to a subordinate substantive clause with its regular subject and predicate); 'I cause *it* to be *black*' (change to accusative-subject with an infinitive

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copula and following predicate); 'it is made black' (change to passive form, with object turned into subject, and the adjective etc. becoming an ordinary predicate to it as such); and so on. The predicate word is also often absorbable into the verb itself: thus, 'I blacken it'; which is analogous to 'I fell it,' i. e. 'make it fall' — one of the points of contact between denominative and causative formations. That is to say, *fell* is analyzable into *fall*, as the material part of the predication, and a copula of causation instead of the ordinary copula of existence; and *blacken*, in like manner, into the same copula with the adjective *black*, as the material part of the predication. And not only logically, but by fundamental definition, are the words of which we are treating predicates; since they are, like the other cases considered above, words which by and through the verb of the sentence are made descriptive of something: only this time of the object, instead of the subject. Here then we have one more kind of predicate, quite different from the rest; if we name it after its essential characteristic, we shall call it an "objective predicate," or "predicate of the object." It occurs oftenest and most plainly with the verb *make;* but there are many others with which it may appear: thus, verbs which virtually involve the idea of making, as "I *choose* him ruler," "they *appointed* him consul"; verbs of considering and the like, as "we *thought* him honest"; "men *call* her handsome"; and various less classifiable cases, instanced by "I *saw* her safe home," "we *heard* the water trickling," "he *keeps* his mouth shut"; and so on. The construction shades off into one in which the added adjective or noun is merely appositive, as in "they found him sleeping," and the like.

There is also in English, as in some other languages, the interesting case of a verb used factitively, or in the sense of causing or making by means of the action represented by it in its ordinary use, and necessarily accompanied by an objective predicate belonging to its object: thus, "he *wiped* his face *dry*," "you will *walk* yourself *lame*," "he *struck* his enemy *dead* at his feet," and so on. To trace the beginnings and development of this idiom in English, and to define its limits,

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would be an interesting subject for a special study in the history of English constructions.

This last kind of predicate, the objective, calls for the more notice, inasmuch as it is apt to be either ignored, or indistinctly and inconsistently treated, in the grammars. I have not noticed that any English grammar (excepting, of course, my own) gives an account of the construction accordant with that above. Goold Brown, for example, after noting one or two cases, and the difficulties of other grammarians in disposing of them, says, "I pronounce them cases of apposition." K. F. Becker calls the noun or adjective thus used simply a "factitive": "The object is conceived as an effect of the action; this relation is called the relation of the *factitive*." He does not, so far as I see, use the term "factitive object"; yet the language quoted, and his putting his treatment of it under the head of "the object," fairly justify those who have so called it after him and as if by his authority. This both ignores the essentially predicative character of the construction, and leaves out of sight the employment in it of an adjective; since no adjective can properly be called the object of a verb. But Kühner likewise, in both his Latin and Greek grammars, puts the case under the head of "two accusatives"; as if an accusative object with an adjective describing it could properly be so classified. He calls, to be sure, the second accusative an "accusative of the predicate," thus recognizing its real character; but it is not noticed under the head of predicative constructions. Even Madvig's account is open to criticism. He says that a verb may have, "besides its object, the accusative of a substantive or adjective, which constitutes a predicate of the object, and serves to complete the notion of the verb (strictly speaking, this accusative forms an apposition to the object)." The essential syntactical relation is here accurately defined in the first instance; but the definition is rather spoiled by the added parenthesis, which seems to imply that in a higher sense the relation is appositive rather than predicative. If Madvig had said, instead, that the construction is by its historical origin appositive, and still shades off into that, he would have been more nearly right.

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III. — *On Southernisms.*

By CHARLES F. SMITH, Ph. D.,
PROFESSOR IN VANDERBILT UNIVERSITY.

The South has not been, like the West, much given to the coining of new words. The nature of the people, their institutions, especially that of slavery, and the fact that they were an agricultural people, have made them particularly conservative in all respects. But for those things that we learned from negro nurses, and from which we rarely in after life entirely free ourselves, the South would be hardly second to New England in the preservation of pure English speech ; not exactly, it is true, of the English of the day, but of the English speech of fifty or a hundred years ago. Even the negroisms are rarely anything but survivals, or oftener corruptions, of old usage ; and indeed they are responsible for comparatively few of these corruptions, having simply preserved, not made them. This was to be expected, since the poorer classes in rural districts have invariably a very limited vocabulary, which they hand down, almost unchanged and unenlarged, from generation to generation. When we hear a common countryman or mountaineer use a word not familiar to us, we may be sure that in most cases it is not a new word, but belongs to the dialect of one or two hundred years ago. Some one, writing recently of a trip to some Southern mountains, said the dialect impressed him as if he had been suddenly transferred to Chaucer's time. I am sure that, if a careful observer were to spend some months in the rural and mountainous districts of some of the older Southern States, as Virginia, North Carolina, South Carolina, and Georgia, he would be well repaid by the stock of old words he would collect from the folk-speech.

Most of the peculiarities of pronunciation in the language of educated Southerners are simply, I think, the relics of a former usage, as for instance *hair*, pronounced on the seaboard of South Carolina often *hĕar* (cf. Spenser, who rhymes

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heare with *appeare* and *deare*); and here again we see, perhaps, the source of the well-known Southern pronunciation of *dear*, *hear*, *near*, etc.; or *cyar*, *gyarden*, etc., in Virginia and South Carolina, which probably date from a very early period of the language and survive only here. I think a close observation of the language of fairly well educated people of the rural districts of the South would show both words and style to be in a greater degree archaic than is the case with the same class anywhere else; that many forms or sounds obsolete elsewhere would be current in their daily speech, and still more in their writing. On the other hand, I think the South has contributed fewer new terms than any other part of our country. This state of things finds its best explanation, I think, in addition to what has been mentioned above, in the reading of the class just referred to. I know a gentleman from one of the most retired districts of South Carolina, who is pretty well educated and is a great reader, but has few books. He has, I remember, Scott's novels, a collection of British poets, a copy of Shakespeare, a few medical works, and perhaps some other books, but not very many. His custom is to commence with the first volume of Scott, for instance, and read them all through, and, when he has finished the whole set, begin over again. Magazines and reviews he rarely sees, and the later poets and novelists he scarcely knows. It would not be strange if his language had a flavor of Scott.

W. H. Page, writing of "An Old Southern Borough," in the *Atlantic* for May, 1881, says concerning the class of which I have been speaking: "You will find old gentlemen who know Shakespeare and Milton, but not one in a thousand knows anything of Longfellow and Tennyson. Not unfrequently, much to your surprise, you may learn that one of these guardians of the post-office has read Byron and Burns annually for the last ten years, and he is perfectly familiar with every character in Scott. When he writes or makes a speech, he leaves his inert conversational tone entirely, and employs a diction and manner that have an antique Addisonian dignity and profusion." [1]

[1] Cf. "The Contributors' Club," *Atlantic*, September, 1880, and Prof. Schele De Vere, *Americanisms*, pp. 321, 511, 541.

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I do not propose to discuss here such terms as *heap, mighty, pert, right, reckon, sick, slick*, etc., which are generally known to be in common use at the South, though not altogether peculiar to that section; I propose rather to record the terms which are at least not generally known in the signification here given, and most of which, if mentioned in the dictionaries, are marked obsolete. Many of these usages are of constant occurrence, and known to every Southerner; and in not a few cases it was a surprise to me to learn that the usage was not given in the dictionaries, and current everywhere. In the case of about half the words I give here, the usage is somewhat rare, and confined to certain localities. I have tried to guard against mistakes in bringing forward here usages which might be familiar to parts of the country with which I was not well acquainted, by submitting lists of the words to friends, professors in different parts of the New England, Middle, and Western States; and yet I expect, when this paper appears in print, to find some of the usages here presented more generally known in the North than I had anticipated.

The limits of the paper allow me to give only a part of my list of such usages. I hope, by means of personal observation, and by correspondence with those who I feel sure will be interested in the subject, that I can in course of time attain some valuable results. The time spent upon Southernisms now, as well as upon Southern usages in general, is not ill spent, because many of these idioms are already passing out of use; and as we travel more and trade more, and intercourse between all parts of the country becomes more general, that which is peculiar to us will, in large measure, die out.

1. *Bat the eyes,* 'to wink.' Quite common in the South. "'Purithy Emma,' se' she, 'you hol' your head high; don't you bat your eyes to please none of 'em,' se' she." J. C. Harris, *Century*, May, 1883, p. 146. Halliwell and Wright give *bat*, 'to wink,' from Derbyshire, and *batt*, 'to wink, or move the eyelids up and down,' from Cheshire. It is no doubt the same with the root of English *to beat.*

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2. *Blink milk*, 'milk somewhat soured.' West Virginia. It is evidently a transfer of the term from *blinked-ale*, 'sharp *or* stale ale.'

3. *Brotus* (pronounced like *brought us*). According to Bartlett's *Dictionary of Americanisms* this is a word used exclusively by "Negro market women, itinerant street hucksters, and schoolboys in Charleston, S. C., and means the superfluity of a helping, the running over of a measure which has been heaped up and shaken down. It is the gratuitous surplusage which the vendor gives his customer for his patronage." The Creole word for the same thing in New Orleans is *lagniappe*. It is probably the same as *brotts*, 'fragments *or* leavings' (North of England), as given by Halliwell and Wright.

4. *Buck*, 'to bow *or* bend.' Professor Schele De Vere (*Americanisms*, 327) says, "The fact that players at Three Card Monte, as it is most commonly called, are said to *buck* at Monte, causes the familiar phrase of *bucking* at anything, in the sense of putting forth one's whole energy"; and he quotes the following from a San Antonio paper of 1870: "You 'll have to *buck* at it like a whole team, gentlemen, or you won't hear the whistle near your diggings for many a year."

This explanation is not satisfactory, and I feel sure that the one phrase comes not from the other, but both from a common and very old source. In fact, in these phrases, and in the phrase *bucked and gagged*, as well as *to buck*,[1] used of a Texas horse, we have, I think, what remains of *buck*, the intermediate form between A. S. *bûgan* and the intransitive *buckle*,[2] 'to bend *or* buckle to a thing.' This *buckle* is derived, it is true, as some lexicographers say, from *bûgan*, but as a diminutive from *buck*, which bears the same relation to *bûgan* that *sich bücken*, Low German *bucken*, does to *biugan*, *biegen*. Compare *sich aufbuckeln* in Schmeller's *Bayrisches Wörterbuch*.

The evidence for the form *buck* in this sense in Old English is as follows. Halliwell gives *bucker*, "a bent piece of wood, especially that on which a slaughtered animal is suspended." He adds, "Hence the phrase *as bent as a bucker*. The term is applied also to a horse's hind leg. (Suffolk.)" He also gives *bowk* and *bowked*, 'bent, crooked' (North), and *bowk-iron*, 'a circular piece of iron which lines the interior of a cart or wagon-wheel' (West). Compare also *buxom*,

[1] To spring forward with quick, short, plunging leaps, and come down stiff-legged with the head between the forelegs, and as near the ground as possible.

[2] Compare: And as the wretch whose fever-weakened joints,
Like strengthless hinges, buckle under life. (Shakespeare.)
And, — Go, buckle to the law. (Dryden.)

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earlier *bucksome*, Ger. *biegsam*. Further, also, Scotch *buckie*, 'a spiral shell,' which Jamieson connects with Ger. *bucken*, 'to bend.'

Now as *bucked* in the phrase *bucked and gagged* means clearly 'bowed *or* bent,' the exact equivalent of *gebückt;* as the phrase *to buck at*, quoted from the Texas paper, is precisely equivalent to our *buckle to* or *buckle down to*, namely, 'to bend down forward for the purpose of putting out one's whole energy in pushing or pulling a thing'; as the main idea in the *bucking* of the Texas horse seems to be 'bow *or* bend' (cf. the Bavarian *sich aufbuckeln*, 'to raise the back' like a cat); it seems to me pretty clear, considering also the similar uses of what seems to be the same form of the stem in old or provincial English, as given above, that we have in *buck* the form intermediate between *bûgan* and *buckle*. No etymologist seems to have taken this view.

5. *Carry*, 'to lead *or* escort.' This is common everywhere in the South. The president of a Southern university spoke recently of "a committee of two of the faculty authorized to *carry* around with them a man to estimate the damage done to the university property," and a professor in the same institution said he had "been *carried* all over —— College, from bottom to top, by the president." To *carry* a horse to water is a common performance. This usage seems to have Bible authority, for we read, Lev. iv. 21, "He shall *carry* forth the bullock without the camp and burn him"; and 2 Chr. xiv. 15, "They smote also the tents of cattle and *carried* away sheep and camels in abundance"; and again, Gedaliah's duty was "that he should *carry* Jeremiah home" (Jer. xxxix. 14).

6. *Coat*, 'a petticoat.' Still used in the South. So *undercoat* in the same sense. "Cousin Sally Dilliard and Mose, like genteel folks, they walked the log, but my wife, like a darned fool, hoisted her *coats* and waded through." Henry Watterson, *Oddities of Southern Life*, p. 478. Bailey and Johnson both give *coat* for a woman's petticoat. Halliwell says that it is so used in Cumberland, and adds that any gown was formerly called a coat. Cf. *Romaunt of the Rose:* "And she hadde on a cote of grene of cloth of Gaunt"; also Locke's "a child in coats." A friend writes me that the word was "so used a generation or two ago in seaboard Massachusetts."

7. *Collards* is, as Bartlett says, "a corruption of *colewort*, a kind of cabbage grown at the South, the leaves of which do not form a close head." Webster says *colewort* in this sense is obsolete; but in the South no word, as no dish, is better known among the poorer whites and negroes than collards or greens. Uncle Remus frequently

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mentions *collards;* e. g. "Brer Rabbit make so free wid de man's *collard* patch dat de man tuk 'n sot a trap fer ole Brer Rabbit" (p. 123). Gilmore, *My Southern Friends*, p. 54, speaks of "the poor trash who scratched a bare subsistence from a sorry patch of beans and *collards*." Halliwell and Wright give *collard* for *colewort* in the East of England, and *collets* for young cabbages in Berkshire. Spenser speaks of "fat *colworts* and comforting perseline."

8. *Crope*, preterit and past participle of *creep*, is common among the negroes and poorer whites. It was once used by a pupil of mine. Uncle Remus (p. 55) says, "Brer Tarrypin he crope under de bed." Cf. Piers Plowman (Prol. 186 = 370), "We crope under benches." Halliwell quotes from Gower (MS. Soc. Antiq. 134), "This lady who was crope aside, As sche that wolde hireselven hide." "By that time the little thing had crope three or four miles off." South.

9. *Dansy*, says Prof. Schele De Vere, "is used in Pennsylvania of persons who are failing from old age." It is still used also in Virginia. Grose quotes *dansy-headed* (Norfolk and Suffolk) as 'giddy, thoughtless.' It is Scotch also; cf. Jamieson, *donsie* or *doncie*, meaning 'dull and dreary' (Hamilton), 'stupid' (Roxb.). The noun *dansie* or *dancie* means in Scotch 'a stupid, lubberly fellow,' and has perhaps the same origin as Engl. *dunce*, and from the noun comes, no doubt, the adjective with its easily derived meanings both of 'saucy' and 'stupid *or* dull.' The latter signification is the one nearest the Virginia usage, where it applies, I believe, only to a feeling of physical dulness or weariness or weakness.

10. *Ding* and *dinged*, moderate forms of an oath, about like *darn*, peculiar to the South, according to Prof. Schele De Vere and Bartlett. "If I ever takes another (thrashing) for her or any of 'em, may I be *dinged*, and then dug up and *dinged* over again." (Henry Watterson, *Oddities, etc.*, 338.) "Mr. Bill Williams said 'he 'd be *dinged* ef he had had a hot waffle, even when thar was waffles, sense that dadblasted Yankee had moved up to old Miss Spouter's eend.'" (Ibid., 317:) Halliwell gives it as a moderated imprecation. It is doubtless a figurative use of the obsolete *ding*, 'to throw *or* dash with violence.' Cf. Middle English *dingen*, 'to knock,' Scotch *ding*, 'to beat.' The verb is not found in Anglo-Saxon. Cf. also Milton's "*ding* the book a coit's distance from him."

11. *Doted*, 'decayed inside,' of a tree. It is quite common in South Carolina and other Southern States. A correspondent in Ohio "has heard it, but not often." Halliwell gives *doated*, 'beginning to decay.' Johnson quotes Howell (1650), "And the *dotard* trees serve

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for firing," where *dotard* is evidently the same as *doted*. I think that Nares makes a mistake in defining *doted* as 'stumpy' in the following passage: —

> Then beetles could not live | Upon the hony bees,
> But they the drones would drive | Unto the *doted* trees.

It must mean 'decayed *or* hollow.'

12. *Fill*, 'to draw.' This usage, derived from the old word *fills*, 'shafts,' is, so far as I know, confined to North Carolina. Bartlett mentions *fills* as "a common mispronunciation of *thills*"; but Shakespeare has (Tr. and Cr., iii. 2), "An you draw backward, we 'll put you i' the *fills*." So in the Merchant of Venice, ii. 2, the folio of 1623 reads, "Thou hast got more haire on thy chin then Dobbin, my *phil*-horse, has on his taile." Nares gives also these examples: "I will Give you the forehorse place, and I will be I' th' *fills*," from *Woman Never Vexed*, 1632; "Acquaint you with Jock, the forehorse, and Fibb, the *fil*-horse," from Heyward and Rowland, *Fortune by Sea and Land*. Johnson quotes the word from Mortimer's *Husbandry*, and Halliwell has *filler*, 'shaft-horse,' and *fill-bills*, 'the chain-tugs to the collar of a cart-horse by which he draws.'

13. *Forenent* or *Forenenst*, 'opposite to, gegenüber.' Used still in rural parts of the South not affected by immigration, so that it is certainly a relic of the speech brought over from the mother country. According to Prof. Schele De Vere, it is used in Pennsylvania. Webster says it is obsolete, quoting Fairfax, "The lands *forenenst* the Greekish shore." It is Scotch and Irish. Cf. Schele De Vere, and Benet's *Essay on Americanisms*. Halliwell gives it also from North of England.

14. *Frazle*, 'to unravel cloth'; used also of anything coming apart into strands. It is used everywhere in the South, and I was surprised to find that it was not in the dictionaries and in good use everywhere. We have also the expression *all frazled out*, figuratively used, about equivalent to 'used up.' Halliwell has *to frazle*, 'to unravel cloth,' and *frazlings*, 'threads of cloth torn or unravelled,' East.

15. *Fresh*, "used locally in Maryland for a stream distinct from the tide water, as 'Allen's Fresh.' The lands in Talbot County, Md., are divided into *freshes* and *salts*." (Bartlett.) Halliwell gives *fresh* as a Kentish word, meaning 'a little stream *or* river nigh the sea.' *Fresh* for 'freshet *or* overflow,' in which sense Johnson quotes it from Grose (North) and Crutwell (Lincolnshire), is still common among the lower classes of the South. Milton, as well as Shakespeare, uses it to denote a pool of fresh water: "I'll not show him where the

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quick freshes are." Tempest. In Virginia it means also 'a small tributary of a larger river,' and Beverley (*History of Virginia*) already mentions "the *freshes* of Pawtomeck river." *Freshet* seems to have been once used in the sense in which *fresh* is now used in Maryland. Cf. "Now love the *freshet* and then love the sea." Browne, *Brit. Past.* (1613). So Milton: "All fish from sea or shore, *freshet* or purling brook." See Schele De Vere, p. 475.

16. *Frumenty, fromety,* or *furmity,* 'wheat boiled in milk, to which sugar and spice are added'; used in Maryland, Virginia, North Carolina, and other Southern States. It is given in the dictionaries, but I cannot find that it is now known anywhere in the North. Beverley (*History of Virginia*) defines *homony* as "Indian corn soaked, broken in a mortar, husked, and then boiled in water over a gentle fire for ten or more hours, to the consistency of *furmity*." *Frumenty* is undoubtedly the original form, and derived from Latin *frumentum.* Dr. Gower (Todd's Johnson) says: "Frumenty makes the principal entertainment of all our country wakes. Our country people call it *firmity.*" Nares, who says it is still a favorite dish in the North of England, gives examples from 1585 down, with the various forms, — *furmenty, furmentie, furmity, furmety.*

17. *Galled.* Galled spots in a field are places where the soil has been washed away, or has been so exhausted that nothing will grow. The word is common in South Carolina, and perhaps generally in the South. Halliwell gives "*gauls,* 'spots where grass, corn, or trees have failed.' (South.)" Wright has "*galls,* 'springs or wet places in a field, and bare places in a crop.'" Nares quotes from Norden's *Surveiors Dialogue* (1610): "I see in some meddows *gaully* places, where litle or no grasse at all groweth, by reason (as I take it,) of the too long standing of the water." Johnson quotes from Ray, *On the Creation:* "If it should fall down in a continual stream like a river, it would *gall* the ground, wash away plants by the roots, &c." I think this usage is transferred from the ordinary one of *gall,* 'to wear away by friction, to break the skin by rubbing,' to a spot in a field where the soil has been worn away by constant tilling and the action of water; and after the meaning 'an unproductive spot' was once established, it was then applied to wet spots also.

18. *Holp,* the old preterit and past participle of *help,* is still used among the lower classes in many parts of the South, and from this they even form an infinitive *to holp* (hope), instead of *to help.* "Considerably *holp* up" is a phrase often heard; cf. "A man is well *holpe* vp that trusts to you." Com. of Err., iv. 1. Uncle Remus (p. 112)

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says: "Brer Bar, he *hope* Miss Meadows bring de wood." "I *holped* him ter plow las' month," writes C. E. Craddock, *Atlantic*, May, 1883. "But it can't be *hoped*, and so I takes the responsibility." H. W., *Oddities, etc.*, 358. Cf. Macbeth i. 6: "But he rides well; and his great love, sharp as his spur, hath *holp* him to his home before us." Halliwell has *hoap*, 'helped,' from Essex. *Holpen*, the past participle, is found in the Bible, Bacon, Spenser, etc.

19. *Hone*, 'to pine *or* long for anything,' is not yet obsolete in the South, though perhaps rare. Uncle Remus (p. 198) says: "Sometimes w'en I git kotch wid emptiness in de pit er de stummuck, an' git ter fairly *honin'* arter sump'n w'at got substance in it, den it look like unto me dat I kin stan' flat-footed an' make more cle'r money eatin' pies dan I could, if I wuz ter sell de las' one twixt dis an' Chrismus." Johnson gives the following example from Burton's *Anatomy:* "His heart is still with her, to talk of her, admiring and commending her, lamenting, *honing*, wishing himself anything for her sake." Halliwell gives it as from Devonshire.

20. *Jag*, 'to prick *or* pierce with a thorn or any sharp-pointed thing.' Common in various parts of the South. So in South Carolina, a man in swimming was said to have been "*jagged* by a snag." It seems to be Scotch, for Jamieson gives *to jag*, 'to job *or* pierce,' and the noun *jag* or *jagg*, 'a prick with a sharp instrument.' "Affliction may gie him a *jagg* and let the wind out o' him, as out o' a cow that's eaten wet clover." *Heart of Midlothian.* The form often heard in South Carolina and elsewhere is *jŏŏg* which means rather 'to punch,' and may be the same as *jag*.

21. *Joggle*, 'to shake up and down *or* move up and down on a plank suspended between supports at each end.' From this we have the word *joggling-board* to indicate the contrivance itself. *Joggling* is a favorite amusement of children in South Carolina, and the joggling-board on the front piazza is a common sight. As a large part of my childhood was spent on the joggling-board, I supposed, till I looked it up, that the word was in all the dictionaries. Halliwell has *to joggle*, 'to shake,' and *joggle* in our sense is perhaps a misapplication of this. The word in Webster for shaking up and down is *jiggle*, which we do not know in this sense in the South. *Joggle* seems to be the more correct form for shaking, or for any unsteady motion.

22. *Jower* or *jour*, quite common in the South in the sense of persistent quarrelling or scolding. It seems to be also an old Eastern Massachusetts usage, but is rare there, I hear, if still known. This I take to be the word used by C. E. Craddock in a dialect tale (*Atlan-*

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tic, January, 1880): "But law, I can't stand hyar all day *jowin'* 'bout Rufus Chadd." Halliwell and Wright give *jouring*, 'a scolding,' (Devonshire), and Nares, who thinks it may have been coined from *juro*, quotes from Hayman's *Quodlibets* (1628):

> I pray that Lord that did you hither send,
> You may your cursings, swearings, *jourings*, end.

Wright, however, takes *jouring* here to mean 'scolding,' and no doubt correctly.

23. *Kink*, the old Scotch word, is still used in West Virginia, and perhaps elsewhere in the South, of a child's losing its breath by coughing especially, or crying, or laughing. It is so defined by Bailey and Halliwell. Cf. the old Dutch *kincken*, *kichen*, Germ. *keichen*; also the obsolete or provincial Eng. *kink-host*, Germ. *Keichhusten*. Todd's Johnson surmises, it seems to me probably enough, that *chin-cough*, 'whooping-cough,' is more properly *kin-cough*, which would be exactly equivalent to *kink-host*, Germ. *Keichhusten*.

24. *Mang* means in West Virginia the 'slush about a pig-sty.' Halliwell has *mang*, 'a mash of bran and malt,' from *mang*, A.S. *mengan*, 'to mix *or* mingle,' cf. *mang-corn*. The West Virginia usage has the same source as the word in Halliwell. A student of Vanderbilt University (from West Tennessee) was heard to say recently: "Well, if I fail on my examination, I 'll have the consolation that I am in the *mang* [i. e. 'the crowd'], as the old people in my country say," exactly Germ. *Menge*. Cf. Scotch *mix one's mang*, 'to join in anything.'

25. *Misery*, 'a pain'; universal among the negroes and lower classes in the South. A friend writes me that old people in the West use it so. "Mrs. Johns, sitting on the extreme edge of a chair and fanning herself with a pink calico sun-bonnet, talked about her husband and a *misery* in his side and in his back, and how he felt it a comin' on nigh on ter a week ago." C. E. Craddock, *Atlantic*, May, 1878. Halliwell gives *misery*, 'constant bodily pain' (East).

26. *Poor* is pronounced *pore* almost universally in the South; in fact, I should consider this pronounciation one of our shibboleths, and hence I give it, though one (and only one) of my correspondents (from Massachusetts) writes me that he is familiar with it. "Simon Burney air a mighty *pore* old man." C. E. Craddock, in the *Atlantic Monthly*. "And now they want to turn it all on my *pore* daughter." H. Watterson, *Oddities, etc.* It is at least as old as Piers Plowman (Prol. 83): "Pleyned hem to the bischope that hire parisshes were *þore*." So repeatedly, if not invariably, in Piers Plowman.

27. *Priminary*, 'a predicament *or* difficulty,' given by Bartlett, on

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the authority of Sherwood's *Georgia*, as Southern. I am not acquainted with the usage, but it has old English, as well as Scotch authority. It is of course, as Johnson says, from *premunire* (Lat. *praemonere*), the old writ in the common law. Johnson gives as second meaning 'the penalty so incurred,' and third, 'a difficulty, a distress' ("a low ungrammatical word"). Halliwell gives, from the North, *priminery*, 'difficulty.' Jamieson has *primanaire*.

28. *Rip*, 'a lean horse,' not uncommon in South, though a low word. "There 's an old *rip* down there in the stable; you may take him and ride him to hell, if you want to," said an irate Carolina farmer to a foraging party during the war. Johnson gives *rip*, 'refuse,' as "a rip of a horse." Wright gives it as 'a lean animal'; cf. Germ. *Gerippe*.

29. *Seepy* and *seepage*. Prof. Schele De Vere says that *seep* means, in New England, 'to run through fine pores or any very small openings'; but the adjective *seepy* and the noun *seepage*, common in West Virginia, Louisiana, Tennessee, &c., are not known to any of my correspondents in the North or West. Cable says, in one of his Creole tales: "When the Anglo-American flood that was presently to burst in a crevasse of immigration upon the Delta had thus far been felt as slippery *seepage*, which made the Creole tremble for his footing." *Seepy* land means in Virginia, Maryland, &c., land under cultivation, not well drained. It is no doubt the same as *sipe*, 'to drain *or* drip,' which Halliwell and Grose quote. Worcester, in his Supplement, gives *seepy* as "Scotch and U. S.," and quotes from Johnson "seapage and sewage." The root appears in the A.S. *sipen-ȝge*, 'lippus, trief-äugig.'

30. *Servant* was the common Southern euphemism for 'slave' in the ante-bellum times. *Servant* (with the contrast "*hired* servant") and *bondman* are the Bible words; but in Jer. ii. 14 and Rev. xviii. 13 we have *slave*.

31. *Skew-bald*, same as 'piebald,' given as obsolete in Webster, is still sometimes used of a horse in the South. Nares says it is still used in that sense in Cheshire, and quotes from Cleaveland's Poems of 1651: "You shall find | Og the great commissary, and which is worse, | Th' apparatour upon his skew-bal'd horse."

32. *Slashes*, 'wet *or* swampy grounds overgrown with bushes.' The slashes of Hanover Co., Virginia, became famous as the birthplace of Henry Clay. Bartlett quotes from Beverley's *Virginia*: "Although the inner lands want the benefit of game (which, however, no pond or *slash* is without)," &c. It is of the same origin with Halliwell's *slashy*, 'wet and dirty,' and with the Scotch *slash*, 'to work in what is wet

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and flaccid.' Doubtless the noun was used in England at the time of the settlement of Virginia, but I find no trace of it.

33. *Snack*, 'a luncheon *or* hasty repast,' is, I believe, despite the fact that one, and only one, of my correspondents (Massachusetts) knows it (and he has lived in the South), a Southern expression. "'You 'd better stay en take a snack wid me, Brer Fox,' sez Brer Rabbit, sez he." Uncle Remus, p. 99. Johnson gives it as common in this sense in various parts of the North of England. So Jamieson has both *snack* and *snatch* in this sense. It is the old English *snack*, 'to snatch.' The expression *to go snacks*, i. e. 'to go shares,' is the common one in the South, while *to go snucks* is the usual form in the North and West; though the former is still used in Massachusetts.

34. *Sobbed* or *sobby*, 'soaked *or* wet,' commonly applied to land, though also to other things, is the Southern word for *soggy*, which we never or seldom use, I think. "The high lands are *sobbed* and boggy." Charleston letter to *New York Herald*. "Cranberries will grow in *sobby* ground, where nothing else can be raised." *Norfolk Journal*. *Sobby* bears the same relation to *sob*, 'to sop *or* suck up' (which occurs in Mortimer's *Husbandry*, and seems now to be obsolete except in Suffolk), as *soggy* does to *soak*. Dickens has *soppy*. Halliwell gives *sobbed*, 'soaked with wet' (Warwick). Cf. Bartlett and Schele De Vere.

35. *Stob*, 'a small post *or* stake *or* stump of a shrub,' commonly so used in many, if not all, parts of the South. It is not elegant, however. Wright has *stob*, 'a post, a small stake'; so also Jamieson has both *stob* and *stab* in this sense; cf. Germ. *Stab*.

36. *Stile*. To stile a gun is to aim it, as a cannon, or to direct a small gun by putting it on supports. Halliwell has *to stile*, 'to direct, as a gun'; Jamieson, *stile*, 'to place *or* set'; to *stile* cannons, 'to plant them.'

37. *Strut*, 'to be over-full, to swell out.' One of my correspondents from New York marked this as common in that State; two others from there do not know it; nor do any others of my correspondents know it. It is not common, but still used at the South; so said a negro nurse recently. Webster quotes from Dryden: "The bellying canvas *strutted* with the gale." Again Dryden: "The goats with *strutting* dugs shall homeward speed." Cf. Germ. *strotzen*. Todd's Johnson quotes from Drayton: "That makes each udder *straut* abundantly with milke." Promptorium Parvulorum: "Strowtyn, or bocyn owt" ('to swell *or* bend out').

38. *Swash*. Bartlett says: "In the Southern States of America, a

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name given to a narrow sound or channel of water lying within a sand-bank, or between that and the shore." In this sense, I think it is entirely Southern. "It is said they took refuge in the *swash* behind the house." *New Orleans Bee*, 1869 (De Vere). Wright gives *swash* (2), 'a crack *or* channel in the sand made by the sea.'

39. *Swingeing* or *swinging*, 'huge, great,' is quite common in the South; used generally by children. A "swinger" in the same sense is, I believe, common enough in the North. It is very old, as the examples cited by Todd's Johnson show: "I wote not who doth rule the winds and bear the *swinging* sway." Turberville, 1567. "A *swinging* storm will sing you such a lullaby." B. & Fl. Nares quotes from the *Hist. of Jack Horner*: "Quoth Jack, now let me live or die, | I'll fight this *swinging* boar."

40. *Such* or *so . . . as that*, instead of *such* or *so . . . that*. I venture to record this as a Southernism, because only one of my correspondents (from Massachusetts) knows it. "The Faculty are favorable to *such* a reduction of studies *as that* a man can do his work well." Chancellor of Vanderbilt University. "It is strictly a local measure, the bill being *so* drawn *as that* it applies only to Nashville." *Nashville American*, 1883. I recently heard the expression from three Southern college presidents and two professors. It occurs in the Life of Bunyan: "Wherefore I did labor *so* to speak *as that* thereby, if possible, the sin and the person guilty might be particularized." Cf. Maetzner's *Englische Grammatik*, iii. 2, 2d ed., pp. 505 and 419.

41. *Thoroughfare.* Bartlett gives this word, in the sense of a 'low gap between mountains,' as Southern, citing "Thoroughfare Gap" in Fauquier Co., Virginia; so "Thoroughfare Mountain." It is probably an application of the original and literal meaning of *thoroughfare*, and doubtless quite old in this sense.

42. *Trash*, in the phrase "poor white trash," so common among the negroes, though it may be here simply a usage coined from *trash* in the general sense of anything worthless, has classical authority. It is possibly the survival of the usage in Shakespeare, "I suspect this *trash* | To be a party in this injury." Othello v. 1. Again, Othello ii. 1: "If this poor *trash* of Venice, whom I trash | For his quick hunting, stand the putting on." Halliwell has *trash-bag*, 'a worthless fellow.' Children are called *trundle-bed trash*.

43. *Use*, 'to frequent, to inhabit.' The word in this sense is put down as obsolete already in Todd's Johnson; so Webster and Worcester; but it is still in daily use at the South. Uncle Remus (p. 68) says, "Der's an old gray rat w'at *uses* 'bout 'yer." It is by no means

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a negroism, but common among almost all classes. "There 's a cloud that *uses* around White Sides (mountain)," said a North Carolina mountaineer. (Benet.) Spenser (F. Q.) has, "In these strange ways where never foot did *use*." Milton, *Lycidas*: —

> Ye vallies low, where the mild whispers *use*
> Of shades and wanton winds, and gushing brooks.

B. Jonson: "He *useth* every day to a merchant's house, where I serve water." The noun *use* is frequently employed in conversation in the South in a very odd way, namely, *I have no use for him*, meaning, 'I do not like him,' about as strong as *ich mag ihn nicht*.

44. *Upping-block*, 'a horse-block,' in common use in West Virginia. Halliwell gives it as so used in various dialects in England.

45. *Wain*, 'a wagon,' Prof. Schele De Vere gives as "still in daily use in some parts of the United States, e. g. in the peninsula east of the Chesapeake, one of the first parts of Virginia and of North America that were colonized." Cf. Spenser: "There ancient night arriving, did alight | From her high weary wain." Halliwell gives it as still in use. The ordinary form *wagon* is borrowed from the Dutch.

46. *Wall the eyes*, that is, 'to roll the eyes so as to show the white.' I can remember this as a very common way among the little negroes in South Carolina of showing displeasure, and expressing impudence, when they did not dare say anything. It comes of course from the noun *wall-eye*, or the adjective *wall-eyed*.

47. *While*, for 'till.' Bartlett quotes the usage from Sherwood's *Georgia* as Southern; for instance, *stay while I come*, for 'stay till I come.' I understand it is so used in Tennessee. The dictionaries give it as obsolete. Cf. Shakespeare's Macbeth, iii. 1: "*While* then, God be with you." Beaumont and Fletcher: "I 'll lie under your bed *while* midnight." Halliwell gives it in this sense from Yorkshire.

48. *Whommle*, 'to turn a trough, or any vessel, bottom upwards, so that it will drain well'; used in West Virginia. Halliwell gives *whommle*, 'to turn over' (various dialects). Jamieson has *whummil*, *whamble*, and *quhemle*, in the same sense.

49. *Wrack-heap*, as it probably should be spelled, or *rack-heap*, as it is spelled commonly, means in West Virginia 'a confused mass of logs and other rubbish, usually accumulated by high water.' Some one from West Virginia wrote once a letter to some Northern paper describing an immense rack-heap which floated down a river and carried away a bridge; but as the word was not known where the paper was published, the strange phenomenon was announced of a rock-heap floating down a river. I find from Jamieson that *wrak*, or *wrack*,

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or *wreck*, means, 1. 'whatever is thrown out by the sea, as broken pieces of wood, sea-weed, etc.'; and 4. 'refuse of any kind' (so Halliwell, *rack*, 'weeds, refuse,' Suffolk); and here perhaps we find the origin of the expression. More probably we have here simply the old form of the word *wreck* preserved; cf. Milton's "A world devote to universal wrack."

50. *Year*, as a pronunciation of the word *ear*. I run the risk perhaps of being charged with maligning my people when I call this a Southernism; but while it is the universal pronunciation among the lower classes, it was not confined to them a few years ago. I recall two ladies of excellent family, both professors' wives, who regularly pronounced it *year*, or rather *yer*. When I was a boy at school, a common conundrum with us was, "Why is Tick's mouth like an overseer's wages?" And the answer was, "Because it runs from year to year." Tick was a German boy. Uncle Remus (p. 205) says: "Come yer, son, whar dey ain't no folks, an lemme drap some Jawjy (Georgia) intment in dem *years* er yone." "My gal baby keeps up sich a hollerin', I can't hear my own *years*." J. C. Harris (Uncle Remus) in the *Century*. This pronunciation seems to be very old, since Halliwell quotes from the Nominale manuscript:

> But sone thei cane away here hedes wrye,
> And to fayre speche lyttely thaire *yeres* close.

I might add that *earth* is quite commonly pronounced *yearth* or *yeath* among the lower classes at the South; so *hear* is pronounced *yer;* and *here*, which is usually, I think, pronounced *hyere* among the better classes, is pronounced *yere* among the lower. All these have, of course, old English or provincial English authority, and I suspect that they are common among the lower classes of the North as well as the South.

[NOTE. — Of these words the following are given in Bartlett, without any statement as to English usage, viz.: *bat*, *brotus*, *coat*, *ding*, *doted*, *fills*, *fresh*, *seepy*, *slashes*, *swash*, *thoroughfare*, *while*.]

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IV. — *The Development of the Ablaut in Germanic.*

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In this paper I propose to speak of the strong verbs in Gothic, High German, English, Saxon, and Norse, with occasional reference to the Frisian. I shall first give a complete list of the strong verbs in each dialect, then examine the relations of the dialects to one another in the distribution of the verbs with Ablaut, and finally I shall examine the question how far these verbs are old, and how far they may be shown to be peculiar to the individual dialects. I shall try also to show the causes and general lines of the new developments in the Ablaut. The phonetic development of the Ablaut vowels I shall not touch upon here.

Section I.

Lists of strong verbs have already been published. The first was by Grimm, in his Grammar. This was extended and improved by Amelung in his *Bildung der Tempusstämme*, 1871; but further investigation and study has shown even this later list to be so faulty that it seems necessary, in order to win a firm foundation for our work, to present the facts once more in the light which the last twelve years have shed upon them, before proceeding to examine their meaning.

The table of strong verbs which follows contains all the strong verbs which occur in Gothic and Old Norse (the East Germanic dialects), and in Old English, Old (and Middle) High German, and Old Saxon (the West Germanic dialects). These are arranged, according to the classification used in my paper on the English Ablaut in the *Transactions* for 1882, in parallel columns, and alphabetized according to Old Germanic "Stems" constructed to represent the simplest form of the root-vowel with the consonants that would have accompanied it in Old Germanic had the verb been present there. A uniform alphabet is thus attained for all the dialects, and the blank

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spaces left by the absence of a verb in any dialect are filled by related forms in Italics, where such occur. The table includes the reduplicating verbs of Class V., and the preterito-presents. Where only participles occur, they are given in parentheses. Notes have been added, at the close of the list, to such verbs as seemed to demand any particular remark.

The abbreviations are as follows: OG. stands for Old Germanic; WG., for West Germanic; G., for Gothic; ON., for Old Norse; OHG., for Old High German; OS., for Old Saxon; OE., for Old English; ME., for Middle English; NE., for New English.

A mark of interrogation (?) *before* a word implies a doubt whether it should be placed where it is. The same mark *after* a verb implies that it is found only in the present tense. The sign + means that both strong and weak forms occur. W. stands for "weak," and S. for "strong"; A. for adjective, N. for noun.

I. a.

	Stem.	G.	ON.	OE.	OHG.	OS.
	at	itan	eta	etan	ezzan	etan
	bad	bidjan	biđja	biddan	bittan	biddan
	brak[1]	brikan	*breka* W.	brecan	brechan	brekan
	drap		drepa	drepan	trefan	
5	dav	divan	*deyja* IV.	*dēaŏ* N.	*towjan* W.	*dōjan* W.
	fah	*fahēþs* N.	(feginn)	fēon	fehan	
	fat	fitan	feta	? fetan	fezan	
	frat		freta			
	fnah				fnehan	
10	frag			fricgan		
	fragn[2]	fraihnan	fregna	frignan		fregnan
	gab	giban	gefa	giéfan	geban	geban
	gat	gitan	geta	giétan	gezzan	getan
	hlaf	hlifan				
15	jah				jehan	gehan
	jas				jesan	
	jad				jetan	
	knag		knā *pret.-p.*	*cnāwan* V.	*cnāan* W.	*bi-knegan*?
	knad		*knoŏa* W.	cnedan	cnetan	
20	kvaþ	qiþan	kveđa	cweđan	quedan	quethan
	lag	ligan	liggja	licgan	liggan	liggjan
	lak		leka	*leccan* W.	(lechen)	
	las	lisan	lesa	lesan	lesan	lesan
	mag	mag *pret.-p.*	mā	maeg	mac	mag
25	man	man *pret.-p.*	man	man	*man* N.	man
	mat	mitan	meta	metan	mezzan	
	nah	nah *pret.-p.*	*g-nōgr* A.	néah	nah	*gi-nōg* A.

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	Stem.	G.	ON.	OE.	OHG.	OS.
	nas	nisan	*nest* N.	nesan	nesan	nesan
	naþ	niþan	*nāð* N.	*nēðan* W.	*ga-nāda* N.	*nātha* N.
30	plag			plēon	pflegan	plegan
	rag				regen MHG.	
	rak	rikan	reka ?	recan	rechen MHG.	
	sahv	saihvan	sjā	sēon	sehan	sehan
	sat	sitan	sitja	sittan	sizzan	sittan
35	skah		*skaga* W.	*scēon* W.	scehan	
	skrak				*schrecken* MHG.	
	skrap		*skraþa* W.	screpan	*scarbōn* W.	
	slak		(slokinn)	*sleác* A.	*slach* MHG. A.	
	sprak		*sprek* N.	sprecan	sprehhan	sprekan
40	snav	snivan	*snūa* V.	*snēowan* III.		
	stak	stik N.	*stikill* N.	*sticel* N.	stehhan	stekan
	straþ		streða	*stregdan* Ic.	stredan	
	svab		sofa	swefan	*swebjan* W.	*swebjan* W.
	svaþ[17]		*swīða* II.	*swaðre* N.	swedan	
45	svak			*swec* N.	swehhan	*swek* N.
	trad	trudan	troða	tredan	tretan	*trada* N.
	trag	*trigō* N.	trega	*tregjan* W.	*trāgi* A.	tregan
	trak				trehhan	
	þag		þiggja	þicgan	*dikkan* W.	*thiggean* W.
50	vab		vefa	wefan	weban	*webbi* N.
	vad	vidan	*vaðr* N.	*wēd* N.	wetan	*wād* N.
	vag	vigan	vega	wegan	wegan	*weg* N.
	vas	visan	vesa	wesan	wesan	wesan
	vrak	vrikan	reka	wrecan	rehhan	wrekan

I. b.

55	bar	bairan	bera	beran	beran	beran
	bram		*brim* N.	*brim* N.	breman	*bremmja* N.
	dval	*dvals* A.	*dvöl* N.	dwelen	twelan	dwelan
	hal	*halja* N.	*hel* N.	helan	helan	helan
	kval		*kvelja* W.	cwelan	quelan	quelan
60	kvam	qiman	koma	cuman	kuman	kuman
	nam	niman	nema	niman	neman	niman
	skal	skal *pret.-p.*	skal	sceál	skal	skal
	skar		skera	sceran	sceran	*skard* A.
	stal	stilan	stela	stelan	stelan	stelan
65	swar				sweran	
	tam	timan	*tamr* A.	*tam* A.	zeman	
	tar	tairan		teran	zeran	*terjan* W.
	tram				tremen MHG.	
	þvar[8]	*þvairhs* A.	*þverra* Ic.	þweran	dweran	
70	val	vulan ?	*vella* Ic.	*wéallan* V.	*wallan* V.	*wallan* V.

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I. c.

	Stem.	G.	ON.	OE.	OHG.	OS.
	ann	*ansts* N.	ann *pret.-p.*	an	an	
	balg	*balgs* N.	(bolginn)	belgan	belgan	belgan
	ball[4]		bella	bellan	bellan	*bil* N.
	band	bindan	binda	bindan	bintan	bindan
75	barg	bairgan	bjarga	béorgan	bergan	bergan
	bark		*berkja* W.	béorcan		
	blaggv	bliggvan		*blowe* ME. N.	*bliuwan* III.	
	braggv		(brugginn)	*brēowan* III.	*briuwan* III.	
	bragd		bregđa	bregdan	brettan	bregdan
80	bramm		*brim* N.	*brim* N.	brimmen MHG.	*bremmja* N.
	brang[6]	briggan		bringan	bringan	bringan
	brann	brinnan	brenna	béornan	brinnan	brinnan
	brast		bresta	brestan	brestan	brestan
	dalb	*draban* IV.		delfan	telban	delban
85	darb		*djarfa* W.	déorfan	derben MHG.	derven
	dars	dars *pret.-p.*	? *darr* N.	déar	tar	dar
	dant		detta	*dynt* N.		
	drank	drigkan	drekka	drincan	trinkan	drinkan
	faht			féohtan	fehtan	
90	falh	filhan	fela Ib.	felhan	felhan	felhan
	fand	finþan	finna	findan	fintan	findan
	flaht	*flahta* N.		*flēax* N.	flehtan	
	gall	*gōljan* W.	gella	giéllan	gellan	
	gald	gildan	gjalda	giéldan	geltan	geldan
95	galp		*gjalpa* W.	giélpan	gelfan	
	gann	ginnan		ginnan	ginnan	ginnan
	gard	gairdan				
	garr			géorran	*gurren* W. MHG.	
	glamm				glimmen MHG.	
100	gnest		gnesta	*gnāstan* W.		
	gnall		gnella			
	grann				grinnen MHG.	
	grand	*grundus* N.	*grannr* N.	grindan	grinden MG.	*grund* N.
	gramm	*grammjan* W.	*gramr* A.	grimman	grimmen MHG.	*gram* A.
105	hall				hellan	
	halp	hilpan	hjalpa	helpan	helfan	helpan
	hank		*hinka* W.		hinkan	
	hand	hinþan		*hūð* N.	*hunda* N.	
	hlamm	*hlamm* N.	*hlam* N.	hlimman	limman	
110	hnaggv		hnöggva	*hnēaw* A.	*ge-nau* A.	
	hramp			hrimpan	rimpfan	
	hrand		hrinda	hrindan		
	hrankv		hrökkva			
	hrasp				hrespan	
115	hvarr			hwéorran		
	hvarb	hvairban	hverfa	hwéorfan	hwerban	hwerban

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	Stem.	G.	ON.	OE.	OHG.	OS.
	kann	kann *pret.-p.*	kann	cinnan	kan	kan
				cann *pret.-p.*		
	karb			céorfan	kerven MG.	
	karr				cherran	
120	klamb		*klīfa* II.	climban	chlimban	
	klamp				klimpfen MHG.	
	klang[6]			clingan	chlingan	
	klankv		klökkva	*clokken* W.ME.		
	knall				cnellen MHG.	
125	krang			cringan		
	kramm		*kremja* W.	crimman	chrimman	
	kramp		(kroppinn)	*krampe* N. ME.	crimpfan	
	kvall				quellan	
	kvank			cwincan		
130	lang	*leihts* A.	*lēttr* A.	*langre* A.	lingan	
	lann	linnan	*linna* W.	linnan	linnan	
	lamp			limpan	limpfan	
	lask				leskan	*leskjan* W.
	malk	*miluks* N.	*mjölk* N.	melcan	melcan	
135	marn	*maurnan* W.	*morna* W.	murnan	*mornēn* W.	*mornēn* W.
	nanþ	*nanþjan* W.	*nenna* W.	*nīðan* W.	nindan	*nādian* W.
	rann	rinnan	renna	rinnan	rinnan	rinnan
	salk			selcan	selken MG.	
	sangv	siggvan	syngva	singan	singan	singan
140	sankv	sigqan	sökkva	sincan	sincan	sinkan
	sanþ	*sandjan* W.	*senda* W.	sinnan	sinnan	*sīð* N.
	sard		serða	serdan	serten MG.	
	skald				skeltan	
	skalf		skjālfa	*scelfan* W.		
145	skall	*skillings* N.	skella	*scilling* N.	skellan	*skilling* N.
	skanþ		*skinn* N.	*scinn* N.	schinden MHG.	
	skarr		*skera* Ib.	*sceran* Ib.	skerran	
	skranþ		skreppa		schrimpfen MHG.	
	skrand	*skreitan* II.			skrintan	
150	skrank			scrincan	schrinken MHG.	
	sland	slindan		*slītan* II.	slintan	
	slang		slyngja	slingan	slingan	
	slank		slinka Swed.	slincan	*slīkhan* II.	
	slamp		sleppa	*slīpan* II.	*slimm* A.	
155	small		smella			
	smalt[7]		*melta* W.	meltan	smelzan	*meltjan* W.
	smart			smerten ME.	smerzan	
	snark				snerhan	
	snarp		*snara* W.		snerfan	
160	snart		snerta			
	spann	spinnan	spinna	spinnan	spinnan	
	sparn		sperna	spurnan	spurnan	spurnan
	sprang		springa	springan	springan	springan

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	Stem.	G.	ON.	OE.	OHG.	OS.
	sprant		spretta	(*sproten* III.)	sprinzan	
165	stang	stiggan	stinga	stingan	*stanga* N.	
	stankv	stigqan	stökkva	stincan	stinkan	
	starb		*starf* N.	stéorfan	sterban	sterban
	start				sterzen MHG.	
	stragd		*strēða* Ia.	stregdan	*stredan* Ic.	
170	svalg		svelgja	swelgan	swelgan	
	svall		svella	swellan	swellan	swellan
	svalt	sviltan	svelta	sweltan	swelzan	sweltan
	svamm	*svumsl* N.	svimma	swimman	swimman	
	svand		*svinnr* A.	swindan	swintan	
175	svangv	*svaggvjan* W.	*svangr* A.	swingan	swingan	swingan
	svank		*svīkja* II.	swincan	*swihhan* II.	*swīcan* II.
	svarb	svairban	sverfa	swéorfan	swerban	swerban
	svark		*svarkr* N.	swéorcan	*gi-swerc*	swerkan
	taggv		tyggva			
180	tald		*tiald* N.	teldan	*zelt* N.	
	tang		*tengja* W.	tingan	*zengi* A.	*tengi* A.
	tramp	trimpan				
	trann				trinnen MHG.	
	þahs			*þixl* N.	dehsen MHG.	
185	þamp		*dampi* N.	*dampen* W. ME.	dimpfen MHG.	
	þand			þindan		
	þang	*þeihan* II.	*þungr* A.	þingan	*? dāha* N.	
	þans	þinsan	þistill N.	*þistel* N.	dinsan	
	þarb	þarf *pret.-p.*	þarf	þéarf	darf	þarf
190	þars	þairsan	*þerra* W.	*þyr* A.	*derran* W.	
	þrand			þrindan	drinden MG.	
	þrangv	*þreihan* II.	þryngva	þringan	dringan	þringan
	þrask	þriskan	*þriskja* W.	þrescan	drescan	
	þvarr	*þvairhs* A.	þverra	*þveran* Ib.	*dweran* Ib.	
195	þvang		*þvīnga* W.	*þvang* N.	dwingan	þwingan
	vall	*vulan* Ib.	vella	*wéallan* V.	wellan	*wallan* V.
	valt	*valtjan* W.	velta	*wéaltan* V	*walzan* V.	
	valv	vilvan	*völva* N.			
	vand	vindan	vinda	windan	wintan	windan
200	vank			*wincjan* W.	winkan	*wankol* A.
	vann	vinnan	vinna	winnan	winnan	winnan
	varp	vairpan	verpa	wéorpan	werfan	werpan
	vars	*vairs* A.	*vörr* A.	*wlers* A.	werren	werren
	varþ	vairþan	verða	wéorðan	werdan	werðan
205	vrang	*vrungō* N.	vringa	wringan	ringan	

II.

bid	beidan	bīða +	bīdan	bītan	bīdan
bit	beitan	bīta	bītan	bīzan	bītan

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	Stem.	G.	ON.	OE.	OHG.	OS.
	blik		blīkja +	blīcan	blīchen	blīkan
	bris				(brisen MHG.)	
210	briþ				(briten MHG.)	
	dig	deigan	*deigr* N.	*dāg* N.	*teig* N.	
	dik				tīchen MHG.	
	drib	dreiban	drīfa	drīfan	trīban	drīban
	drit		drīta	drītan ?	drissen MG.	
215	dvin		*dvīna* W.	dwīnan		
	fis		fīsa		*fist* N. MHG.	
	flit		*flīt* N. Swed.	flītan	vlīzan	
	gin		gīna +	gīnan	*gīnèn* W.	
	glid[8]		*glaðr* A.	glīdan	glīten MHG.	glīdan
220	glip				(gliffen MHG.)	
	glit	*glitmunjan* W.	*glita* W.	*glityan* W.	glīzan	glītan
	gnid			gnīdan	gnītan	gnīdan
	gli				glīen MHG.	
	grin		*grīma* N.	*grinnian* W.	grīnan	
225	grip	greipan	grīpa	grīpan	grīfan	grīpan
	gris			grīsan		
	hlib	*hleibjan* W.	*hlīfa* W.		līpan	
	hlid		*hlið* N.	hlīdan	*lit* N.	hlīdan
	hnigv	hneivan	hnīga	hnīgan	nīgen MHG.	hnīgan
230	hnip		(hnipinn)	*hnipian* W.		
	hnit		hnīta	hnītan	*nit* N. MHG.	
	hrin[9]		hrīna	hrīnan	hrīnan	hrīnan
	hrib		hrīfa	rīven ME.	rīban	
	hvin		hvīna	hwīnan ?		
235	ih[10]	aih *pret.-p.*	ā	āh	eih	ēh
	ki[11]	kijan	*kið* N.	*cīnan* II.	*chīnan* II.	*kīnan* II.
	kid[26]			cīdan ?		
	knid[26]			cnīdan ?		
	kin[11]	*keinan* W.	*kind* N.	cīnan	chīnan	kīnan
240	klib		klīfa	clifan	chlīban	klīban
	klip		klīpa +	*clyppan* W.		
	krig				krīgen MG.	
	kvin	*qainōn* W.	*kveina* W.	cwīnan	*weinōn* W.	
	kviþ		kvīða +	*cwīðan* W.		
245	lib	leiban	*lifa* W.	līfan	līban	līban
	lihv	leihvan	*ljā* W.	lēon	līhan	līhan
	lik	*leikan* W.	*līka* W.	*līcjan* W.	(lichen MHG.)	*līkōn* W.
	lim		*līm* N.	*līm* N.	limen MHG.	
	liþ	leiþan	līða +	līðan	līdan	līðan
250	lis	leisan	*lāra* W.	*lāran* W.	*lērran* W.	*lērjan* W.
	mig		mīga	mīgan	mīgen NNG.	
	miþ	*maidjan* W.	*meiða* W.	mīðan	mīdan	mīðan
	niþ	*neiþ* N.	*nið* N.	*nið* N.	nīden MHG.	*nīð* N.
	nip	*ga-nipnan* W.		nīpan		
255	rid	*raids* A.	rīða	rīdan	rītan	

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	Stem.	G.	ON.	OE.	OHG.	OS.
	rik				rīhan	
	rim				rīman	
	rin	*rignjan* W.	*regn* N.	rīnan +	*reganōn* W.	*regan* N.
	ris	reisan	rīsa	rīsan	rīsan	rīsan
260	rip	*raupjan* W.		rīpan	*roufan* W.	
	rist[12]	*vrits* N.	rista	*wrītan* II.	*rīzan* II.	*wrītan* II.
	sig		sīga	sīgan	sīgan	sīgan
	sih		*sjā* W.	sēon	sīhan	
	sik			sīcan		
265	siþ		sīđa +		*seid* N.	
	skib				schīben MHG.	
	skid		*skīð* N.	*scīd* N.	schīten MHG.	
	skin	skeinan	skīna	scīnan	skīnan	skīnan
	skit		skīta	schīten ME.	schīzan	
270	skiþ	*skaidan* V.	*skīð* N.	*scādan* V.	schīden MHG.	*skēðan* V.
	skri				skrīan	
	skrib			scrīfan	scrīban	skrīban
	skrid		skrīđa	scrīđan	scrītan	skrīdan
	skrit	skreitan			*schranz* N.	skrītan
275	slid[13]	sleidan	*slīðrar* N.	slīdan	slīten MHG.	
	slik		*slinka* Ic. Swed.	*slincan* Ic.	slīhhan	
	slip		*slipa* W. Icel.	slīpan	slīfan	
	slit		slīta	slītan	slīzan	slītan
	smit	smeitan	*smita* W.	smītan	smīzan	
280	snik		(snikinn)	snīcan	*snahhan* W.	
	sniþ	sneiþan	snīđa	snīđan	snīdan	snīđan
	sniv[14]		snīva	sniwen ME.	snīwan	
	spiv	speiwan	*spȳja* V.	spīwan	spīwan	spīwan
	sprit[15]		*spretta* Ic.	*splīt* NE. W.	sprīzen MG.	
285	stig	steigan	stīga	stīgan	stīgan	stīgan
	strid		*strīða* W.	strīden ME.	strītan	*strid* N.
	strik	*striks* N.	*striuka* III.	strīcan	strīchan	
	svib	sveiban	svīfa +	swīfan	*sweibōn* W.	
	svig				swịgen MHG. +	*swigōn* W.
290	svik	*svikns* A.	svīkja	swīcan	swīhhan	swīkan
	svin			*swintan* Ic.	swīnan	
	svip[16]	*sveipains*	svīpa		swāfen MHG.	swīpan?
	sviþ[17]		svīđa +	*swāðul* N.	*swedan* Ia.	
	tih	teihan	*tjā* W.	*tēon*	zīhan	tīhan
295	þih	þeihan	*þjā* W.	þēon	dīhan	þīhan
	þrib		þrīfa	*þrāfjan* W.		
	þrih	þreihan	*þryngva* Ic.	*þringan* Ic.	*drīhe* MHG. N.	þringan Ic.
	þvit		*þveita* W.	þwītan		
	vig	veihan	*vīg* N.	wīgan	wīhan	*wīg* N.
300	vik		vīkja	wīcan	wīhhan	wīkan
	vip	veipan		*wīþjan* W.	wīfan	
	vis				wīsan	
	vit	veitan	veit *pret.-p.*	wītan	wīzan	wītan

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	Stem.	G.	ON.	OE.	OHG.	OS.
	vlit	*vlits* N.	*līta*	wlītan	litze MHG. N.	*wliti* N.
305	vrih			wrēon	rīhan	
	vrit	*vrits* N.	rīta	wrītan	rīzan	wrītan
	vriþ		rīþa	wrīðan	rīden MHG.	*wrēðjan* W.

III.

	bud	biudan	bjōða	bēodan	biotan	biodan
	bug	biugan	bjūga	būgan	biogan	
310	but		*bauta* + v.	*bēatan* V.	biuzen MHG.	
	blu	*bliggvan* Ic.		blowe ME. N.	bliuwan	
	bru		*brugginn* Ic.	brēowan	briuwen MHG.	
	bruk	*brūkjan* W.	*brūka* W.	brūcan	*brūhhan* W.	brūkan ?
	brut		brjōta	brēotan	briezen MHG.	*brētōn* W.
315	bruþ			brēoðan		
	dub	*dūbō* N.	*dūfa* N.	dūfan	*dūbo* N.	*dūfā* N.
	dug	daug *prt.-p.*	*duga* W.	dēah	toug	dōg
	drug	driugan	*drȳgja* W.	drēogan	triogan	driogan
	drup		drjūpa	drēopan	triufan	driopan
320	drus	driusan	*dreyri* N.	drēosan	*trōr* MHG. N.	driosan
	fuk		fjūka	*fog* NE.		
	flug		fljūga	flēogan	fliogan	
	fluh	þliuhan	*flȳja* W.	flēon	fliohan	fliohan
	flut	? *flauts* A.	fljōta	flēotan	fliozan	fliotan
325	frus		frjōsa +	frēosan	friosan	
	gup		*gaupn* N.	gēopan	*gauf* N.	
	gus		gjōsa			
	gut	giutan	gjōta	gēotan	giozan	giotan
	grus			grēosan	? *gruos* MHG. N.	*gruri* N.
330	grut	*grētan* V.	*grāta* V.	grēotan	*grāzen* MHG. W.	griotan ?
	huf	hiufan	*hjūfa* W.	*hēofan* W.	*hiufan* W.	hiovan ?
	huþ			hēoðan		
	hlut		hljōta	hlēotan	hliozan	hliotan
	hnup	hniupan	*hnupla* W.	*hnēapan* V.		
335	hnus		hnjōsa		niusan	
	hnuþ	*hnuþō* N.	hnjōða	*hnossjan* W.	hniutan	
	hru		*hryggva* W.	hrēowan	hriuwan	hreuuan
	hrus		hrjōsa	hrēosan	? *roso* N.	
	hrut		hrjōta	hrūtan	rūzan ?	
340	hruþ[18]		hrjōða	(hroden)		
	ku			cēowan	chiuwan	
	kus	kiusan	kjōsa +	cēosan	chiosan	kiosan
	klub		kljūfa	clēofan	chlioban	clioban
	krud			crūdan	crūden MNG.	
345	kruk				criochan	
	krup		krjūpa	crēopan	krūfen MG.	
	krust	kriustan			? *krīsten* MHG. W.	
	lub	*liubs* A.	*liufr* A.	lēofan	*liub* A.	*liof* A.

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	Stem.	G.	ON.	OE.	OHG.	OS.
	lud	liudan	*lyðr* N.	lēodan	liotan	liodan
350	lug	liugan	ljūga	lēogan	liogan	liogan
	luk	lūkan	lūka +	lūcan	lūhhan	lūkan
	lus	liusan	*leysa* W.	lēosan	liosan	liosan
	lust	*lustus* N.	ljōsta	*lust* N.	*lust* N.	*lust* N.
	lut	*liuts* A.	lūta	lūtan	*lūzēn* W.	
355	nut	niutan	njōta	nēotan	niozan	niotan
	rub	*raubōn* W.	rjūfa	rēofan	*roubōn* W.	*rōvōn* W.
	rud	*rauds* A	rjōða	rēodan	*rōt* A	*rōd* A.
	ruk		rjūka	rēocan	riohhan	? riokan
	rut		rjōta	rēotan	riozan	*rōtōn* W.
360	sug[19]		sūga	sūgan	sūgan	
	suk	siukan	*sjūkr* N.	*sēoc* A.	*siuchen* W.	*sukl* N.
	sup		sūpa	sūpan	sūfan	
	suþ	? *sauþs* N.	sjōða	sēoðan	siodan	
	skub	skiubaṇ		scūfan	scioban	
365	skut	*skauts* N.	skjōta	scēotan	skiozan	skiotan
	slup	sliupan	*sleppa* Ic.	slēopan	sliofan	
	slut		slūta Swed.		sliozan	
	smug		smjūga	smūgan	smiegen MHG.	
	smuk			smēocan		
370	snu	*snivan* Ia.	*snūa* V.	snēowan		
	spuft[20]			spēoftan		
	sprut		*spretta* Ic.	(sproten)	spriozen MHG.	
	stub	*stubjus* N.			stiuban	
	stup		stūpa	*stūpjan* W.	? *stupf* N	stuypen O.
375	strud			strūdan	*strūtjan* W.	[Dutch.
	struk	*striks* N. See II.		strjūka	*strīcan* II.	*strīhhan* II.
	svuh				swēon	
	tuh	tiuhan	(toginn)	tēon	ziohan	tiohan
	þut	*þuthaurn* N.	þjōta	þūtan	diozan	
380	þrut	þriutan	þrjōta	þrēotan	driozan	

IV.

	ag	ōg *pret.-p.*	*agi* N.	*ēgan* W.	*egi* N.	
	ak		aka	acan		
	al	alan	ala	alan	*alt* A	
	an	anan	*önd* N.	*anda* N.	*anado* N.	*ando* N.
385	bak		*baka* W.	bacan	bachan	
	dab	daban	*dafna* W.	(dafen)		
	dav	*divan* Ia.	deyja	*dēaƀ* N.	*towjan* W.	*dōjan* W.
	drab	draban		*drēfan* W.	*truobjan* W.	*drōbjan* W.
	drag	dragan	draga	dragan	tragan	dragan
390	far	faran	fara	faran	faran	faran
	flah		flā	flēan	flān MNG.	
	fraþ	fraþjan	*frōðr* A.	*frōd* A.	*frōt* A.	*frōd* A.
	gal	*gōljan* W.	gala	galan	galan	

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	Stem.	G.	ON.	OE.	OHG.	OS.
	gav		geyja			
395	grab	graban	grafa	grafan	graban	graban
	gnag		gnaga	gnagan	nagan	*nagal* N.
	hab	hafjan	hefja	hebban	hebban	hebbjan
	hlah	hlahjan	hlæja	hlíehhan	hlahhan	hlahan
	hlaþ	hlaþan	hlaða	hladan	hladan	hladan
400	hnaf		hnafa			
	kal	*kalds* A.	kala	*caljan* W.	*kalt* A.	*kald* A.
	klav		klā	*clāwu* N.	*chlāwa* N.	
	lah	*laian* V.	*lā* W.	lēan	lahan	lahan
	lap		*leþja* W.	*laþian* W.	laffan	
405	mal	malan	mala	*méalo* N.	malan	malan
	mat	mōt *pret.-p.*	*mōt* N.	mōt	muoz	mōt
	raþ	raþjan	*raða* W.	*reðjan* W.	*redjōn* W.	*reðjōn*
	raf[21]			rafan		
	sab			*saþ* N.	seffan	sebbjan
410	sak	sakan	*sōk* N.	sacan	sahhan	sakan
	skab	skaban	skafa	scafan	skaban	
	skak		skaka	scacan		skakan
	skap	skapjan	skepja	sciéppan	skaffan	skapan
	skaþ	skaþjan	*skaða* W.	sciéððan	*skadōn* W.	
415	slah	slahan	slā +	slēan	slahan	slahan
	span		*spenja* W.	spanan	spanan	spanan
	stand	standan	standa	standan	stantan	standan
	stap			steppan	*stepfan* W.	steppan
	svar	svaran	sverja	swerjan	swerjan	swerjan
420	tak	*tēkan* V.	taka	tacan		
	þvah	þvahan	þvā	þwēan	dwahan	þwahan
	vad		vaða	wadan	watan	
	vah				wahan	
	vahs	vahsjan	vaxa	wéaxan	wahsan	wahsan
425	vak	vakan	*vaka* W.	wacan	*wachēn* W.	*wakōn* W.
	vask		*vaska* W.	wascan	waskan	waskan

V. a.

	alþ	alþan	*elda-sk* W.	*ealdan* A.	*alt* A.	*ald* A.
	ar	arjan ?	*erja* W.	*erian* W.	erran	
	bann		*banna* W.	bannan	bannan	*ban* N.
430	bland	blandan	blanda	blandan	blantan	blandan
	fanh	fāhan	fā	fōn	fāhan	fāhan
	fall		falla	féallan	fallan	fallan
	falþ	falþan	falda	féaldan	faltan	
	gang	gaggan +	ganga	gangan	gangan	gangan
435	hanh	hāhan	hanga +	hōn	hāhan	(hangen)
	hald	haldan	halda	héaldan	haltan	haldan
	hals	*hals* N.	*hālsa* W.	*héals* N.	halsen + MHG. *helsjan* W.	
	þrang	þraggan	*þranga* W.		*þfrengen* MHG. W.	

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	Stem.	G.	ON.	OE.	OHG.	OS.
	salt	saltan	*salta* W.	sċaltan	saltan	*salt* N.
440	skald				skaltan	skaldan ?
	spald	*spilda* N.	*speld* N.	*split* NE. W.	spaltan	
	spann		*spanna* W.	spannan	spannan	*spanan* IV.
	stald	staldan		stéaldan	*-stalt* A.	
	vald[22]	valdan	valda +	wéaldan	waltan	waldan
445	valk		*válka* W.	wéalcan	walkan	
	vall	*vulan* Ib.	*vella* Ic.	wéallan	wallan	wallan
	valt	*valtjan* W.	*velta* W.	wéaltan +	walzan	

V. b.

	bāg		*bāgja* W.		bāgan +	? bāgan
	blās[23]	blēsan	blāsa	blæsen ME.	blāsan	
450	brād		*brāð* N.	*brāda* N.	brātan	
	drād			drædan	trātan	drādan
	grāt[23]	grētan	grāta	grætan	*grâzen* MHG. W.	grātan
	lāt[23]	lētan	lāta	lætan	lāzan	lātan
	rād[23]	rēdan	rāða	rædan	rātan	rādan
455	slāp	slēpan	*sleppa* Ic.	slæpan	slāfan	slāpan
	tāk[23]	tēkan	*taka* IV.	*tacan* IV.		
	vāt	*vaian* V.		*wâwan* V.	wāzan	wātan
	blā		*blær* N.	blāwan	blāhan +	
	knā		*knega* Ia.	cnāwan	*knâhan* W.	*knēgan* W.
460	krā			crāwan	*krâhan* W.	
	lā[23]	laian	*lâ* W.	*lēan* IV.	*lahan* IV.	*lahan* IV.
	mā		*mâ* W.	māwan	*mâhan* W.	
	sā[23]	saian	sā[22] +	sāwan	*sâhan* W.	sāhan +
	þrā			þrāwan	dræn + MHG.	
465	wā[23]	vaian	? *vei !*	wāwan	*wâhan* W.	

V. c.

	blōt	blōtan	blōta +	blōtan	blōzan +	
	flōk	flōkan			fluohhan +	flōkan
	hrōp	*hrōpjan* W.	*hrōpa* W.	hrōpan	hruofan +	hrōpan
	hvōs			hwōsan		
470	hvōp	hvōpan		hwōpan		
	knōd			cnōdan		
	svōg	*svōgjan* W.		swōgan	*swēg* N.	*swōgan* W.
	vōp	*vōpjan* W.	*æpa* W.	wēpan	wuofan +	wōpan
	blō			blōwan	*bluohan* W.	*blōan* W.
475	flō	*flōdus* N.	*flōa* W.	flōwan	*fluot* N.	*flōd* N.
	glō		*lōa* W.	glōwan	*gluohan* W.	
	grō[22]		grōa +	grōwan	*gruohan* W.	
	hlō		hlōa ?	hlōwan	*hlōjan* W.	
	rō[22]		rōa +	rōwan	*rüejen* W. MHG.	
480	spō			spōwan	*spuohan* W.	*spōt* N.

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V. d.

	Stem.	G.	ON.	OE.	OHG.	OS.
	aik	aikan			*eihhōn* W.	
	aisk	cf. *aistan* W.	cf. *ēsta* W.	*āscian* W.	eischen MHG.	*ēskōn* W.
	frais	fraisan	*fraista* W.	*frāsjan* W.	*freisen* W. MHG.	
	hait	haitan	heita	hātan	heizan	hētan
485	hvais[24]		*hvēsa* W.	hwǣsan		
	laik	laikan	leika	lācan	leichen + MHG.	
	mait	maitan	*meita* W.	*mīte* N.	meizan	
	naip[24]	*ganipnan* W.		nāpan		
	skaid	skaidan	*skeiđ* N.	scādan	skeidan	skēđan
490	svaif	*sveiban* II.	*svīfa* + II.	swāfan	*sweibōn* W.	
	svaip	*sveipains* N.	sveipa +	swāpan	sweifan	swēpan
	tais			*tāsan* W.	zeisan	
	þlaih	þlaihan			*flēhjan* W.	

V. e.

	aud		(auđinn)	(ēaden)	*-ōt* N.	(ōdan)
495	auk	aukan	auka	(ēacen)	*ouhhōn* W.	(ōkan)
	aus		ausa			
	baut		bauta +	bēatan	bōzan	
	braut		*brjōta* III.	brēatan	*briezen* III. MHG.	*brētōn* W.
	daug			dēagan	*tougal* A.	
500	hauf	*hiufan* III.	*hjūfa* W.	hēafan	*hiufan* W.	*hiovan* ?
	hlaup	hlaupan	hlaupa	hlēapan	loufan	hlōpan
	hnaup	*hniupan* III.	*hnupla* W.	hnēapan		
	skraud		*skrūđ* N.	*scrēadjan* W.	skrōtan	
	spraut		*spretta* Ic.	sprēatan	*spriozen* III. MHG.	
505	staut	stautan	*stuttr* A.		stōzan	stōtan
	bau[26]	bauan +	bua	buan +	*bouwen* W. MHG.	*bouan* W.
	hau	*havi* N.	höggva	hēawan	houwan	(hauwan)
	nau[22]	b-nauan	nūa +	*nēod* N.	nūan	*niod* N.
	sau		sōa +		? *sōna* N.	
510	snau[22]	*snivan* Ia.	snūa	*snēowan* III.		
	spau	*speivan* II.	spyja +	*spīwan* II.	*spīwan* II.	*spīwan* II.

NOTES TO THE LIST.

1. brak. The West Germanic dialects have participles according to Ib., but Frisian has Ia.

2. fragn. The *n* is only in the present in EG., but it makes its way occasionally into other forms in OE., and always in OS. The stem *frag* is an offshoot of this stem.

3. þvar. Fick, 3. 142, separates the WG. word from the EG. given here, and compares to the WG. ON. *þvara* N.

4. ball. ON. *bella* = hit, hurt; WG. *bellan* = to bell, with which compare ON. *belja* and *boli*; yet the meanings of the strong verbs can be reconciled, and they are from one stem.

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5. brang. The pret. and part. are always weak in Gothic, and often in WG.

6. klang. OE. *clingan* = to contract; OHG. *chlingan* = to ring; yet they are from the same WG. stem.

7. smalt = malt. The two stems exist side by side in Germanic; outside of Germanic we find only *mald*; yet the related stem OG. *smart*, Indo-European *smard*, proves the *s* to be old. See Fick, 3. 236, 357; 1. 836, 721.

8. glid. ON. *glaðr* = OHG. *glat* is from an OG. stem *glad*, which appears as *gland* in HG. dialectic *glandern*, and with the absorbed nasal in *glid*.

9. hrin. The ON. *hrīna* means "squeal"; WG. means "touch."

10. ih. In OHG. and OS. the singular is not found. The infinitive is OHG. *eigan*, OS. *ēgan*.

11. ki and kin may be identical, and the *n* originally part of the present stem, as in *fragn* Ia. The G. verb occurs only in the participle *kijans*.

12. rist for *vrist* = *vrit-t*. So Scherer, *Deutsche Sprache*, 247. If this is so, the words from the older dialects are related to *rist*, else there are no words connected with it.

13. slid. This is shown to be Gothic by the Old French *eslider*. See Dietz, *Wörterbuch*, 575. See also Schade, *Wb.* 825.

14. sniv. The ME. is strong, rarely weak. The OE. is weak and rare.

15. split, and also *sprit*, is borrowed into HG. from LG., whence also English *split*. The stem is from *sprant*, Ic.

16. svip. The strong verb is found in ON. only in preterit; in MHG. only in present and preterit. OS. has only *forswēp*, which may be from *sweipan* V. All these forms are derived from a verb of class V., stem *svaip*. See Schade, *Wb.*, 914.

17. sviþ. On the relations of this stem to *svaþ* Ia. and *suþ* III., see Schade, *Wb.*, 906, and Johannes Schmidt's *Vocalismus* 1. 58.

18. hruþ. ON. *hrjoða* = "strip, disable, vomit forth," Vigfusson, Dict. 286; ON. *hroþinn*, OE. *hroden* are participial adjectives, corresponding in form to the verb, but meaning "dressed, painted, adorned." It is difficult to reconcile these meanings.

19. sug. The ON. has *sjūga* and *sūga*, the OE. *sūcan* and *sūgan*.

20. spuft. This stem is doubtful, owing to the double consonant. I find the word in Sievers's *Anglo-Saxon Grammar* given as Northumbrian.

21. raf. The OE. verb occurs only in Genesis 2078 *berōfan*, which may be miswritten for *rufon*, preterit plural of *rēofan* III., but this word corresponds with Latin *rapio*. Cf. Schmidt's *Vocalismus* II. 292, 465.

22. vald Ia. has in ON. a strong present and preterit and a weak preterit and participle; grō, rō of Vc. have in ON. weak preterits but strong participles. The same is also true in ON. of *sā* Vb. and *nau*, *snau* Ve. See Wimmer, *Grammar*, § 156.

23. The stems *blās*, *grāt*, *lāt*, *rād* have *ē* in the present and *ō* with reduplication in the past in Gothic. They therefore, and also *lā*, *sā*, *wā*, show both ablaut and reduplication. In other dialects they are regular members of class V. Like these in Gothic is *tēkan*, stem *tāk*; but here the other dialects have the stem *tak* IV.

24. hvais, naip. *Hwāsan* is given by Sievers in his Grammar, p. 137, without citation; *nāþan* is placed here because of *genēoþ*, Exodus 475; but the form may be a mistake for *genāþ* from *nīþan* II.

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25. bau. The preterit is weak in G., OE.

26. kid, knid. OE. *cīdan* occurs in present in Aelfric's Homilies I. 96, II. 158, and in Waldere. It may be identical with the weak *cidan*. Sievers gives it as strong, *Grammar*, p. 130; *cnīdan* is found in Sievers, but Leo and Grein have not the word. I know no passage in which it occurs.

Section II. — Analysis of the Table.

There are in all 511 stems. Of these, 54 belong to Ia., 16 to Ib., 135 to Ic., making 205 with a^1 as root-vowel. Class II. has 102 stems; here the Indo-European vowel was *ai*. Class III. has 73 stems; the root-vowel is *au*. Class IV., containing the verbs with a^2, has 46 stems. Class V. has 85 originally reduplicating verbs.

The following table shows the distribution of the verbs among the dialects according to classes: —

	I. a.	I. b.	I. c.	II.	III.	IV.	V.	Total.
G.	27	8	36	27	21	25	36	180
ON.	30	6	59	43	39	27	31	235
OE.	32	11	81	64	57	32	60	337
O. and MHG.	40	15	99	72	45	27	46	344
OS.	21	8	37	35	24	21	28	174
All Dialects	54	16	135	102	73	46	85	511

The next step in the investigation is to consider the relation of the dialects to one another, so that we may see how far each follows in the beaten track, how far it opens a path of its own, and whether a group of dialects can be distinguished from the others in any important particulars. I shall give first a list of those verbs which I have found in all the five dialects; then those found in four; then those found in East Germanic and West Germanic, though only in three or two dialects; then those found in West Germanic in three or two languages; and, finally, those which occur in one dialect only.

Common to all dialects are the stems: I. a. at, bad, gab, gat, kvaḍ, lag, las, mag, sahv, sat, vas, vrak (12). I. b. bar, kvam, nam, skal, stal (5). I. c. band, barg, brann, drank, falh, fand, gald, halp, hvarb, kann, rann, sangv, sankv, svalt, svarb, þarb, vand, vann, varp, varþ (20). II. bid, bit, drib, grip, hnigv, ih, liþ, ris, skin, sniþ, stig, vit (12). III. bud, gut, kus, lug, luk, nut, tuh (7). IV. drag, far, grab, hab, hlah, hlaþ, skap, slah, stand, svar, þvah, vahs (12). V. a. bland, fanh, gang, hanh, hald, vald; b. lāt, rād; d. hait; e. hlaup (10). Total, 78 stems.

The following 65 stems occur in four dialects: —

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G. ON. OE. OHG. I. a. fat, mat, rak, trad, vag. I. c. spann, stankv. III. bug, þrut. IV. skab. V. a. fald; b. blās; c. blōt; d. laik; e. bau. Total, 15.

G. ON. OE. OS. I. a. man, fragn. V. b. grāt, sā; e. auk. Total, 5.

G. ON. OHG. OS. IV. mal. Total, 1.

G. OE. OHG. OS. I. a. brak, nas; I. c. brang, dars, gann. II. lib, lihv, spiv, tih, þih. III. dug, drug, fluh, lud, lus. IV. sak, mat. V. b. slāp; d. skaid. Total, 19.

ON. OE. OHG. OS. I. c. balg, bragd, brast, sparn, sprang, svall, þrangv. II. blik, hrin, klib, sig, skrip, slit, svīk, vik, vrit. III. drup, flut, hlut, klub, ruk, skut. V. a. fall; d. svaip; e. hau. Total, 25.

Of the following, 77 stems occur in three, 97 in two, dialects. Of these, 74 are confined to the WG.

G. ON. OE. I. c. stang. II. svib. IV. al. Total, 3.

G. ON. OHG. V. e. nau. Total, 1.

G. OE. OHG. I. a. nah; I. b. tar; I. c. lann, þrask. II. slid, smit, vig. III. skub, slup. V. a. salt. Total, 10.

G. OE. OS. III. drus. Total, 1.

G. OHG. OS. V. c. flōk; e. staut. Total, 2.

ON. OE. OHG. I. a. drap, fah, vab; I. b. skar; I. c. ann, ball, gall, sard, slangv, svalg, svamm, vrang. II. drit, mig, rid, rif (hrif), skit, sniv, vriþ. III. brut, flug, frus, hrut, krup, rut, sug, sup, suþ, smug, þut. IV. flah, gal, gnag, vad. V. e. baut. Total, 35.

ON. OE. OS. IV. skak. V. e. auþ. Total, 2.

ON. OHG. OS. II. sviþ. Total, 1.

G. OE. IV. dab, skaþ, vak. V. a. stald; b. vā; c. hvōp. Total, 6.

G. OHG. I. a. vad; I. b. tam; I. c. sland, þans. II. vip. V. a. ar; d. mait. Total, 7.

G. OS. II. skrit. III. huf. Total, 2.

ON. OE. I. a. svab, þag; I. c. hrand, slank. II. gin, hnit, hvin, snik, vlit. III. hrus, hruþ, lut, rub, rud. IV. ak, tak. V. c. grō, hlō, rō. Total, 19.

ON. OHG. I. a. straþ, lak; I. c. kramp, skall, sprant, skramp, vall. III. hnus, hnup, slut. Total, 10.

ON. OS. I. a. trag. III. stup. Total, 2.

OE. OHG. OS. I. a. plag, sprak; I. b. dval, hal, kval; I. c. dalb, darb, starb, svang. II. glid, gnid, kin, miþ, skrib. III. hru. IV. lah, span, vask. V. a. vall; b. drād; c. hrōp, vōp. Total, 22.

OE. OHG. I. a. knad; I. b. þvar; I. c. faht, galp, gramm, grand, hlamm, hramp, karb, klamb, klang, krimm, lamp, malk, salk, sann, skrank, malt (smalt), smart, svand, þrand. II. flit, sih, slip, strid,

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strik, vrih. III. bru, ku, krud, sprut. IV. bak. V. a. bann, spann, valk, valt; b. blā, þrā. Total, 38.

OE. OS. I. c. svark. II. hlid. III. bruk, grut. IV. stap. Total, 5.

OHG. OS. I. a. jah, stak; I. c. þvang, varr. II. glit. IV. sab. V. a. skalt; b. bāg, vāt. Total, 9.

The following 193 are confined to one dialect: —

G. I. a. hlifan, niþan, divan, snivan; I. b. vulan; I. c. bliggvan, gairdan, hinþan, trimpan, þairsan, vilvan. II. deigan, kijan, leisan, þreihan. III. hniupan, kriustan, siukan. IV. ōg, anan, draban, fraþjan, raþjan. V. alþan, praggan, tēkan; laian, aikan, fraisan, þlaihan. Total, 30.

ON. I. a. freta, knā, (slokinn); I. c. bryggja, detta, gnesta, gnella, hnyggja, hrökkva, klökkva, skjalfa, slippa, smella, snerta, tyggja, þverra, velta. II. fīsa, (hnifinn,) klīpa, kvīþa, rīsta, sīþa, svīpa, þrīfa. III. fjūka, gjōsa, ljōsta, strjūka. IV. deyja, geyja, hnafa, kala, klā. V. ausa, spyja, sōa, snūa. Total, 38.

OE. I. a. fricgan, screpan; I. c. béorcan, géorran, hwéorran, cringan, cwincan, murnan, stregdan, swincan, teldan, tingan, þindan, þingan. II. dwīnan, grīsan, cīdan, cnīdan, cwīnan, nīpan, rīnan, rīpan, sīcan, þwītan. III. brēoðan, dūfan, gēopan, grēosan, hēoðan, lēofan, smēocan, snēowan, spēoftan, strūdan, swēon. IV. rafan. V. cnāwan, crāwan, māwan; hwōsan, cnōdan, swōgan, blōwan, flōwan, glōwan, spōwan; hwǣsan, nāpan, swāfan; brēatan, dēagan, hēafan, hnēapan, sprēatan. Total, 54.

OHG. I. a. fnehan, jesan, jetan, scehan, swehhan, swedan, rehhan; I. b. breman, sweran; I. c. flehtan, hellan, hinkan, hrespan, cherran, quellan, lingan, leskan, smidan, skeltan, skerran, scrintan, snerhan, snerfan, winkan. II. grīnan, līpan, rīhhan, rīman, scrīan, slīhhan, swīnan, wīsan. III. bliuwan, kriochan, stiuban. IV. leffan, wahan. V. spaltan, brātan, zeisan, skrōtan. Total, 41.

MHG. I. a. regen, schrecken; I. b. tremen; I. c. brimmen, glimmen, grinnen, klimpfen, cnellen, schinden, sterzen, trinnen, dehsen, dimpfen. II. (brisen), (briten), tīchen, (gliffen,) glīen, krīgen, (lichen,) līmen, nīden, schīben, schīten, schīden, splīzen, swīgen. III. biuzen. V. halsen, eischen. Total, 30. Total of OHG. and MHG., 71.

NOTE. The following 18 verbs have been added to OE. since ME. times: From the French, *arīven* + ME., *fīnen* + ME., *prove* + NE., *striven* + ME. NE.; from Norse weak verbs are *dingen* ME. NE. W., *flingen* ME. NE.; from a Norse strong verb is *thriven* ME. NE.; from OE. weak verbs are *dig* NE., *ringen* ME. +, NE. S., *rot* NE. +, *saw* NE. +,

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show + NE., *spit* + NE., *stick* NE., *strow* + NE., *wear* NE.; from OE. nouns are *stave* + NE., *string* NE. None of these are to be considered as original. They are formed according to very obvious analogies, and are often sporadic in their appearance.

If we examine the lists just given, we shall find that the G. has 103 verbs in common with the ON; 137 in common with the OE.; 133 with OHG.; and 108 with OS. Further, the ON. has 182 in common with OE.; 166 with OHG.; and 114 with OS. The OE. has 242 verbs in common with OHG., and 157 with OS. The OHG., finally, has 157 in common with OS. It will thus be seen that OE. stands in closer relations to every other Germanic dialect than any others among themselves, except OHG. and OS., where the correspondence is equal. It may at first surprise us to find OE. so much more closely related to ON. than the G., but if we compare the number of verbs in each case with the number of coincidences we shall find that the *per cent* of coincidences between G. and ON. is 57, while that between OE. and ON. is 54. The closest relation between any two dialects exists between OE. and OHG., which share more than 70 per cent together.

These lists suggest many other subjects for comment; but I will pass immediately to the third division of my subject.

Section III. — The Growth of Ablaut.

When we consider the scanty material which the early period of any language affords, it is obvious that many words must have existed that have not come down to us. The absence of a verb from a dialect is therefore no proof that it did not exist, and we must depend on other evidence to show whether verbs can be traced back to the common OG. source. If we examine the list given above, we find 243 verbs common to East and West Germanic, 74 verbs confined to West Germanic, and 194 to a single dialect. The question I propose to essay is, How many of these latter 268 are to be attributed to the OG.; how many are original to WG. or to the single dialects?

Wherever the Indo-European languages show strong verbs corresponding to the Germanic there can be no hesitation in pronouncing the latter to be old; but this is rarely the case. When the European derivatives of the root show ablaut-vowels, the chances are in favor of the age of the verb. So, too, when the East Germanic contains derivatives with ablaut of a West Germanic verb, and *vice versa*; yet in some cases the verb is the derivative of a noun, even when other dialects show ablaut. We have to consider the age of the manuscript in

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which the verb appears, and also whether it may not have been formed by analogy. Space fails here to enter into all these details with every verb. I have limited myself to indicating as briefly as possible the nature and degree of evidence of age. This I have also pointed out even when I have classed the verb as new. Where I have given no reference I know of no more evidence of age than the related forms given in the main list; if there are no forms given there and no reference here, the verb is isolated. The references are to the third edition of Fick's *Wörterbuch* (Fick), to Schade's *Altdeutsches Wörterbuch*, second edition (Schade), and to Johannes Schmidt's *Vocalismus* (Schmidt, Voc.).

The following 59 verbs may with more or less certainty be pronounced OG.: —

I. a. *knad* OE. OHG. Cf. Dan. knede, ON. knoða; O. Prus. gnode, O. Slav. gneta.

sprak OE. OHG. OS. Ablaut derivatives in Lithuanian and Sansk. See Schade, Wb. 856; Fick, Wb. 3. 355.

stak OHG. OS. Ablaut deriv. in G. ON. and Slavic; Schade, 868.

hlaf G. Abl. der. in Grk. Lat. Stem is Slavic. Fick, 1. 541.

skrap OE. ON. OHG.; Lith. Lat. Grk. Schade, 780.

fnah OHG. Cf. πνεῖν, πνοή, πνεῦμα.

jas OHG. Grk. Skr. Fick, 1. 183.

skah OHG. Cf. OHG. schiht, and Slavic. Schade, 785.

trak OHG. Low G. Fris. Slavic. Schade, 952.

I. b. *dval* OE. OHG. OS. Cf. G. dvals, ON. dvöl; Lat. Grk. Fick, 1. 640.

hal OE. OHG. OS. Cf. G.; Slav. Grk. Lat. Schade, 384.

kval OE. OHG. OS. Cf. ON.; Slavic. Schade, 693.

I. c. *dalb* OE. OHG. OS. No EG. ablaut, but Slavic. Schade, 925.

malk OE. OHG. Cf. G. ON.; Slavic, Lat. Fick, 1. 174, 720.

sanþ OE. OHG. Cf. G. ON.; Lat. Slavic. Fick, 3. 318; Schade, 765.

smalt OE. OHG. Cf. G. ON.; Grk. Sansk. Fick, 1. 175; Schade, 587.

smart ME. OHG. Cf. Swed.; Lith. Lat. Sansk. Schade, 833.

starb OE. OHG. OS. Cf. ON. Lith.; but note the altered meaning. Schade, 869; Fick, 3. 347.

svangv OE. OHG. OS. Cf. G. ON.; Lith. Schade, 916; Fick, 2. 505.

þvang OHG. OS. Cf. ON. Slavic. Fick, 3. 142.

vars OHG. OS. Cf. G. ON.; Lat. Slav. Fick, 3. 295.

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gard G. Cf. OHG. ON. OE.; Lith. Fick, 3. 102. Grk. Lat. Fick, 1. 580.
hanþ G. Cf. OE. OHG. Fick, 1. 545; Schade, 401.
þars G. Cf. ON. OE. OHG.; Sansk. Lat. Grk. Fick, 1. 600.
skalf ON. Cf. OE. scielfan, scéalfor, scylfor. Leo, AS. *Glos.* 247.
þang OE. Cf. ON. þungr, and *þih* II. Schmidt, Voc. 1. 52.
flaht OHG. Cf. Lat. Grk. Slavic. Fick, 1. 681; 3. 193.
hank OHG. Cf. ON. skakkr, Sansk. khanj. Fick, 1. 804.
karr OHG. Lith. Lat. Schade, 483; Fick, 1. 565.
nanþ OHG. Cf. *naþ* I. a. Fick, 3. 160; Schade, 651.
skrand OHG. Cf. *skrit* II. Schmidt, Voc. I. 172; Fick, 3. 339.
vank OHG. Cf. Lith. Schade, 1162.
þahs MHG. Cf. Sansk. Lat. Grk. Lith. Fick, 1. 86; 3. 128.

II. *glit* OHG. OS. Derivatives in G. ON. OE. OHG. Schade, 337, and Schmidt, Voc. 1. 57.
kin OE. OHG. OS. See Note 11.
miþ. OE. OHG. OS. Cf. G.; Lith. Grk. Lat. Sansk. Schade, 607; Fick, 1. 176.
sih OE. OHG. Cf. the stems *sig* and *sik*. Schmidt, Voc. 1. 63.
slip OE. OHG. Cf. ON.; Lett. Grk. Schmidt, Voc. 1. 162; Fick, 2. 504.
dig G. Cf. ON. OE. OHG; Grk. Lat. Sansk. Fick, 1. 118; 3. 147.
lis G. Cf. ON. and WG.; also Slavic and Lat. Schade, 543.
þrif ON. Cf. OE. þrāfjan, and Schmidt, Voc. 1. 53.
hnip ON. Cf. OE. hnipian, hnāpian.
rih OHG. Cf. Lith. Grk. Sansk. Schade, 714; Fick, 1, 195; 3. 253.

III. *bru* OE. OHG. Cf. ON. Grk. Lat. Fick, 1. 696.
hru OE. OHG. OS. Cf. ON.; Grk. Irish, Zend. Fick, 1. 539.
ku OE. OHG. Cf. Slavic. Fick, 2. 351.
suk G. Cf. OE. OHG. ON. Schade, 770.
struk ON. Cf. OHG.; Slavic, Grk. Schmidt, Voc. 1. 161.
smuk OE. Cf. Low G. Lith. Grk. Schade, 832; Fick, 1. 835.
snu OE. Cf. G. snivan I. a., and ON. snūa V. Schade, 839; Fick, 1. 829; 3. 351.
blu OHG. Cf. G. bliggvan I. a., and Schmidt, Voc. 1. 108; Fick, 1. 703.

IV. *bak* OE. OHG. Cf. Grk. Fick, 1. 678.
ag G. Cf. Fick, 3. 12; 1. 9.
drab G. Cf. OE. OHG.; Lith. Schmidt, Voc. 2. 22; Schade, 925; Leo, Angels.-Glos. 49.

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frap G. Cf. OE. OHG. Fick, 3. 190; 1. 149; and OHG. *frad.*
kal ON. Cf. OE. OHG. G.; and Slavic, Lat. Fick, 3. 44.
vak OHG. Cf. Sansk. Latin, Grk. Schade, 1075; Fick, 1. 204.

V. *lā* G. Cf. O. Icel. *lā* w. Sansk. Grk. Lat. Fick, 1. 187, 747.
knā OE. Cf. ON. OHG.; Sansk. Lat. Grk. Fick, 1. 68, 559.

The total number of OG. verbs in each class is therefore, I. a. 40, I. b. 11, I. c. 73, II. 55, III. 52, IV. 33, V. 38; in all 302. The additions are, to I. a. 9, I. b. 3, I. c. 21, II. 10, III. 8, IV. 6, V. 2; in all 59.

The following verbs are certainly or probably peculiar to WG.: —

I. a. jah, plag (from Lat. *plīcāre*, Schade, Wb. 678); I. b. þvar; I. c. darb, faht (Fick, 1. 658), galp, grand, gramm, hlamm, hramp (Fick, 1. 523), karb (Fick, 1. 574), klamb, klang, kramm (Fick, 2. 352), lamp (Schade, 559), salk, skrank, svand, svark, þrand. II. flit, glid (Schmidt, Voc. 1. 58), gnid, hlid (Schmidt, Voc. 2. 251), skrib (from Lat. *scribere*), strid, strik (Schade, 879; Schmidt, Voc. 1. 54), vrih. III. bruk (Fick, 1. 703), grut (see V. b.), krud, sprut (see V. and I. c.; Schade, 858). IV. lah, sab (from Latin *sapa*), span (Fick, 1. 829, shows Grk. forms according to I. a.), stap (Fick, 1. 821; Scmidt, Voc. 1. 128, 155; I. E. stems stab I. a. and stamb I. c.), vask. V. bann, skald, spann, valk, vall (see I. b. and I. c.), valt (see I. c.), drād, vāt (Schade, 1105 f.), blā, þrā, hrōp (originally weak), vōp, svōg.

The number of WG. verbs in each class is therefore, I. a. 2, I. b. 1, I. c. 17, II. 8, III. 4, IV. 5, V. 13; in all 50.

The following verbs seem peculiar to the separate dialects: —

I. a. G. divan (see IV.), niþan, snivan (see III.); ON. freta, knega (analogy of *mā*), (slokinn); OE. fricgan (from *fragn*); OHG. jetan, swedan (Schade, 906), swehhan; MHG. regen, schrecken.

I. b. G. vulan (Fick, 1. 772); OHG. breman (from bremo; see Fick, 1. 702), sweran (Fick, 1. 257); MHG. treman.

I. c. G. bliggvan (see III.), trimpan, vilvan (EG.); ON. (brugginn) see III., detta (Fick, 3. 144), gnesta, gnella, hnöggva (Fick, 3. 81), hrökkva, klökkva, sleppa (cf. OHG. slimm), smella, snerta (Fick, 3. 350), tyggva, þverra (see I. b.), velta (see V.); OE. béorcan (Fick, 3. 206), géorran, hwéorran, cringan, cwincan, murnan (w. in EG., and usually in WG.), stregdan (analogy of bragd), swincan, teldan (Fick, 3. 120), tingan (Fick, 3. 116), þindan (Fick, 1. 88); OHG. hellan, hrespan, quellan (Schade, 694), lingan (Schade, 560; Fick, 1. 190), leskan, (usually weak), skeltan, skerran (see I. b.), snerhan, snerfan (Schade,

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839); MHG. brimmen (see I. b.), glimmen (from glîmen MHG.), grinnen (from grînen MHG.), klimpfen, knellen, schinden (usually weak), sterzen (usually weak), trinnen, dimpfen (from dampf, but cf. Schmidt, Voc. 1. 157).

II. G. kijan (see Note 11), þreihan (yet see Schmidt, Voc. 1. 53); ON. fîsa (Fick, 1. 833; 3. 186), klîpa (originally weak), kvîða (originally weak), rîsta (or *vrîsta*), sîþa (from seiðr = Lith. saitas = MHG. seid), svîða (Schmidt, Voc. 1. 58); OE. dwînan, grîsan (see III.), cîdan, cnîdan, cwînan (from cwânian, which is OG.), nîpan (Schmidt, Voc. 1. 59), rînan (for rignan w.), rîpan (for rîepan w.), sîcan, þwîtan; OHG. grînan, hlîfan, rîman (for hrînan), scrîan (Fick, 1. 812), slîhhan (Schmidt, Voc. 1. 54), swînan, wîsan (Fick, 1. 220, 786); MHG. (brisen, from *brîse* N.), (briden), (gliffen, from weak *gliffen*), tîchen, glîen, krîgen, lichen (from OHG. *lîchên* W.), lîmen (from *lîm* N.), nîden (from *nîd* N.), schîben (from *schîben* weak), schîten (from *schît* N.), schîden (from *scheiden* V. and *schîdôn* w.), splîten (also *sprîten* and *sprîzen*, Schmidt, Voc. 1. 58), swîgen (originally weak).

III. G. hniupan (cf. ON. and OE.; Schade, 409; Fick, 1. 807), kriustan; ON. fjûka, gjôsa, ljôsta; OE. brêoðan, dûfan, gêopan (Schade, 344), grêosan, hêoðan, lêofan (from *lêaf* and *lufu*), spêoftan, strûdan, swêon; OHG. criochan (cf. crêopan OE.), stiuban; MHG. biuzen (see V.).

IV. G. anan (Fick, 1. 12), raþjan (from *raþjô*); ON. deyja (see I. a. G. *divan* original ablaut III. Fick, 1. 119; Schade, 948), geyja, hnafa (Fick, 1. 807), klâ (from *klô* N.); OE. rafan (yet cf. Schmidt, Voc. 2. 292, 465); OHG. laffan (Fick, 1. 751).

V. G. alþan (from *alþs*), praggan (from Slavic, Schade, 685), tâk (see IV.), aikan (Schmidt, Voc. 2. 474), fraisan, þlaihan (Schade, 204); ON. ausa, spŷja (see II.), sôa, snûa (see I. a. and III.); OE. crâwan, mâwan, hwôsan (Fick, 3. 94; 1. 555), cnôdan, blôwan (Fick, 1. 703), flôwan (Fick, 1. 665), glôwan (Fick, 1. 578), hlôwan (Fick, 1. 529), spîwan (Fick, 1. 829), hwæ̂san, nâpan (see II.), swâfan (see II.), brêatan (see III.), dêagan, hêafan (see III.), hnêapan (see III.), sprêatan (see III.); OHG. spaltan (Schade, 846), bâgan (originally weak), brâtan (Fick, 3. 216), zeisan, skrôtan (Fick, 1. 818; 2. 491; 3. 339); MHG. halsen (OHG. is weak), eischen (OHG. is weak).

The number of isolated verbs in each class is therefore, I. a. 12, I. b. 4, I. c. 45, II. 39, III. 17, IV. 8, V. 34; in all 159.

This examination of these 268 verbs shows us that 59 can be proved to be OG., while 50 are WG., and 159 remain confined to a single dialect. A more detailed study of these would show that in most in-

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stances they are differentiated forms of already existing stems, or are formed by analogy from nouns or weak verbs. There remains a small number which the existing material does not allow us to explain, though we cannot doubt their origin was the same as that of the great majority. Here I take leave of this subject, having shown that fully two fifths of the Germanic strong verbs have no claim to be regarded as the common heritage of the race, and that the ablaut in Germanic is a living force, not, as in the classical languages, a survival whose use and meaning is forgotten.

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APPENDIX.

I. Proceedings of the Fifteenth Annual Session, Middletown, 1883.

II. Treasurer's Report (p. xiii).

III. List of Officers and Members (p. xxxii).

IV. Constitution of the Association (p. xli).

V. Publications of the Association (p. xliii).

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MEMBERS IN ATTENDANCE AT THE FIFTEENTH ANNUAL SESSION.

Cyrus Adler, University of Pennsylvania, Philadelphia, Pa.
Joseph Anderson, Waterbury, Conn.
Charles J. Buckingham, Poughkeepsie, N. Y.
Oscar H. Cooper, Yale College, New Haven, Conn.
Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.
Thomas H. Eckfeldt, Wesleyan University, Middletown, Conn.
James M. Garnett, University of Virginia, Albemarle Co., Va.
Thomas D. Goodell, Public High School, Hartford, Conn.
Charles W. Haines, Sachs's Collegiate Institute, New York, N. Y.
Isaac H. Hall, Philadelphia, Pa.
Calvin S. Harrington, Wesleyan University, Middletown, Conn.
Karl P. Harrington, High School, Westfield, Mass.
Caskie Harrison, Brooklyn, N. Y.
W. T. Hewett, Cornell University, Ithaca, N. Y.
Milton W. Humphreys, University of Texas, Austin, Texas.
Edmund M. Hyde, Pennsylvania Military Academy, Chester, Pa.
Charles R. Lanman, Harvard College, Cambridge, Mass.
Francis A. March, Lafayette College, Easton, Pa.
Augustus C. Merriam, Columbia College, New York, N. Y.
Elmer T. Merrill, Wesleyan University, Middletown, Conn.
C. K. Nelson, Brookeville Academy, Montgomery Co., Md.
Tracy Peck, Yale College, New Haven, Conn.
B. Perrin, Adelbert College, Cleveland, Ohio.
William C. Poland, Brown University, Providence, R. I.
Samuel Porter, National Deaf Mute College, Washington, D. C.
Sylvester Primer, Charleston, S. C.
Rufus B. Richardson, Dartmouth College, Hanover, N. H.
Julius Sachs, Collegiate Institute, New York, N. Y.
Charles P. G. Scott, Columbia College, New York, N. Y.
Thomas D. Seymour, Yale College, New Haven, Conn.
Frederick Stengel, Columbia College, New York, N. Y.
Franklin Taylor, High School, Philadelphia, Pa.
James C. Van Benschoten, Wesleyan University, Middletown, Conn.
John B. Weston, Christian Biblical Institute, Stanfordville, N. Y.
William D. Whitney, Yale College, New Haven, Conn.
E. H. Wilson, Middletown, Conn. [Total, 36.]

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AMERICAN PHILOLOGICAL ASSOCIATION.

MIDDLETOWN, CONN., Tuesday, July 10, 1883.

THE Fifteenth Annual Session was called to order at 3 P. M., in Judd Hall, on the grounds of Wesleyan University, by the President, Professor Milton W. Humphreys, of the University of Texas.

Communications were presented as follows: —

1. On American Editions of the New Testament in Greek, by Dr. Isaac H. Hall, of Philadelphia.

Dr. Hall's paper was supplementary to his article[1] on "The Greek New Testament as published in America" (*Transactions* for 1882, vol. xiii. pp. 5–34), correcting a few oversights and adding a great number of new facts. The matter presented was given, as nearly as possible, according to the order of the former article, so as to constitute a strict supplement. Much of the matter related to critical and bibliographic information, often respecting the European originals of certain American editions.

The corrections related chiefly to the following: (1.) Injustice done to Isaiah Thomas, or his editor, in remarks about the Latin form of his name given on the title-page of his New Testament of 1800. (2.) The erroneous account given of Joseph P. Engles, editor of the American Polymicrian, which had followed a common, but misleading authority. (3.) The account of the Polymicrian New Testament itself, in which was corrected a spreading mistake about the issues attributed to Leavitt, 1832, and Barnes, 1846. Both these are *English* New Testaments, with Greek titles for the whole New Testament and for each separate book. (4.) The account of the first Leusden Greek New Testament of 1675, and a Pseudo-Leusden from the same press the same year. (5.) The account of the publications of the American Bible Union. (6.) Sundry minor details about editions actually printed abroad, but heretofore supposed to be American reprints. Some of the mistakes thus corrected have been of long standing among the bibliographers; and the facts were arrived at only with difficulty. Other corrections are rather the resolving of doubts by fuller information than the rectification of any mistake.

[1] This article has in the mean time been revised and enlarged, and published as a separate volume by Messrs. Pickwick & Co., Philadelphia, 1883.

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The additions proper fill many gaps throughout; but their principal items are the addition of unrecorded issues and the description of editions heretofore omitted. The latter include, — (1.) Macknight's Apostolical Epistles, Greek-English, 6 vols 8vo, Boston, W. Wells and T. B. Wait & Co., 1810; text nearly the Elzevir of 1678. (2.) Gospels, Acts, and Apocalypse, Greek-English, by L. H. Tafel, Philadelphia, also other firms in New York and London, not dated, 8vo. (3.) Harmonia Evangelica, by N. C. Brooks of Baltimore, published by Claxton, Remsen, & Haffelfinger, Philadelphia, 1871; a book which is only the plates of the author's Collectanea Evangelica, with new title-page and a few alterations in the plates to correspond. (4.) Buttz's Romans, New York, Nelson & Phillips, 1876, 8vo; text of Scrivener's R. Stephens of 1550. (5.) Shedd's Romans, New York, C. Scribner's Sons, 12mo, not dated, but issued in 1879; text nearly that of Lachmann.

Of unrecorded issues of editions already described, the supplementary list comprises 49 of the entire New Testament, and 39 of parts, or 88 in all. The former list, after deducting corrected items, numbered 90 editions of the entire New Testament, and 64 parts, or 154 in all. The total numbers, therefore, are 139 editions of the entire Greek New Testament, and 103 parts, or 242 in all. At the same time, it was to be seen that the issues which have eluded search must number at least about 30, and perhaps many more.

It appeared, also, that every year since 1832 has seen the issue of at least one Greek Testament in America, while one year, 1859, saw as many as eleven. None are recorded for the years 1801–1805, 1807, 1808, 1811–1813, 1815-1820, 1826, 1828, 1830, 1832; twenty blank years, though it is not at all certain that they all really were so.

During the sessions the following new members were elected: —

Dr. J. W. Abernethy, Professor of English, Adelphi Academy, Brooklyn, N. Y.
Cyrus Adler, 870 North Eighth Street, Philadelphia, Pa.
Wm. M. Baskerville, Ph. D., Professor of English, Vanderbilt University, Nashville, Tenn.
Miss Eva Channing, Forest Hills Street, Jamaica Plain, Mass.
Oscar H. Cooper, Tutor in Greek, Yale College, New Haven, Conn.
Thomas H. Eckfeldt, Tutor in Greek, Wesleyan University, Middletown, Conn.
L. H. Elwell, Instructor in Greek and Sanskrit, Amherst College, Amherst, Mass.
Thomas D. Goodell, Ph. D., Public High School, Hartford, Conn.
James M. Gregory, Howard University, Washington, D. C.
Francis B. Gummere, Swain Free School, New Bedford, Mass.
W. T. Hewett, Professor of German, Cornell University, Ithaca, N. Y.
Edward W. Hopkins, Ph. D., Instructor in Latin and Zend, Columbia College, New York, N. Y.
Edmund Morris Hyde, Instructor in Classics, Pennsylvania Military Academy, Chester, Pa.
Frederick Lutz, Professor of German, Harvard College, Cambridge, Mass.
Elmer T. Merrill, Tutor in Latin, Wesleyan University, Middletown, Conn.
Rev. George Prentice, Professor of Modern Languages, Wesleyan University, Middletown, Conn.
Dr. Sylvester Primer, Charleston, S. C.
Benjamin E. Smith, Union Square, New York, N. Y.

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Charles Forster Smith, Ph. D., Professor of Greek, Vanderbilt University, Nashville, Tenn.
George C. S. Southworth, Professor of Belles-lettres, Kenyon College, Gambier, Ohio.
Rev. Wm. G. Spencer, D. D., Rector of Christ Church, New Haven, Conn.
Morris H. Stratton, State Board of Education, Salem, New Jersey.
Henry P. Wright, Professor of Latin, Yale College, New Haven, Conn.

2. Southernisms: Specimens of Old or Provincial English Words still current in the South of the United States, but obsolete elsewhere, by Professor Charles Forster Smith, of Vanderbilt University; read by the President, Professor Humphreys.

The South, unlike the North and West, has coined few new words. The nature of the people, their institutions, especially that of slavery, and the fact that they were an agricultural people, made them conservative. When we hear a common countryman or mountaineer use a word unfamiliar to us, it is generally safe to assume that it is not a new word, but a survival of a dialect of one or two hundred years ago. A careful observer who should spend some months in the rural and mountainous parts of some of the older Southern States, such as Virginia, North Carolina, South Carolina, and Georgia, would be able to collect from the folk-speech many items both interesting and valuable for the history of English.

It should be added that time devoted *now* to the study of Southernisms in speech, as well as to Southern usages in general, is well spent, inasmuch as the facilities for travel, trade, and intercourse between all parts of the United States are now increasing so rapidly that what is peculiar to the South will soon have died out entirely.

Professor Smith's paper discussed the usage, signification, and history of fifty words. These may be simply enumerated. They are: bat, blink-milk, brotus, buck, carry, coat, collards, crope, dansy, ding, doted, fill, forenent *or* forenenst, frazle, fresh, frumenty *or* fromety *or* furmity, galled, holp, hone, jag, joggle, jower, kink, mang, misery, poor, priminary, rip, seepy *and* seepage, servant, skew-bald, slashes, snack, sobbed *or* sobby, stob, stile, strut, swash, swingeing, such *or* so . . . as that, thoroughfare, trash, use, upping-block, wain, wall, while, whommle, wrack-heap, *and* year (as a pronunciation of *ear*).

Remarks on this paper were made by Messrs. Humphreys, Seymour, Hall, Poland, and others.

3. On the Development of the Ablaut in Germanic, by Dr. B. W. Wells, Friends' School, Providence, R. I.; read by Professor Lanman.

The paper treated of the distribution of the strong verbs in the Germanic dialects, and of the relation of the dialects to one another in this regard; and closed with an attempt to show to what extent, and why, new verbs with ablaut had sprung up in the dialects.

Though lists of strong verbs had been published by Grimm and Amelung, these needed so much revision and correction that a new list had been prepared

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as the basis of this study. This contained 511 stems, of which 243 were shown to be Old Germanic, while 74 were confined to two or more of the West Germanic dialects, and 194 were found in one dialect only. Of these 72 are High German, 54 Old English, 38 Norse, and 30 Gothic.

The 511 verbs are divided into five classes (see *Proceedings* for 1882, page xxxv), containing I *a.* 54, I *b.* 16, I *c.* 135, II. 102, III. 73, IV. 46, V. 85 verbs. The distribution of the verbs of each class among the dialects is proportional to their number.

The Gothic has in all 184 verbs, sharing 103 with the Norse, 137 with the OE., 133 with OHG., and 108 with OS.

The Norse has 234 verbs, sharing 182 with the OE., 166 with OHG., and 114 with OS.

The OE. has 333 verbs (or if we add ME. and NE., 351), sharing 242 with the OHG., and 157 with the OS.

The HG. has 342 verbs, sharing 157 with the OS.

The OS. has 167 verbs.

From this it appears that the OE. stands in closer relation than any other dialect to each and all the Germanic dialects.

The question was then proposed whether the verbs which occurred only in West Germanic, or in a single dialect, were to be regarded as Old Germanic; and canons were laid down by which this could be determined from a comparison of the derivatives of the stem in Germanic and European languages. The application of these canons showed that 24 West Germanic stems and 35 isolated verbs were present in Old Germanic, while of those that remained many could be proved to be original to the dialect in which they occurred. These new forms were formed after the analogy of the old verbs, and were partly from nouns, partly from weak verbs, or from strong verbs of other classes. Some were borrowed from other languages, others were merely imitative of sounds.

The ablaut is, then, a living force in every Germanic dialect, not, as in the classical languages, a survival whose use and meaning are forgotten.

The phonetic development of the ablaut and its later history in the dialects was reserved for another occasion.

As Chairman of the Committee of Arrangements, Professor Van Benschoten, of Wesleyan University, made announcements concerning boarding-places and mail facilities.

The Secretary, Professor Lanman, of Harvard College, on behalf of the Executive Committee, made the following report: —

a. The Proceedings of the session of July, 1882, had been published in 750 copies, September 22, 1882. The Transactions for 1882, vol xiii., had been published in 600 copies, December 23, 1882.

b. Twenty-one of the thirty-five foreign libraries and learned societies to which sets of Transactions had been sent have replied, leaving fourteen yet to be heard from. The forwarding of matter by the Smithsonian Institution is slow, but sure.

c. The list of American Public Libraries where complete sets of the Transactions may be found had been increased to the considerable number of 51.

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d. The bills against the Association have all been paid, and there is no claim against the Association.

e. The Executive Committee had voted to continue the reduction in the price of complete sets of the Transactions (see last page of cover).

The Association then adjourned until 8 P. M.

MIDDLETOWN, CONN., Tuesday, July 10, 1883.

EVENING SESSION.

The Association assembled in Judd Hall, the Vice-President, Professor D'Ooge, of Michigan University, in the chair.

The Annual Address was delivered by the President, Professor Milton W. Humphreys, of the University of Texas.

4. Conservatism in Textual Criticism.

Conservatism is often misjudged; its opponents ignore the evils that it attempts to combat, and judge it absolutely; whereas, if the evils did not exist or did not need checking, those who are conservative would pursue a very different course. Conservatism in textual criticism consists merely in clinging to what is certain, and rejecting all doubtful or unnecessary emendations; but no absolute rules can be laid down for drawing the line between the certain and the doubtful. Much harm is done in all sciences, and especially in philology, by failing to distinguish between what we certainly know and what we think we know. Witness the numerous theories which have exploded, some of them in our day, and left us much to unlearn, which is more difficult than learning. Besides, the explosion of theories, or even of what have been recognized as "doctrines," brings any science into bad repute, and deters men from its prosecution. Moreover, the application of false methods, especially in textual criticism, may so impair the foundation on which others hereafter are to build, that it will be an arduous task to establish the truth, and scholars will be forced to keep constantly before them the manuscript readings. In fact, this has actually resulted in some instances from hasty emendations. Almost all the examples of violations of the Porsonic law excused by elision have been suppressed by emendation. The view entertained by some, that it is better for a dozen genuine verses to be taken from an author than for one spurious verse to be attributed to him, is extremely pernicious if put into practice. If the twelve genuine verses were removed accidentally in removing one spurious verse, the question might be debatable; but they will be removed because of some characteristic, which characteristic will thus be eliminated from the author's works.

All error in emending, therefore, and all that leads to error, must be avoided. Every one proposing to emend, except in special cases, must devote himself to a thorough study of the entire subject of textual criticism. It is always dangerous for any one to deal with a subject with which he is not familiar. There are many sad illustrations of this fact in a large number of our periodicals and books. Even so simple a subject as the Greek accentuation is not likely to be treated correctly by an editor who has not made himself familiar with it.

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While Americans may claim to have as great aptitude for textual criticism as any other nation, our advantages are very far below those of most Europeans. We have not the manuscripts, and those which we possess in fac-simile certainly do not as yet supply us with adequate material. There are, moreover, various reasons why we cannot rely upon second-hand information in regard to diplomatic material. The science of palæography (especially Greek) is as yet in its infancy, and many errors have already been committed by editors of fac-simile manuscripts. Nor is it any better with collations and other information which those offer who have examined manuscripts. Some of the errors are due to the unsatisfactory state of the science of palæography, others are due to individual ignorance, others to carelessness, and others are entirely inexplicable. Ch. Graux was the first to point out, for instance, the fact that no *bombycini* are as old by some two centuries as was universally assumed. Gardthausen has made serious errors in regard to ink used in past ages. Some manuscripts, which seem to be dated, have been assigned to a wrong period; while the special errors in citing the readings of manuscripts are countless.

Some critics err as to the sufficiency of the grounds for emending. Among their errors may be mentioned the assumptions that ancient writers were infallible, that what is very rare or isolated must be spurious (while some commit the opposite error of needlessly introducing rare or doubtful expressions), that their own conception of an author's style is necessarily correct and perfect, that everything they do not understand is spurious, and that everything they do not like is an interpolation. There are critics also who overlook evident marks of genuineness, and others who forget that, if everything which happens to exhibit a certain characteristic is spurious, there must be vastly more spurious passages not happening to exhibit it. Many critics show a misconception of the causes which lead to errors in copying, and often attribute to the eye mistakes made by the mind and hand. . Some, again, seem to forget the various stages through which the art of writing has passed, and fail to make corresponding discriminations. The war upon repetitions has been waged too vigorously. Many modern books contain more striking repetitions than some which have been removed from ancient works. Many who devote themselves to textual criticism make mistakes which justify us in charging them with unpardonable carelessness or great ignorance, or both combined. Even the simplest metrical laws, for instance, are often violated in emending the poets.

Seeing, then, how limited are the advantages of Americans, how immature the science of palæography, how untrustworthy second-hand information, and how slippery and full of pitfalls the field of textual criticism, we should adopt as our general rule the words of Madvig, *abstinere et aliorum proterviam arcere.*

The Association adjourned to Wednesday morning.

MIDDLETOWN, CONN., Wednesday, July 11, 1883.

MORNING SESSION.

The Association was called to order at 9.45 by the President. The Secretary read the minutes of Tuesday's sessions, and they were approved. The reading of communications was resumed.

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5. The Force of Δίκη in the Greek Theosophy, by Dr. C. K. Nelson, of Brookeville Academy, Maryland.

The Δίκη of the Greeks was their highest metaphysical conception. It was purely ideal; it scorned all restraints of theophanies and incarnations; it was proud, arrogant, and defiant of all authority but its own. With its unseen vengeance it tracked the crimes of Oedipus and Orestes, and yet, after their purification through suffering, declared them innocent in the court of its own supreme arbitrament. Prometheus could bid defiance to Zeus, but was compelled to bow his head in meekest submission at the bare mention of Δίκη. The fact that the principle involved in the conception of Δίκη was not associated with any particular god may be illustrated by the Homeric distinction between δίκαιος and θεουδής. The omnipotence of Δίκη, its superiority even to Zeus, is abundantly exemplified by Plato and the tragedians.

6. The Caesareum and the Worship of Augustus at Alexandria, by Professor A. C. Merriam, of Columbia College, New York.

In the *Ephemeris Epigraphica* for 1879, Mommsen publishes Neroutsos's version of the Obelisk-Crab Inscriptions now in the Metropolitan Museum, New York, and adds his opinion regarding the temple before which our New York obelisk was erected in Alexandria. This opinion is that the temple was not built to Augustus, but by him to his father Julius, because Pliny calls it the temple of Caesar, because Philo Judaeus styles it the temple of Caesar Epibaterios, and because under the general policy of his reign Augustus would not have built the temple to himself even in Egypt. Philo calls the temple Sebastion, it is true; but this is to be explained by the union of the worship of Augustus with that of Julius in the same sanctuary, though Mommsen intimates by the use of the word *divus* that this did not take place till after the death of Augustus.

These points were discussed in detail by Professor Merriam. The carelessness with which Mommsen has treated his authorities might be seen from a single passage, where he makes Philo enunciate the singular proposition that "An imperial form of government is preferable to liberty, because throughout the whole world all other temples are far surpassed by those of Caesar, and especially at Alexandria," — a statement of which Philo is by no means the father. Pliny's usage of "Caesar" was so indiscriminate for any of the Emperors from Julius to Vespasian, that, when employed alone, the context must determine the particular individual intended, and in the passage in question this rule favored Augustus. Next, the passage of Philo was given where he describes the temple, and where the context proves that Philo was speaking of Augustus and Augustus alone as the god of the sanctuary, and as such in the lifetime of that Emperor. Hence, the Sebastion, the temple of Caesar Epibaterios, must be the temple of Augustus, with the ascription Epibaterios, which Mommsen translates Appulsor, and Yonge renders the phrase, "the temple erected in honor of the disembarkation of Caesar." This interpretation of the epithet was held to be incorrect; that it rather signifies the god who presides over the sea, to whom the sailor's sacrifices were offered upon landing and embarking. These sacrifices were designated by three classes of words: first, those relating to embarkation, τὰ ἐμβατήρια, as Philostr. 227, 687, Heliodorus, iv. 16, v. 15; or ἀναβατήρια, Plu-

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tarch de Sol. An. 36. Secondly, those relating to disembarkation, ἐκβατήρια, as Himer. Ecl. xiii. 38, Philostr. 562; or ἀποβατήρια, Steph. Byz. in voc. Buthrotum, Joseph. Antiq. Jud. i. 3; or ἀπόβαθρα, Dio Cass. xl. 18. Thirdly, those relating either to embarking or to disembarking, ἐπιβατήρια, as Himer. Ecl. xiii. 38, Schol. Ap. Rhod. i. 421, Etymologicum Magnum, Libanius, Spengel Rhet. iii. p. 377. Similar to these are the διαβατήρια, Thuc. v. 54, 55, 116, Xen. Hel. iv. 7. 2, Dio Cass. xl. 18, Plut. Lucul. 24; cf. Hdt. vi. 76, Xen. Rep. Lac. xiii., Polyaenus, i. 10. 1 (ὑπερβατήρια), and the terms εἰσιτήρια, εἰσηλύσια, κατιτήρια, ἐξιτήριος.

The deities to whom these sacrifices were shown to have been offered were Poseidon, the Tyrian Heracles, Protesilaus, Dionysus, Apollo, rivers, the sea, Zeus, Athene, Artemis; and among the ascriptions in this connection we have Zeus Apobaterios (Arr. An. i. 11. 7), Zeus Diabaterios (Ctesias, Pers. 17), Apollo Embasios (Ap. Rhod. i. 359, 404, an instructive passage, and on a coin of the Ephesians), Apollo Ekbasios (Ap. Rhod. i. 966, 1186), Artemis Ekbateria (Hesychius), Hadrian as Zeus Embaterios (C. I. G. 1213), and Apollo Epibaterios at Troezene, where this deity was worshipped with this epithet in a temple founded by Diomed as a thank-offering on having escaped the storm which befell the Greeks on their return from Troy. Accordingly, Caesar Epibaterios is to be explained in the same way, and this phase is one of the alternatives which Virgil had in view for the godhead of Augustus in the First Georgic (29–31), which is hinted at by Propertius (iii. 11. 71), is found in inscriptions (C. I. G. 4443), and shown from Suetonius to have been in existence at Alexandria during the lifetime of Augustus (Suet. 98). Although, on general principles of state, Augustus did banish public worship of himself from Rome, except of his Genius or Lares, he was privately worshipped there in his lifetime, and publicly in other parts of Italy, as proved by inscriptions; while in Asia temples were built to him as early as 29 B. C., where he was worshipped in conjunction with Roma, and this cult spread through the other provinces. According to Sharpe (Hist. Egypt, ii. 94), in the hieroglyphics of the temples in Upper Egypt, within ten years after the death of Cleopatra, Augustus was given the same ascriptions as the Ptolemies before him, who were regularly worshipped as gods, and his adoration in the province is likewise proved by Greek inscriptions. Hence, it was natural that the Alexandrians, who received more benefits by far from the administration of Augustus than the inhabitants of any other part of Egypt, should have erected a temple to him, and it was the people of the provinces who built the sanctuaries in his honor, not the Emperor himself. If built by him to Julius, it would rather have been in the adjacent Nicopolis, which he at first attempted to make a formidable rival to Alexandria. Dio states (li. 15) that an Heroum of Julius, built by Cleopatra, existed at Alexandria in 30 B. C., and it is probable that this Heroum was what Strabo, about 20 B. C., calls Kaisarion, and was situated within the precinct where the Sebastion was built a few years later, perhaps in part through the zeal of Barbarus in the Emperor's behalf. It was not unnatural that, when Augustus was deified by the Alexandrians, they should have made him the god presiding over the main industry of the port, commerce over seas, and he seems to have succeeded in this to the honors of Hephaestion and the first Ptolemy, who were so worshipped at the Pharos; but besides this, proof was adduced of an evident attempt to make him out the son of Apollo, and it was conjectured that he might have been regarded in Alexandria as a "New" Aesculapius, who, as well as Apollo, extended his functions to presiding over

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the sea (*Bulletin Corresp. Hellénique*, 1879); while to the Egyptians proper this would assimilate him to Horus, the Sun-God and type of legitimate sovereignty. As such, the obelisks were fitting emblems to erect before his temple, even as the two which were brought to Rome three years later were consecrated to the Sun, the nearest approach to this idea which was ventured upon at Rome.

Remarks were made on this paper by Dr. Hall and Professor Merriam.

7. The Harmonies of Verse, by Professor F. A. March, of Lafayette College, Easton, Pa.

The elements of rhythm ar fixt in speech. The accented syllabls of words and the accented words of frases and sentences, the long and short syllabls and the pich ar determind by the habit of each language. One can tel in what language a crowd ar talking by the rhythm of the murmur, tho no singl sound can be distinguisht. Dialects may also be distinguisht. The American rhythm is different from the English. The American pulse and breathing ar quicker, the rise and fall of nervous energy more rapid. We make more frequent use of secondary accents, and so make the intervals between stress more nearly equal, and the average interval shorter.

In every speech, however, all sorts of combinations of the natural intervals may be made, and so a musical or an unmusical current of sound. The source of the music in musical prose is in great part the agreeabl succession of long and short intervals of stress and pich in the current of its spoken words.

Musical prose, then, may be characterized as having *melody*.

Poetry is characterized by *harmony;* its characteristic music is produced by the combination of different series of sounds.

Verses ar made acording to a pattern. To a schoolboy this may be known merely as a rule of prosody, but with the poet it works in the wil, and produces in his imagination a series of sounds coresponding to it, like the humming of a tune. In any verse two series of sounds ar implied: first, the words utterd with their natural accents to giv the thought; second, a rhythmic murmur in the imagination representing the pattern of the verse.

The musical merit of the verse depends in great part on the harmonies between these series.

There ar two extremes where the music disapears. (1.) The two series may run exactly together, so as to make the prose accent and the metrical stress coincide. This seldom ocurs thru any long sentence; but unskild readers often feign it by sing-song or cantilation, changing the natural pronunciation to that of the verse pattern.

(2.) The natural interval between the accents may be so much longer in the words than in the murmur that they cannot be givn in acordant time, or the accents of the two series may be otherwise so differently adjusted as to make a chord impossibl. In this case, whatever melody the series of words may hav, it is bad as verse; it runs over into prose.

Between these extremes, differences in the two series serv as the basis of harmonies. Slight differences of time between the beats, or of the time of particular syllabls, or of their number, or differences in amount and distribution of stress

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or pich, giv charm to the rhythm where the chords ar perfect, and may produce a perpetual variety of harmonies.

Harmonies of this kind ar esential to verse; it may hav others. Thus true songs hav their proper tune in adition to the two esential series of sound in the verses, and it is often so like these series that it can run with them thru the mind and ad new harmonies to the verse. Composers of such songs sometimes tel us that the music, some old air perhaps, haunted them, running in their minds day and night, until thoughts and words at last came to them, which ran in harmony with it.

Something like these musical airs ar long-drawn combinations of cadences, running thru hole verses perhaps, such as hardly ocur in speech for utility, but ar the creations of imagination working upon sound, prior to words in the mind of the poet, and stimulating and guiding the composition of the verses by which they ar exprest. Later poets take up these cadences, and know them like tunes of music, and make new verses to them. And readers recognize them, as they read, as sources of peculiar harmonies; sometimes they stigmatize such verses as imitativ, insted of rejoicing in their beuty.

This way of analyzing the music of verse suggests some remarks.

1. In mere melody prose has the advantage of verse. It has a greater range of material and greater freedom of combination.

2. To apreciate poetry as such, to feel the harmonies of verse, it is necesary to be so familiar with its meter that a murmur of its rhythm may flow stedily thru the mind as one reads.

3. We see why new forms of verse fail of popular apreciation, if they ar of any complication.

4. It is a matter of curious inquiry how many persons realy perceiv the harmonies of elaborate poetry, and how many of those who delight in it perceiv only its melody as tho it wer prose.

5. We see why metrical prose and iregular meters ar so differently judgd. Persons who notice only melody may be pleasd with such composition, when those who notice harmonies wil hav pattern rhythms of verses continualy started by this and that metrical cadence, and started only to run into a tangl of discords. It is best to print metrical prose as prose.

6. The process may be seen by which a new poem in peculiar rhythm makes the rhythm popular. At first it pleases by its melody only. Then the cadences of striking frases and passages fit their tune in the memory, until gradualy the hole rhythm runs with the words.

7. There wil be a general acordance in every nation between the rhythms of its poetry and its prose. The peple wil not find plesure in poetry unless its melody is familiar. On the other hand, poetry reacts on prose. The erly English meters ran prevailingly in long feet; acordingly the rhythm of the Bible, Bunyan, and the like, is trisylabic. But in Milton, Irving, Dickens, it is dissylabic.

Remarks were made on this paper by Professor D'Ooge and Rev. Dr. Anderson.

The Treasurer, Mr. Charles J. Buckingham, of Poughkeepsie, N. Y., submitted the following summary of the accounts for the year 1882–83: —

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RECEIPTS.

Balance on hand, July 10, 1882		$345.13
Fees, assessments, and arrears paid in	$417.00	
Sales of Transactions	387.00	
Interest on deposits	13.50	
Dividend on Conn. Western stock	4.50	
Total receipts for the year		822.00
		$1,167.13

EXPENDITURES.

Plates for vol. xiii. (1882)	$399.08	
750 copies of Proceedings for 1882, separate	44.60	
600 copies of vol. xiii. (Tr. *and* Pr. together)	127.50	
Reprints of separate articles for authors	35.75	
Postages	60.43	
Mailing,[1] shipping, and expressages	47.20	
Job-printing	20.35	
Sundries	15.10	
Advertising	17.50	
Expenses of memorial to U. S. Colleges (½)	33.74	
Total expenditures for the year		$801.25
Balance on hand, July 9, 1883		365.88
		$1,167.13

On motion, the President appointed as a Committee to audit the Treasurer's accounts, Professors J. M. Garnett and Caskie Harrison.

As Committee to recommend a time and place for the next meeting, the President appointed Professors Rufus B. Richardson, A. C. Merriam, and W. T. Hewett.

On motion, the Chair appointed as Committee to nominate officers for the ensuing year, Professor W. D. Whitney, Rev. Dr. Anderson, and Dr. Julius Sachs.

On behalf of Professor Rice, the Curator of the Museum, notice was given that the collections were open to such members of the Association as desired to see them.

An invitation was given to the Association to meet the Faculty of Wesleyan University at the Chapter House of the Eclectic Society, on Wednesday evening at 7 o'clock.

An adjournment was had at 12.30 P. M.

[1] "Mailing" includes wrappers, wrapping, and addressing.

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MIDDLETOWN, CONN., Wednesday, July 11, 1883.

AFTERNOON SESSION.

The Association was called to order at 2.45 P. M., the Vice-President, Professor D'Ooge, in the chair.

8. The Mute Consonants, Sonant and Surd, by Professor Samuel Porter, of the National Deaf Mute College, Washington, D. C.

The design of the paper was to direct attention to the composite character of the surd and sonant mutes, — the so-called *tenues*, *p*, *t*, *k*, and *mediae*, *b*, *d*, hard *g*. They occur, (1.) as initial, before a vowel; (2.) final, after a vowel; (3.) initial, before *l* or *r*, or a *y* or *w* sound, in English, and other consonants besides these, in some languages; (4.) final, after a consonant; (5.) medial, before or after a consonant.

I. As initial to a vowel, what is distinctive in the surds is an interval of silence preparatory, and then an explosive utterance. The latter is, in part, actually in the vowel. A vowel can by itself be so uttered, by an abrupt opening of the glottis and larynx, with tone-vibration of the vocal cords. After a surd mute, the vowel explosion is co-instantaneous with the lip or tongue and palate parting. It involves a preceding momentary closure of the glottis. The vowel position is in some cases taken beforehand (*e. g.* 'pay,' 'pea'). When not so, it is yet reached so quickly as to be to all intents co-instantaneous with the breath explosion. This explosion of the vowel is a character that we ascribe to the consonant, but this does not distinguish one surd mute from another. What differs in them is not tone, but breath-sound attendant, — in the same way as *v*, *th* sonant, and *z* are differentiated, not by the tone, but by accompanying breath-sound. For the surd mutes, the breath-sound is explosive, — a puff, by breath accumulated within the elastic walls of the mouth-cavities and suddenly released. It is simultaneous with the vowel utterance, and is thus a lapping over of the consonant upon the vowel. It is recognizably different for *p*, *t*, *k*, severally. This is the usual and normal way in at least the English and the Romanic languages. Yet there are persons who, aiming at a finer or more soft enunciation, give the breath-explosion before the vowel; almost necessarily, however, with a more or less decided *h* sound, a rough breathing, and sometimes exaggerated in theatrical fashion: *e. g.* "P'ay me," "C'ome, p'ensive nun," "Who st'eals my p'urse," &c. This really turns the *tenues* into what, in Indo-European speech, was the original form of the *aspiratae*, out of which came the later spirants. In this style, the vowel starts with the glottis open beforehand, and, though still with abruptness, yet loses the proper explosive effect. Something of this general sort is a prevailing characteristic of German speech. This separation of the initial mute from the vowel tends to throw it back, as a final, upon a preceding syllable; as, 'cent-aur,' 'plac-ate,' 'cap-acious.'

The sonant mutes are so called because of the muffled sound from the glottis with the mouth organs in a closed condition. As the glottis is thus open and vibrating beforehand, it cannot pass directly to a proper vowel explosion: it can give a swell, but not a *staccato* or a *marcato*. Thus, the distinctive character of the sonants involves another character, viz. the absence of explosive tone

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effect in the succeeding vowel. Moreover, the stream of vibrated breath is narrow and scanty, and the walls of the oral chamber are in a yielding state, and not in the tense condition which is fitter to give the puff — the breath explosion — of the surds. There is, indeed, breath expelled and lapping over upon the vowel, but not exploded.

The style that interjects an *h* sound tends to obscure the difference of surd and sonant. (*Cf.* 'b'ay,' 'p'ay').

II. In the surd mute as final after a vowel, we find another element. The closure of lips, or of tongue upon palate, preceding the interval of silence, gives a *percussive* sound, by the impact of the organs, unlike the explosive above noticed, except in the same general character of abruptness. It is more of the nature of a click than of a breath-sound. There is, besides, at the same instant, an abrupt ending of the vowel, but not distinguishing one surd mute from another. The percussive effect differs for all three. With this, a different resonance for each, as the organs approach to contact, contributes somewhat to the total effect.

In the sonants, the necessary lax condition of the oral walls precludes the percussive effect.

In a final surd mute, we have, ordinarily, the explosive effect added after the interval of silence; but not always. When followed in the next syllable by a sonant of the same organic position (either a mute or a nasal), this element is properly suppressed; as, 'cup-bearer,' 'cut down,' 'at noon,' 'accost,' 'midshipman,' 'Etna.' It may sometimes, when a sibilant or any spirant follows, or a nasal, or another surd mute, or an *l* or *r*, be almost, though not wholly, suppressed; as, 'excellent,' 'rhapsody,' 'cut-throat,' 'acknowledge,' 'Stepney,' 'cut-purse,' 'uprise.' When the same mute ends one syllable and begins the next, as 'scatter,' 'upper,' 'cat-tail,' we have the final element of the first syllable percussive, and the initial of the second explosive. Thus, if not doubled, the consonant is split into two. Whether — or how — to indicate this, is for the Committee on Spelling Reform to inquire.

[Under the heads III., IV., and V., the paper gave examples of various combinations employed in English, with remarks upon the resulting modifications of the qualities of the mutes.]

This analysis of the mutes, especially as initial, is strikingly confirmed by the case of Mr. Edwin Cowles, editor of *The Cleveland Leader*, Ohio, who, with otherwise perfect hearing, has never heard a note above, as he says, the sixth octave on the piano-forte, — which would be not higher than three octaves above the middle C, — and who is thus actually unable, not only to hear an *s* or an *f*, but cannot, by the ear, distinguish one mute consonant from another.[1]

In review, we see how the composite nature of these consonants, with the different modes of pronunciation in different languages and dialects, may have led to conflicting views. If the element of sonancy is reduced or obliterated in practice, it will be overlooked, and the definition be made to turn upon other features. The two sets will be described as "soft," or "weak," or "flat," on the one hand,

[1] In the cases observed by Dr. Wollaston (*Philosophical Transactions*, 1820), the lowest limit was higher than this by an octave plus a third, with nothing said about inability to distinguish spoken sounds.

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and "hard," or "sharp," on the other, instead of sonant and surd, — as is so commonly done by German philologists, and by the English, following in their wake.

In whispered speech, it is indeed only by degrees of force and abruptness that we distinguish the two sets; but we make them suggest the outspoken sounds as sonant and surd.

This much may be taken for certain: since degrees of abruptness and force admit of no hard and fast line of division, the distinction originally indicated by separate alphabetic characters must have been that of sonant and non-sonant, of tone and of breath-sound. The other characteristics grow out of these, and are thus secondary to these as the primary, — precisely as tone primarily distinguishes *v*, *th* sonant, and *z*, from *f*, *th* surd, and *s*. The phenomena of assimilation find only in the primary a truly rational explanation. Whenever the sonant element falls away or becomes obscured, this is to be regarded as a manifest phenomenon of "phonetic decay," and as a real loss or impairment of capacity in the language.

9. On the Varieties of Predication, by Professor W. D. Whitney, of Yale College, New Haven, Conn.

The simplest complete sentence is composed of two members, each a single word: the subject noun and the predicate verb. In languages like ours there is no predication without a verb-form, and the office of predication is the thing, and the only thing, that makes a word a verb. Infinitives and participles, though usually included in the verbal system, are in fact merely nouns and adjectives, which retain a certain analogy with the verb in the treatment of their adjuncts.

The primary predicative relation is that sustained by the verb to its subject. The establishment of a form of expression for this relation appears to have been the first step in the development of the sentence in our family of languages.

Later, the adjuncts of the predicate verb gain in logical importance, at the cost of the verb itself; the latter becomes a "verb of incomplete predication." The extreme of this development is reached when certain verbs are attenuated in meaning to the value of a "copula," and the whole logical significance of the predication lies in the added word or words which now become qualifiers of the subject. These "predicate nouns and adjectives" are made descriptive of the subject only by means of the copula, or are predicated of the subject through the instrumentality of a verb.

It is of course possible to analyze every predicate verb into two parts: the copula, and the predicate noun or adjective; as, *he is running*, for *he runs; he was a sufferer*, for *he suffered*. This analysis is a real one, and useful for certain purposes; but because it can be imposed on the different varieties of predicate, we must not suppose that the copulative form is anything else than secondary. The copula-verb is always made by the wearing down to a formal value of verbs that originally had a material significance; an example is the reduction of Lat. *stabat* to Fr. *était*.

The copula is a verb of extirpated predication, and the words that follow it are descriptive purely of the subject. Others are verbs of more or less incomplete predication, with predicative complements, and these latter are partly

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qualifiers of the subject, but partly also modifiers of the verb itself. Thus *she walks a queen* means partly that 'she has a queenly walk,' and partly that 'she is shown by her walk to be a queen'; that is, the noun is predicative so far as it is made through the verb descriptive of the subject, and is an adjunct of the verb, or adverbial, so far as it describes the action of the verb itself. This variety may be termed the "adverbial predicate."

Verbs expressing certain actions come to be so usually followed by an expression of that to or at which the action directs itself, as to appear to lack something when that expression is not added. This kind of incompleteness of the mere verb as predicate is so common that the sentence-form subject-verb-object becomes as prevalent as the sentence-form subject-copula-predicate.

Next are developed in many languages modes of expression which, without turning the sentence into a really compound or complex one, yet virtually make the object a subject of further predication. Thus, *I make him fall* means 'he falls and I bring it about,' or 'I cause that he falls,' and is not at the outset essentially different in character from the equivalent one, *I cause his fall*. A conspicuous development of this kind is the construction of infinitive with subject-accusative.

Again, a noun or adjective is often made directly predicative to an object-noun. Thus, in the sentence, *I make it black*, the word *black* has the logical value of a predicate to *it*, as appears from the equivalents, "I cause it to be black," "it is made black," "I blacken it." The last of these shows how the predicate word may be absorbable into the verb itself, and illustrates one of the points of contact of the denominative and causative formations. We may name this the "objective predicate." It occurs oftenest with *make*; also with *choose*, *call*, *keep*, etc.

Interesting is the case where a verb is used factitively and is accompanied by an objective predicate belonging to its object; thus, "he *wiped* his face *dry*," "you will *walk* yourself *lame*," and so on. Here *lame* is a predicate of the object, and is made so by the action of the verb. This factitive objective predicate has been either ignored or else very unsatisfactorily treated by many eminent grammarians. The word *dry* or *lame* is neither a case of apposition, nor a factitive object, nor a second accusative; its essential syntactical relation is that of predicate to the object through the action of the verb.

Remarks upon this paper were made by Professors Weston, March, and Primer.

10. On a Greek Inscription from Larisa, by Dr. Julius Sachs, of New York.

After a brief account of the discovery of the now celebrated inscription, its importance as illustrated by the various publications on its contents was discussed; reference was made to its value for the elaboration of a phonetic scheme of the Thessalian dialect (cf. R. Meister, *Greek Dialects*, vol. i.), and more particularly to the increase in our knowledge of dialectic inflections.

By the aid of a partial reprint of the inscription there were discussed the genitive forms in *οι*, considered by Blass and others as locatives performing the functions of the genitive. Exception was taken to this opinion:—1. because

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such an incrustation, limited to one case of one declension only, seemed illogical; 2. because of lack of sufficient evidence for the usurpation of the genitive function by the locative. The genitive ending was traced from original οσιο through various stages to οο and finally to ο, of which the οι is but a "graphic" representation.

A critical review of the pure verbs in Thessalian led to the conclusion that Robert's formula, "all pure verbs are conjugated in the Thessalian dialect according to the analogy of the verbs in μι," is inaccurate: there is no abandonment on the part of the former of their conjugation system; they simply give greater weight to the first or conjugational vowel.

In the diverging views of the various editors as to the forms τοτ τός, τοκ κί, ἀτ τᾶς, ἐτ τοῖ, the author of the paper inclines to consider each group one word rather than two, mainly because in inscriptions and manuscripts one of the two assimilated consonants is frequently omitted.

Comment on the strange accusative plurals like τὸς ταγός was followed by a query, whether in the anomalous σύνκλειτος γενομένας (line 10 of inscription), emended by Robert into συγκλείτου, there might not lurk a heteroclite formation; again, the frequency of the genitive absolute as a crystallized mode of concise enunciation with complete abandonment of its logical foundation was noted; finally, many of the peculiarities were explained on the assumption, that in this inscription, an official document, there is a conscious revival of the archaic, into which, however, many colloquial forms have crept.

The inscription was originally published by H. G. Lolling, *Mittheilungen des deutschen archäologischen Instituts in Athen*, vii. 61 ff.; cf. also Robert in *Hermes*, xvii. 467 ff.; Mommsen in *Hermes*, xvii. 477 ff.; and finally *Hermes*, xviii. 318.

11. Edward Wallace's Translation of Aristotle's Psychology, by Dr. C. K. Nelson.

This translation is a most successful interpretation of a very difficult book. Wallace gives a copious bibliography. His introduction is a complete exhibit of the Aristotelian philosophy, and points out the defects as well as the merits of the system. The rendering is as literal as the Greek of Aristotle admits, and is especially meritorious in supplying the links of thought, as, for instance, where some pregnant particle requires expansion to a brief clause or sentence.

12. The Guilt or Innocence of the Antigone of Sophocles, by Professor D'Ooge, of the University of Michigan, Ann Arbor.

This question was considered especially in its bearing upon the genuineness of Ant. 905–915. Boeckh and those who agree with him maintain that in this passage Antigone seeks to justify her conduct, and to reassure her own conscience under a sense of guilt incurred by disobeying the edict of Creon. The aim of the paper was to show that this passage, so far from being an attempt at exculpation, is a reiteration by the heroine of her sense of duty from a new and more imperative point of view. The writer goes on to show that Boeckh's view was inspired by the theory of Hegel, who supposed that the central idea of the *Antigone* is to set forth and harmonize the relations of the citizen to the state, and of the individual to the mandates of religion. From this point of view, the

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play represents two transgressors, as well as two victims. This theory is ably refuted by M. Girard in an article contained in vol. cxxvii. of the *Revue des Deux Mondes*, entitled "La Critique Savante en Allemagne." It is there shown that no such conflict between the state and the family, between civil and religious duties, was ever entertained by the Greek, but that human must be in harmony with divine laws, to which indeed they owe their origin. The paper then sought to show that all those interpretations of the utterances of the Chorus that seem to condemn Antigone are due either to this false view of the attitude of the heroine towards human authority, or else to the false notions of the functions of the Chorus that are still so prevalent. The Chorus is not the invariable element in the play. The most absurd conclusions must follow from regarding the Chorus as "the impartial and judicial spectator," or, still worse, as the mouthpiece of the poet himself. In interpreting the words of the Chorus it is essential to inquire, first, who constitute the Chorus; and, second, in what situation it expresses any given sentiment. So in the *Antigone*, it is manifest that at the outset the Chorus is afraid of Creon, and speaks timidly or not at all. Only when it has become impressed with the dreadful warning and prediction of Tiresias, is it courageous enough to call in question the conduct of Creon. The περιπέτεια of the Chorus is almost as marked as that of Creon. This point was illustrated from other plays.

The statements of the Chorus in 853–856 and 872–875 were considered more particularly, because, as commonly interpreted, they are understood to be a condemnation of Antigone. But the Chorus as yet sees Antigone's conduct only from one point of view, viz. Creon's. Besides, the condemnation is partly softened by saying πατρῷον δ' ἐκτίνεις τιν' ἄθλον, and the whole passage is intended to excite the pity of the spectator. Taking into one connected view all that the Chorus says with reference to the deed of Antigone, we may be tempted to adopt the opinion of Langheld in his monograph on 905–915, that in its closing words, γήρᾳ τὸ φρονεῖν ἐδίδαξαν, the Chorus refers to itself as well as to Creon, and means to say that the experience of the king has taught it also a lesson of wisdom.

13. The New England Pronunciation of *o*, by Professor Edward S. Sheldon, of Harvard College, Cambridge.

The pronunciation meant is that heard in New England in such words as *stone, home, bone.* The following list represents for the most part my own natural pronunciation; in cases where I am no longer certain, I put a question-mark, as also for some words which have been given me by other persons. The list is probably pretty complete for the pronunciation in Bath and Waterville on the Kennebec River in Maine twenty years ago. Compounds and derivatives keep the same sound. I was born in Waterville, but lived in Bath till my twelfth year, when the family moved back to Waterville. I am the youngest of the family. Except where I have put two question-marks, or added a note to the contrary, I think every queried word belongs in the list.

Alone. (Almost certain; but not *lone, lonely, only?*)

Boat. (Noun and verb of course included; I give only the simple word.)

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Bolster.
Bolt.
Bone.
Both.
Broke (preterit of *break*).
Broken (p.p. of *break*).
Choke; *also* choker ('a collar').
Cloak.
Clomb. (I should be tempted to pronounce so in reading; of course the word is only a book-word to me. The dialect form, I think, is *clum* [*u* as in *but*] or *clim*.)
Close. (?? If it belongs here it is only the adjective, never the verb, but even the adjective is doubtful.)
Coat.
Coax.
Colt (also *Colt*, proper name).
Comb. (Also in *catacomb*, though to call it a case of popular etymology might be misleading. In all apparent compounds *comb* keeps the same sound).
Dolt.
Extol. (? I think I have heard it so sometimes, and pronounced it so myself, though it was always a book-word to me.)
Folks.
Hoh! (Interjection of contempt, = 'nonsense'; cf. *pooh*.)
Hoax (?).
Holm. (? So pronounced in *holm-oak*, learned at school as a book-word, translating the Latin word *ilex*. The *l* was not silent.)
Holmes (the proper name).
Holster. (? Hardly a word belonging to my dialect, but I should naturally pronounce it like *bolster*.)
Holpen (not a word of the dialect; cf. *clomb* and *holster*).
Holt (? proper name).
Holt. (? Noun corresponding to *hold*, verb, which latter word never has the sound in question.)
Home.
Hope.
Jolt. (? I think I pronounced it so formerly.)
Load (?).
Lonely (?).
Molten. (? Rather a book-word to me.)
Most.
Moult.
Nobody. (? The first *o* is meant.)
None.
Open (?).
Only (?).
Poke. (But I have marked *poker* as a little doubtful. I think it belongs in the list.)
Polk (? the proper name).
Polka. (? It almost certainly belongs in the list.)
Pooh (cf. *Hoh*).
Poultice (?).
Poultry (?).
Revolt. (Cf. *extol*; of course an early learned book-word. But the adjective *revolting* always had, I think, the *o* as in *not*.)
Road.
Rope.
Rode. (?? Never, I think, natural to me. I doubt if it is ever so pronounced in Maine. My only authority for it thus far is from Massachusetts.)
Smoke.
Soak. (? I feel pretty sure it belongs in the list.)
Soap.
Spoke, spoken (from the verb *speak*, also *spokesman*).
Stone.
Suppose (?).
Swollen (? not now, if ever, natural to me).
Throat.
Toad.
Upholstery (cf. *holster*).
Woke *and* Awoke (?).
Wrote. (? I think I have heard it, but it is not natural to me.)
Whole *and* Wholesome.
Yolk. (? Rather a book-word to me. I never knew whether the *l* was silent or not.)
Yoke (??).

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The Association adjourned till Thursday morning.

In the evening occurred a social meeting of the Faculty of the University, the members of the Association, ladies, and other invited guests. The company assembled at the house of the Eclectic Society, pleasantly overlooking the valley of the Connecticut, and spent the evening in agreeable intercourse and song.

MIDDLETOWN, CONN., Thursday, July 12, 1883.

MORNING SESSION.

The Association assembled at 8.50 A. M.

Professor Garnett reported for the Auditing Committee that the Treasurer's accounts had been examined and found correct. The report was accepted.

The minutes of Wednesday's sessions were read and approved.

Professor Richardson reported for the Committee on time and place of meeting. It was recommended that the next session be held at Dartmouth College, Hanover, N. H., on the second Tuesday in July, that is, July 8, 1884. After considerable discussion of a proposal to hold the meeting one week later (on the 15th), the proposal was rejected by the Association, and the original recommendation accepted without modification.

The Executive Committee has decided not to allow a discount to the Trade on the Transactions.

The formation of a library is not among the objects of the Association; nevertheless, the Committee has instructed the Secretary not to refuse such works as may be offered by way of gift or exchange.

The Committee appointed to nominate officers for the year 1883–84 reported as follows: —

For *President*, — Professor Martin L. D'Ooge, Michigan University, Ann Arbor, Mich.

For *Vice-Presidents*, — Professor Tracy Peck, Yale College, New Haven, Conn.; Professor James C. Van Benschoten, Wesleyan University, Middletown, Conn.

For *Secretary and Curator*, — Professor Charles R. Lanman, Harvard College, Cambridge, Mass.

For *Treasurer*, — Professor Edward S. Sheldon, Harvard College, Cambridge, Mass.

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For additional members of the *Executive Committee*, —

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.
Professor Francis A. March, Lafayette College, Easton, Pa.
Professor Thomas R. Price, Columbia College, New York, N. Y.
Dr. J. Hammond Trumbull, Hartford, Conn.
Professor William D. Whitney, Yale College, New Haven, Conn.

On motion, the report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

The reading of papers was resumed.

14. Hamlet's "Dram of Eale" and what it "Doth," by Dr. C. P. G. Scott, of Columbia College, New York.

The whole passage, Hamlet, i. 4. 17–38, "This heavy-headed revel, east and west," etc., is diffuse, involved, and repetitious, but to a careful reader it is clear enough, except the last three lines: —

> The dram of eale
> Doth all the noble substance of a doubt
> To his own scandal.

I. The first problem is to find the infinitive required by *doth*, and this must be concealed in *of a doubt*. The statement evidently intended is not true always, but it is true often. The qualification *oft* is therefore required, and should be read in place of *of*. *Oft* is used above in a statement, "so, oft it chances," of which the lines in dispute are a summarized repetition. Read *oft* rather than *often*, since the latter was a new word in Shakespeare's time, and less common than *oft*, even in prose.

What now is the infinitive disguised by *a doubt*? The following suggestions have been made: *doubt*, in the sense "throw doubt upon," but this meaning is unsupported; *dout*, in the sense "destroy," but this sense is not apposite, and *dout* does not have this sense, and is at best a very rare word, occurring in two passages of Shakespeare at most, and with the sense "do out, i. e. put out, extinguish"; *abate* is a conjecture of Hudson, but the sense assigned it, "depress," is not suitable; *attaint*, *debase*, and other conjectures, may be passed by. Dr. Scott suggests *corrupt*.

II. What is the thing that "corrupts the noble substance" of a man's reputation and character, and brings it into "scandal"? It is the "dram of eale," a "dram," i. e. "a little" of something bad. The quarto of 1611 and the undated quarto have *eafe*; the quarto of 1604 reads *eale*, and this is believed to be right as against *eafe*.

The reading *eafe* suggested Theobald's emendation *base*; but the use of the adjective without the definite article in place of the substantive is not at all frequent; *base* occurs 135 times in the plays in the sense "degraded, low, mean, ordinary," but never in the sense of "baseness." Similar objections militate against the emendation *vile*. The conjectural reading *bale* gives no good sense. *Ill* is a plausible conjecture, but, considering the frequency of the word, it is hard to see how it could be corrupted to *eale*.

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I believe the right word is *evil*. *Evil*, in the exact sense here required, namely, a moral taint, a "vicious mole of nature," is common in Shakespeare and everywhere. In this and other shades of meaning the noun occurs sixty-one times in the plays, twenty-two times at the end of a verse, as in the line in question. As an adjective *evil* is found twenty-one times, as an adverb twice. But how came *evil* to be printed *eale*? The metre allows a final atonic syllable, but only, or usually, before a natural pause. There is no natural pause here, and so the atonic syllable may have been suppressed by contraction, leaving an accented monosyllable at the end, as required. That is, *evil* (or rather *euil*, as then spelt), pronounced *ĕvil* (*ĕ* as in *they*), was contracted to *ĕl*, spelt phonetically (but with the already conventional "silent" final *e*) *eale*; *ea* being then the recognized digraph for the *ĕ* sound, which digraph still survives with that sound in *break*, *great*, *yea*, in the "Irish" pronunciation of *speak*, *eat*, *meat*, *please*, *reason*, etc., and, with slight modifications since developed, in the modern *bear*, *tear*, *wear*, *head*, *dead*, *stead*, *bread*, *pleasant*, etc.

This pronunciation of *ea* gives the point to Falstaff's pun, which most readers fail to appreciate: "If reasons (pronounced *rêzns*, as if 'raisins,' cf. M. E. spelling *reisins*, Alisaunder 5193; also *raisins*, as now) were as plenty as blackberries, I would give no man a reason upon compulsion." 1 Hen. IV., ii. 4.

This contraction of *evil* (*euil*, *euel*, *eule*) to *eale* is paralleled by the very common contractions of *ever* (*euer*) to *e'er*, often spelt *ere* in Shakespeare (compare *or ever*, developed from *or ere*, supposed to be for *or e'er*), *never* (*neuer*) to *ne'er*, often spelt *nere*, *even* (*euen*) to *e'en*, often spelt *ene* (so *good even* contracts to *good den* and *godden*). So *devil* (*deuil*, *deuel*) contracts to Middle-English *del* (an occasional form), Scottish *deil*, *deel*, provincial English *deel*, *deele*, *dewle*, and *dule*. The Devil is simply invaluable to dramatists. The word occurs 280 times in Shakespeare's plays, 123 times in prose, and 157 times in verse. The metre often requires it to be a monosyllable, but I have not taken the trouble to examine all the instances in the original editions to find out whether it is ever printed as an obvious monosyllable. Such contractions, however, occur much earlier than Shakespeare's time: —

In *Instructions for Parish Priests by John Myrc*, written about A. D. 1400 (ed. Edw. Peacock, London, 1868), *del* and *el* rhyme (lines 360–365): —

> Wychecrafte and telynge,
> Forbede thou hem for any thynge;
> For whoso be-leueth in the fay
> Mote be-leue thus by any way,
> That hyt ys a sleghthe of the *del*,
> That maketh a body to cache *el*.

The editor notes: "*del* or *de(ue)l*; *el* or *e(ue)l*."

In *Specimens of Lyric Poetry* (ed. T. Wright, London, 1842) *del* again occurs (p. 111): —

> The *del* hym to-drawe.

In Halliwell's *Dictionary of Archaic and Provincial Words* (9th ed., London 1878) appears the entry: —

> *Eile*, Evil. Nominale MS.

In the *Ancren Riwle*, written about A. D. 1200 (ed. J. Morton, London, 1853), occurs a word spelt variously *eile*, *eil*, *el*: —

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The blake deth lesse *eile* to then eien (p. 50).

Mid gode riht muwen eithurles beon ihoten *eil*-thurles, vor heo habbeth idon muchel *eil* to moni on ancre (p. 62).

Theo thet on eni *uvel* doth (var. *eil*; p. 186).

Uvele iheowed (var. *el*; p. 368).

But may not *eile*, *eil*, *el*, in these passages, be the M. E. substantive in the sense of "pain, harm," associated with M. E. *eile*, *eil*, "painful, troublesome," from A. S. *egle*, cognate with Gothic *aglus*, δύσκολος? It may be. Note, however, that this alleged M. E. substantive occurs only in these passages, if it occurs anywhere, and that there is no corresponding A. S. substantive *eglu*, associated with *egle*, though there is a Gothic substantive *aglo*, "trouble, θλῖψις." Note, also, that in two of the passages from the Ancren Riwle *eil* or *el* actually occurs as a variant of *uvel* (=*euel*), in one of the two (p. 368) as an *adverb*. There is no M. E. or A. S. adverb associated with *eile* or *egle*, "troublesome." (The verb is very common: A. S. *eglian*, M. E. *eilen*, E. *ail*.) Still, the loss of *u* (=*v*), between two vowels is so rare at this early period that, while one may consider *eil*, *eile*, in the passages cited, or in some of them, to be the same *word* as *euel*, the influence of the other *eile*, *eil*, "troublesome," upon the *form* must be admitted. Finally, we are not to ignore the influence of M. E. *ille* (E. *ill*), from Icel. *illr*, earlier *illr*, Swed. *illa*, *ill-*, Dan. *ilde*, originally identical with *euel*.

Whether the view here set forth as to the reason why *euel* (*euil*, *evil*) appears as *eale* can be sustained or not, I have no doubt that *evil* is the word intended. The lines in dispute, as thus emended, are not particularly brilliant or original; but they will do. They have caused more controversy than they are worth *per se*. But they are not *per se*. They are a part of "Hamlet."

This paper may be found printed *in extenso* in *Shakespeariana* for November, 1883.

Remarks were made upon this paper by Prof. F. A. March.

He said that he had been accustomed to think that the errors in this passage were from misreading rather than mishearing. The main mistake in *eale* was reading *a* for *u*, which was of course Shakespeare's way of writing the *v* of the *evil*; *eule* is one of the spellings of *evil* in early English (see Morris's *Specimens*, Vol. I., s. v.), and Shakespeare may have written it here; but whether he wrote *eule*, *euel*, *euil*, the *ductus literarum* is easy — for a printer who has a *dram of ale* in his head. Reading *a* for *u* probably occurs also in Julius Cæsar, ii. 1. 83:—

> For if thou path thy native semblance on.

Path for *putte*.

The great trouble in the passage has been with *of a doubt*. The meaning is, however, fairly certain. It must be, as Prof. Scott says, "The little evil corrupts the whole substance," and probably by pervading, "o'erleavening" it. But Shakespeare uses *subdue* in this sense: —

> My nature is *subdu'd*
> *To* what it works in, like the dyer's hand. — Sonn. cxi.
> His face *subdu'd*
> *To* penetrative shame. — Ant. and Cleo., iv. 14. 74.
> My heart's *subdu'd*
> Euen *to* the very quality of my lord. — Othello, i. 3. 251.

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Read then,

> The dram of evil
> Doth all the noble substance oft *subdue*
> *To* his own scandal.

And you have a striking Shakespearian figure, and a characteristic rhythmical repetition to boot. I had cherished this reading as my own, — the Cambridge collators do not give it, — but Mr. Furness has found it in *Chambers's Household Shakespeare*, to the editors of which it was suggested, it seems, by Mr. Swynfen Jervis.

15. On Slighted Vowels in English Unaccented Syllables, by Professor W. D. Whitney.

Hardly any language goes so far as ours in not only lightening the force and quantity of its unaccented vowels, but also effacing their distinctive character, and reducing them toward or to the so-called neutral vowel-sound, or utterance in the position of breathing. The various kinds and degrees of this reduction were illustrated in the paper, and the methods of their successful notation were discussed.

Remarks on this paper were made by Messrs. Taylor, March, Seymour, Whitney, Hewett, and Weston.

16. On so-called Tmesis, by Professor Thomas D. Seymour, of Yale College, New Haven, Conn.

Τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελὲς ἀλλὰ καὶ κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. The grammatical term *tmesis* is pernicious. It suggests to the better students a surgical operation, the severing of a preposition from the verb to which it rightly belongs. It is evident that the term was originally used in accordance with this view. As in all other grammatical matters, Attic prose usage was the norm; all deviations from that were considered irregularities. Ennius doubtless thought that he was doing only what Homer had done before him when he wrote "saxo *cere* comminuit *brum*"; he did not see why verbs alone should be dissected and the *disiecta membra* scattered in the sentence where convenience prompted. Most American philologists feel first a wrench and then an emotion of triumph when they overcome their inherited tendency to say that "the preposition is separated from the verb by tmesis." But the burden of proof still seems to be thrown upon those who say that the position of the preposition was originally as free as that of any adverb or modifying particle; that its use was simply directive, to explain the relation between the verb and its case, or to modify the verb alone; and that what is called anastrophe gives us the original accent of the preposition unchanged by the later more intimate connection between the preposition and the noun or verb.

Perhaps it would be more rational to separate preposition and verb in Homer, unless there is distinct evidence that they were considered as one word. Such evidence might be found in the meaning of the compound verb when it differs from the meaning of the simple verb plus the preposition. More distinct evidence is found in the change of quantity of the initial vowel of ἀπονέοντο. The α was

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lengthened, not by the poet because of the exigencies of the metre, but by the Greek people themselves, who disliked the too frequent recurrence of short syllables. The practice of Demosthenes is well known. This may be illustrated by *'ἀθάνατος κ. τ. λ.*, which are found in the scenic poets, and thus settled as the pronunciation of the people. Still more familiar is the rule for the comparison of adjectives, which gives us *σοφάτερος*, but *πιστότερος*, a rule which was not firmly fixed in Homer's time. In ψ 361 we read *σοὶ δὲ γύναι τόδ' ἐπιτέλλω πινύτῃ περ ἐούσῃ*. In order to justify the *ἐπι* by the analogy of μ 209, *οὐ μὲν δὴ τόδε μεῖζον ἐπὶ κακὸν κ. τ. λ.*, we have to separate the *ἐπί* from the verb, and explain the *ι* as justified by the caesura. A stronger case is that of *ἀποαιρεῖσθαι*, A 230, 275. The hiatus is justified best by its place in the verse; in the one verse *ἀπο* comes before the diaeresis after the first foot; in the other, it comes before the bucolic diaeresis.

We seem thus to find two words in which in our texts the preposition is wrongly attached to the verb. This removes the presumption that the two are to be considered as a compound whenever this is possible. Some authorities think that *ἀπό* is never adverbial in Homer, but we have seen two probable examples. But if the two have not become one word when the preposition immediately precedes the verb and modifies it, the presumption is much stronger that, if the preposition in Homer is separated from the verb, it simply modifies it, and we are not to say that it is "an example of tmesis."

17. The Personal Element in Dactylic Hexameters, by Professor F. A. March, of Lafayette College, Easton, Pa.

In the so-calld dactylic hexameter, so much freedom is alowd in the use of dactyls or spondees, and of different kinds of dactyls as classified by the position of the prose accents, and in the management of the caesuras, that it is next to impossibl that any maker of many verses should fail to show his personal preferences for particular cadences or combinations of feet.

In 1879, at the Newport meeting of the Asociation, when a paper was red on Geddes's view of the Composition of the Iliad, Professor March suggested that a study of the meter would show its truth or falsity. The facts of the present paper ar givn to enforce this suggestion upon our Grecians, and no pretence is made that they ar thoro inductions.

The following tabl shows the number and distribution of the spondees in a hundred lines of Longfellow (Evangeline, Prelude; I. 1. 1–40; II. v. 1–40), Goethe (Hermann und Dor. I. 1–100), Vergil (Aeneid I. 1–20; II. 1–60; IX. 431–450), Ovid (Met. I. 1–20; XI. 591–610, 621–640; XV. 96–115, 810–829), Theocritus (Idyl. I. 1–40, 101–120; II. 1–20; VIII. 1–20), Hesiod (Works and Days, I. 1–100), Odyssey (I. 1–100), Iliad (I. 1–100).

Foot.	1st.	2d.	3d.	4th.	5th.	Total.
Longfellow,	20	44	45	45		154
Goethe,	60	22	54	52		188
Vergil,	44	37	46	51		178
Ovid,	15	52	61	45		173
Theocritus,	36	51	36	11	1	134 + 1
Hesiod,	30	43	11	25	6	109 + 6
Odyssey,	33	42	16	22	4	113 + 4
Iliad,	45	35	18	31	4	129 + 4

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These counts wer made in sections of twenty lines each. The general type of verse givn by these totals is also givn in most of the selections by the totals of each section. Thus, in Longfellow the sections giv the following tabl: —

Foot.	1st.	2d.	3d.	4th.	5th.
Prelude,	3	6	5	5	
I. 1. 1–20,	3	8	11	8	
I. 1. 21–40,	4	10	8	9	
II. v. 1–20,	5	12	10	12	
II. v. 21–40,	5	8	11	11	
Total,	20	44	45	45	

In Goethe: —

Foot.	1st.	2d.	3d.	4th.	5th.
H. & D. 1–20,	15	5	9	15	
H. & D. 21–40,	13	4	14	12	
H. & D. 41–60,	10	3	9	12	
H. & D. 61–80,	12	5	11	6	
H. & D. 81–100,	10	5	11	7	
Total,	60	22	54	52	

Plain differences ar seen even in this simpl counting of the feet. The beginning of the verses shows the personal element best. Longfellow begins with a dactyl by preference, and lets spondees come in the three following places with nearly equal frequency. Goethe begins with a spondee followd by a dactyl, then two spondees. To indicate that the difference is a personal matter and not a result of the different languages, the following sections ar givn of Voss's dedication of his translation of the Iliad into German: —

Foot.	1st.	2d.	3d.	4th.	5th.
Lines 1–20,	6	6	6	4	1
Lines 21–40,	5	6	9	7	
Lines 41–60,	5	6	7	3	
Lines 61–80,	9	4	11	8	1
Lines 80–92,	5	2	6	4	

Vergil is more like Goethe, and Ovid like Longfellow, in the beginning of the verse; but in Ovid there is a characteristic predominance of the spondee in the third foot. Theocritus begins somewhat like Longfellow, but his third foot is like his first, and the verse takes a run of dactyls in the fourth and fifth places. The verses of Hesiod, the Odyssey, and the Iliad, as givn in the tabl, show the same type of verse, as markt by the hole number of spondees, and by the third place, where the verse is divided, which is prevailingly a dactyl: sections of twenty verses ar not infrequent without a singl spondee in the third place, or with fewer spondees in the third than the fifth. There ar more dactyls in the fourth place than in the first or second. But the first hundred lines of the Odyssey agree with Hesiod in the relation of the first to the second place ($30 < 43$ and $33 < 42$), while the corresponding lines of the Iliad invert the relation ($45 > 35$). We may take these as the ancient Achillean type and the Odyssean type. The Iliad wil then be found to be Achillean in some parts, Odyssean in others.

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The Catalog is Achillean. Beginning with II. 500, the hundreds run

46	40	24	33	10
42	39	27	30	16
43	41	18	42	7
40	31	17	27	14

None of the sections of twenty lines vary much from the type; 540–560 has 8...10 in the first two places; 620–640 and 700–720 both hav 7...8. The ninth book, the Embasy, is also Achillean; only one of the hundred lines makes an average of the other type, and that contains a talk of Ulysses, the beginning of which is in a section counting up 5...12. Other sections vary somewhat.

The parting of Hector and Andromache, on the other hand, is Odyssean: the hundreds run, beginning VI. 230,

36	50	10	39	4
30	38	13	20	11
35	37	14	34	2

The tenth book, Doloneia, is Achillean in the introductory councils, but at line 140 where Ulysses comes in, the meter changes; 140–160 sum up,

4	10	6	2	1

The hundreds are: —

44	37	14	19	10
40	40	16	24	1
35	41	22	28	5
41	47	17	29	7
36	42	18	26	2
38	40	14	17	3

In book eighteenth, Hoplopoiia, the hundreds ar: —

27	37	13	21	4
33	41	11	37	4
27	40	18	28	10
36	38	14	28	4
48>	38	14	27	7
39	46	17	25	7

The encounter of Thetis and Vulcan, 380–420, the making of the shield and the description of its war scenes, 460–540, ar in Achillean, and explain the condition of 400–500.

The numbers of the hundred of the second book ar: —

43	33	18	34	2
44	32	23	38	8
38<	44	9	38	4
43	38	16	36	9
38<	42	15	41	4

The third hundred includes the Thersites affair; the fifth includes the ornate description of sacrifices, and the series of similes describing the advancing army. And so with the other books. The eighth has for the first two feet of its hundreds 47 | 43, 49 | 41, 37 < 42, 39 < 44, 48 | 40, 30 | 29. The third book has

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40 | 40, 39 | 31, 42 | 42, 31 < 49, 23 < 25. The twenty-third has 35 < 38, 30 < 34, 43 | 37, 46 | 43, 45 | 40, 41 | 40, 39 < 42, 30 < 41, 41 | 37. The twenty-fourth has 42 < 45, 38 | 30, 35 | 27, 33 < 36, 43 < 46, 40 < 45, 45 | 38, 41 | 40. Whether these variations indicate any change of authorship, or merely change of theme and motiv, is not to be decided without a comprehensiv study of both the Iliad and Odyssey. They ar found also in the Odyssey.

Remarks were made on this paper by Professor Hewett.

The conclusiveness or even the probability of the results attained by any such investigation as this depends, of course, upon the completeness of the examinations of authors. In the case of Goethe, it would be highly desirable to compare the metre of *Hermann und Dorothea* with that of Voss's *Luise*. It is certain that we should not have had *Hermann und Dorothea* in its present form had not Voss's charming idyl preceded it. Similarly Voss's translation of Homer should have been compared; for by it the hexameter was first naturalized in German, and Goethe admired it greatly. In like manner I should look for the sources of Longfellow's metres in the German and Scandinavian authors (especially Tegnér) rather than in the classical poets, and should seek the sources of the *Hiawatha* in the Finnish epic *Kalevala*.

18. Report of the Comittee on the Reform of English Spelling, by the Chairman, Professor F. A. March, of Lafayette College, Easton, Pa.

In the exercise of the power to act which was givn to the Comittee at the last meeting in response to the comunication of the Philological Society of England, inquiring whether it was practicabl to efect a complete agreement upon amendments of spelling, so that "a joint scheme miht be put forth under the authority of the two chief filological bodies of the English-speaking world," the Comittee submitted to the Philological Society of England, as a basis for the joint scheme, the lists of amended words and the rules for amendment containd in their report for 1881, as interpreted by the pamflet on "Partial Corections" issued by the Philological Society in 1881.

At a meeting of the Philological Society, April 20, 1883, it was voted unanimously to omit certain of the corections formerly recomended, so as to bring about an agreement between the two societies in acordance with the proposal of your Comittee. The following scheme of partial reform is now jointly aproved by the Philological Society of England and the American Philological Asociation, and is recomended for imediate use.

1. e. — Drop silent *e* when foneticaly useless, as in *live*, *vineyard*, *believe*, *bronze*, *single*, *engine*, *granite*, *eaten*, *rained*, etc.
2. ea. — Drop *a* from *ea* having the sound of ĕ, as in *feather*, *leather*, *jealous*, etc.

   Drop *e* from *ea* having the sound of a, as in *heart*, *hearken*.
3. eau. — For *beauty* uze the old *beuty*.
4. eo. — Drop *o* from *eo* having the sound of ĕ, as in *jeopardy*, *leopard*.

   For *yeoman* write *yoman*.
5. i. — Drop *i* of *parliament*.

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6. o. — For *o* having the sound of ŭ in *but*, write *u* in *above* (abuv), *dozen*, *some* (sum), *tongue* (tung), and the like.
   For *women* restore *wimen*.
7. ou. — Drop *o* from *ou* having the sound of ŭ, as in *journal*, *nourish*, *trouble*, *rough* (ruf), *tough* (tuf), and the like.
8. u. — Drop silent *u* after *g* before *a*, and in nativ English words, as *guarantee*, *guard*, *guess*, *guest*, *guild*, *guilt*.
9. ue. — Drop final *ue* in *apologue*, *catalogue*, etc.; *demagogue*, *pedagogue*, etc.; *league*, *colleague*, *harangue*, *tongue* (tung).
10. y. — Spel *rhyme* rime.

11. Dubl consonants may be simplified: —
    Final *b*, *d*, *g*, *n*, *r*, *t*, *f*, *l*, *s*, as *ebb*, *add*, *egg*, *inn*, *purr*, *butt*, *bailiff*, *dull*, *buss* (not *all*, *hall*).
    Medial before another consonant, as *battle*, *ripple*, *written* (writn).
    Initial unaccented prefixes, and other unaccented syllabls, as in *abbreviate*, *accuse*, *affair*, etc., *curvetting*, *traveller*, etc.
12. b. — Drop silent *b* in *bomb*, *crumb*, *debt*, *doubt*, *dumb*, *lamb*, *limb*, *numb*, *plumb*, *subtle*, *succumb*, *thumb*.
13. c. — Change *c* back to *s* in *cinder*, *expence*, *fierce*, *hence*, *once*, *pence*, *scarce*, *since*, *source*, *thence*, *tierce*, *whence*.
14. ch. — Drop the *h* of *ch* in *chamomile*, *choler*, *cholera*, *melancholy*, *school*, *stomach*.
    Change to *k* in *ache* (ake), *anchor* (anker).
15. d. — Change *d* and *ed* final to *t* when so pronounced, as in *crossed* (crost), *looked* (lookt), etc., unless the *e* afects the preceding sound, as in *chafed*, *chanced*.
16. g. — Drop *g* in *feign*, *foreign*, *sovereign*.
17. gh. — Drop *h* in *aghast*, *burgh*, *ghost*.
    Drop *gh* in *haughty*, *though* (tho), *through* (thru).
    Change *gh* to *f* where it has that sound, as in *cough*, *enough*, *laughter*, *tough*, etc.
18. l. — Drop *l* in *could*.
19. p. — Drop *p* in *receipt*.
20. s. — Drop *s* in *aisle*, *demesne*, *island*.
    Change *s* to *z* in distinctiv words, as in *abuse* verb, *house* verb, *rise* verb, etc.
21. sc. — Drop *c* in *scent*, *scythe* (sithe).
22. tch. — Drop *t*, as in *catch*, *pitch*, *witch*, etc.
23. w. — Drop *w* in *whole*.
24. ph. — Write *f* for *ph*, as in *philosophy*, *sphere*, etc.

On motion, the Report was aproved, and the comittee apointed in 1875 was continued for another year. It now consists of March (Chairman), W. F. Allen, Child, Lounsbury, Price, Trumbull, and Whitney.

On motion of Professor Whitney, it was voted that the following minutes be placed on the printed records: —

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The American Philological Association desires to express its deep and grateful sense of obligation to Mr. Charles J. Buckingham, of Poughkeepsie, N. Y., for his faithful services to the Association in performing through a period of seven years the duties of Treasurer, and its sincere regret that the condition of his health prevents him from longer retaining the office he has filled so well.

It was also voted that

The American Philological Association returns its hearty thanks to Wesleyan University for the use of its halls for the meetings of the Association, and to the Faculty of the University and the gentlemen of the Eclectic Society for the pleasant reception at the Society's Chapter House.

On motion, the Association then adjourned.

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1883–84.

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CHARLES R. LANMAN.

TREASURER.

EDWARD S. SHELDON.

EXECUTIVE COMMITTEE.

The officers above named, and—

BASIL L. GILDERSLEEVE.
FRANCIS A. MARCH.
THOMAS R. PRICE.
J. HAMMOND TRUMBULL.
WILLIAM D. WHITNEY.

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Cyrus Adler, 870 North Eighth St., Philadelphia, Pa.
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[Number of foreign Institutions, 35.]

[Total, (232 + 55 + 35 =) 322.]

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CONSTITUTION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

Article I. — Name and Object.

1. This Society shall be known as "The American Philological Association."

2. Its object shall be the advancement and diffusion of philological knowledge.

Article II. — Officers.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.

2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.

3. All the above officers shall be elected at the last session of each annual meeting.

Article III. — Meetings.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.

2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.

3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.

4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

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ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two thirds of those present at any regular meeting subsequent to that in which they have been proposed.

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PUBLICATIONS OF THE ASSOCIATION.

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decide to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first twelve volumes of Transactions:

1869-1870. — Volume I.

Hadley, J.: On the nature and theory of the Greek accent.

Whitney, W. D.: On the nature and designation of the accent in Sanskrit.

Goodwin, W. W.: On the aorist subjunctive and future indicative with ὅπως and οὐ μή.

Trumbull, J. Hammond: On the best method of studying the North American languages.

Haldeman, S. S.: On the German vernacular of Pennsylvania.

Whitney, W. D.: On the present condition of the question as to the origin of language.

Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.

Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.

VanName, A.: Contributions to Creole grammar.

Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

1871. — Volume II.

Evans, E. W.: Studies in Cymric philology.

Allen, F. D.: On the so-called Attic second declension.

Whitney, W. D.: Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.

Hadley, J.: On English vowel quantity in the thirteenth century and in the nineteenth.

March, F. A.: Anglo-Saxon and Early English pronunciation.

Bristed, C. A.: Some notes on Ellis's Early English Pronunciation.

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Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

1872. — Volume III.

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

1873. — Volume IV.

Allen, F. D.: The Epic forms of verbs in *dw*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

1874. — Volume V.

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's Odyssey (x. 81–86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optative modes in Greek conditional sentences.

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Morris, C. D.: On the age of Xenophon at the time of the Anabasis.
Whitney, W. D.: *Φύσει* or *θέσει* — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

1875. — Volume VI.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.
Haldeman, S. S.: On an English consonant-mutation, present in *proof, prove*.
Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.
Morris, C. D.: On some forms of Greek conditional sentences.
Williams, A.: On verb-reduplication as a means of expressing completed action.
Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

1876. — Volume VII.

Gildersleeve, B. L.: On *εἰ* with the future indicative and *ἐάν* with the subjunctive in the tragic poets.
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Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.
Trumbull, J. Hammond: On the Algonkin verb.
Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

1877. — Volume VIII.

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.
Toy, C. H.: On the nominal basis of the Hebrew verb.
Allen, F. D.: On a certain apparently pleonastic use of *ὡς*.
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March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

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1878. — Volume IX.

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.
Toy, C. H.: The Yoruban language.
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Sachs, J.: Observations on Plato's Cratylus.
Seymour, T. D.: On the composition of the Cynegeticus of Xenophon.
Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

1879. — Volume X.

Toy, C. H.: Modal development of the Semitic verb.
Humphreys, M. W.: On the nature of cæsura.
Humphreys, M. W.: On certain effects of elision.
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Proceedings of the eleventh annual session, Newport, 1879.

1880. — Volume XI.

Humphreys, M. W.: A contribution to infantile linguistic.
Toy, C. H.: The Hebrew verb-termination *un*.
Packard, L. R.: The beginning of a written literature in Greece.
Hall, I. H.: The declension of the definite article in the Cypriote inscriptions.
Sachs, J.: Observations on Lucian.
Sihler, E. G.: Virgil and Plato.
Allen, W. F.: The battle of Mons Graupius.
Whitney, W. D.: On inconsistency in views of language.
Edgren, A. H.: The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

1881. — Volume XII.

Whitney, W. D.: On Mixture in Language.
Toy, C. H.: The home of the primitive Semitic race.
March, F. A.: Report of the committee on the reform of English spelling.
Wells, B. W.: History of the *a*-vowel, from Old Germanic to Modern English.
Seymour, T. D.: The use of the aorist participle in Greek.
Sihler, E. G.: The use of abstract verbal nouns in *-σις* in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.

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1882. — Volume XIII.

Hall, I. H.: The Greek New Testament as published in America.
Merriam, A. C.: Alien intrusion between article and noun in Greek.
Peck, T.: Notes on Latin quantity.
Owen, W. B.: Influence of the Latin syntax in the Anglo-Saxon Gospels.
Wells, B. W.: The Ablaut in English.
Whitney, W. D.: General considerations on the Indo-European case-system.

Proceedings of the fourteenth annual session, Cambridge, 1882.

1883. — Volume XIV.

Merriam, A. C.: The Caesareum and the worship of Augustus at Alexandria.
Whitney, W. D.: The varieties of predication.
Smith, C. F.: On Southernisms.
Wells, B. W.: The development of the Ablaut in Germanic.

Proceedings of the fifteenth annual session, Middletown, 1883.

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† PROFESSOR THOMAS C. MURRAY died at Baltimore, on the 20th of March, 1879. PROFESSOR CHARLES R. LANMAN was appointed to serve in his stead.

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2. Requests or orders for the publications of the Society should be sent to the *Secretary*.

3. All remittances of fees should be made to the *Treasurer*, and as soon after the July meeting as possible.

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The address of the Secretary is: Charles R. Lanman, Cambridge, Mass.

The address of the Treasurer is: Charles J. Buckingham, Poughkeepsie, New York.

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VOLUME XII.

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For information respecting the publications of the Association and their contents, see pages 41 to 45 of Appendix.

For notice respecting the sale of the Transactions at reduced rates, see page 45.

The Executive Committee herewith announce that the Fourteenth Annual Session of the Association will be held in Boston, Mass., or its immediate vicinity, beginning Tuesday, July 11, 1882, at 3 o'clock P. M. The precise announcement of place will be duly made.

Members intending to read papers at the next session of the Association are requested to notify the Secretary at as early a date as possible.

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CHARLES R. LANMAN, Cambridge, Mass.

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For information respecting the publications of the Association and their contents, see pages lxii to lxvii.

For notice respecting the sale of the Transactions at reduced rates, see page lxvii.

The Executive Committee herewith announce that the Fifteenth Annual Session of the Association will be held at Middletown, Conn., beginning Tuesday, July 10, 1883, at 3 o'clock P. M.

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